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---

"THY PATHS DROP FATNESS. THEY DROP UPON THE PASTURES OF  
THE WILDERNESS."

*PSALM LXV. 11, 12.*

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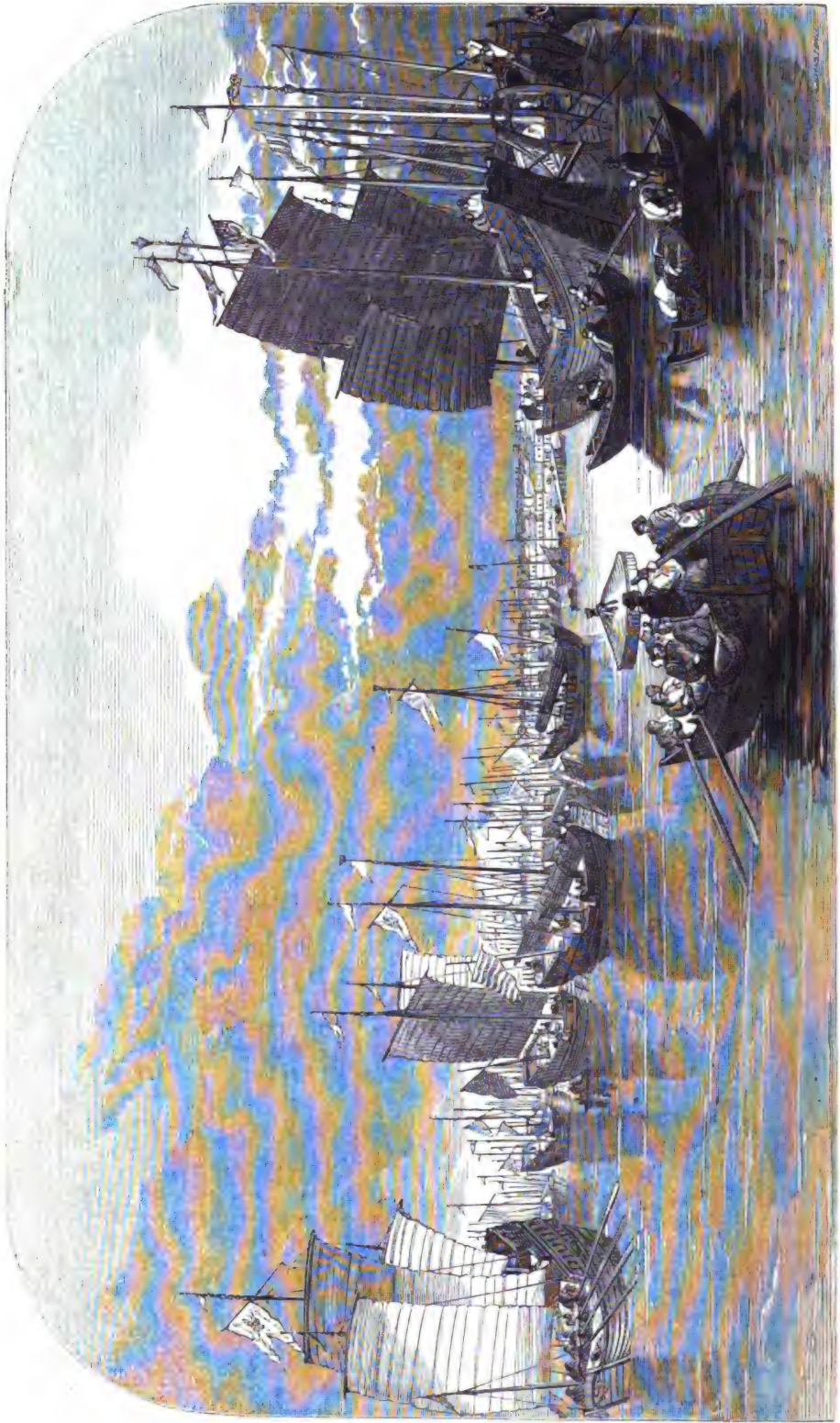
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# Church Missionary Intelligencer.

No. 1.]

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[VOL. IV.]

## INTRODUCTORY REMARKS.

WE cannot enter upon the duties of a new year without a few introductory remarks, however brief. Years, as they pass away, bring their changes. Devoted friends of the Missionary work, amongst the most useful in pleading its cause, and forwarding its interests at home, grow old, and, standing apart from the pressure of responsibility, which they once sustained, look prayerfully on, whilst others are brought forward to use their season of strength for God. Faithful Missionaries, who in their sphere have been main pillars, are taken away in the midst of their usefulness, and inexperienced men, who have to toil through the preliminary difficulties of a new language, go forth to supply their place. Each year, as it closes, brings with it many reminiscences of this kind, and they are in every respect profitable. It is well to look back, and remember those who have been removed from amongst us, of earnest friends at home and laborious Missionaries abroad, who shared with us the difficulties and encouragements of the Missionary work, but who have been transferred from this sphere of labour to a place of rest, waiting there "the adoption, to wit, the redemption of the body." Each of these "being dead yet speaketh." They remind us that "the time is short," but that in that short time, by prayerful and laborious effort, much may be accomplished; and they urge us to be "stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord." It is an elevating thought, that, amidst the changes which are continually taking place in the instrumentality, He whose work this is changes not. He in whose hands the Father has placed the sceptre of unlimited dominion, and who is "head over all things to the church," is "the same yesterday, and to-day, and for ever." "Man . . . fleeth as a shadow, and continueth not;" but "He continueth ever." The instrument grows feeble, and fails, and is laid aside; but the Hand that fashioned it and used it, for "the wise and their works are in the hand of God," retains its saving strength. He raises up new instruments, and fits them for the service they are to render, and for the "good works which He

hath before ordained that they should walk in them." When Elijah is removed, some one is still found to take up the prophet's mantle, and, with a double portion of his spirit, carry on the prophet's work. Amidst the fluctuations of the instruments employed, the work of God suffers no injury. Amidst difficulties of innumerable kinds, the craft of Satan, and the opposition of ungodly men, the Lord's purposes silently but surely progress. A creation more glorious than the physical one by which we are surrounded is advancing to its completion—one which, amidst the changes and convulsions of material things, shall remain, because presenting a record of the divine glory and perfection which can never be obscured, never obliterated by the action of sin. "All of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed" . . . "the children of Thy servants shall continue, and their seed shall be established before Thee"—"they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Meanwhile, let us, whose days are as "a span long," work "while it is day." It is an unspeakable privilege to be permitted to do any thing for Him, to whom we owe so much—to be "hewers of wood and drawers of water" in the Lord's service. If the opportunity of being useful be brief, it should be the more precious, and, like all precious things, be used the more carefully, and be laid out to the best advantage. The work of evangelization, in all its various branches at home and abroad, is a great work. The glory of God and the salvation of man are alike involved in it. It sets forth the divine glory. So Paul felt, when, speaking of the commission with which he had been entrusted—to "preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ"—he refers to this as the result—"to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." It is

essential to the salvation of the sinner; for "how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" and it re-acts with beneficial influence on all who heartily engage in it; so that the giver and receiver of the "good tidings of great joy" are alike blessed. Let us, then, give ourselves to it, at this commencement of a new year, with more of faith and prayer and patient labour, and "whatsoever thy hand findeth to do, do it with thy might." It is a work in which there is room for the employment of various gifts, and in which numbers may happily co-operate; as to the construction of the tabernacle various contributions were requisite, "and they came, every one whose heart stirred him up, and every one whom his spirit made willing," bringing, according to their ability, "a willing offering unto the Lord."

There are a few prominent points, in our present situation and circumstances, to which we may venture to direct attention.

First, the remarkable fact, that Heathen and Mahomedan lands are more open to the preaching of the gospel than some which are professedly Christian. If we would have indicated to us the spot where most of embittered hostility to the simplicity of truth is to be found, we must look, not to some savage tribe, whose bloody wars and cannibal practices are interfered with by its beneficent influence; not to some Moslem prince, whose bigotry is offended, and whose fanaticism is provoked, by the teaching of the name of Jesus, as the only "name under heaven given among men, whereby we must be saved;" but we must fix our eyes upon that system which arrogates to itself, with an exclusive application, the title of "The Church," and in the heart of which he is seated who assumes to be the vicegerent of Christ. It is in that portion of the earth where lie the States of the Church, so called, that the spirit of persecution lives in all its vindictiveness. There, individuals whose moral character is unimpeachable, orderly citizens and good subjects, are dealt with as amongst the worst of malefactors, because they have ventured to direct a fellow-sinner to Christ. There, deprivation of liberty, isolation from every earthly friend, the prison, the malefactor's diet, and the malefactor's dress, are awarded to those who are faithful to "the Lord that bought them," and who are not ashamed to confess Him before men. There, men are compelled, under pain of death, to bow their necks without resistance to the yoke of an idolatrous religion, and are deprived of that in which true

liberty consists—the right of worshipping and serving God in the light of His own revealed word. It is in Italy, groaning as it is beneath the imperious tyranny of the Roman see, that the Bible is denounced as a pernicious book, and diligently hunted out, that it may be committed to the flames. There, evangelical truth is more dreaded than the wasting pestilence, and a *cordon* of police regulations is drawn closely around to shut it out. Protestant Missionaries are allowed to reside wherever they please in the territories of the Turkish Sultan, to carry on the work of instruction amongst his Christian subjects, and even with Mahomedans to have social intercourse; but from Popish countries they are ignominiously expelled.

Earthquakes are the result of elastic fluids generated in the interior of the earth, which, in their struggles to escape from the reservoirs where they are pent up, convulse and agitate the superincumbent mass. Revolutionary movements, like a mighty earthquake, shook the continental nations some three years back, and drove kings and princes for a season from their thrones. Unwholesome influences, infidelity, and insubordination, had gradually accumulated in the minds of numbers. They are precisely the influences which Popery, by its evil operation, generates in minds of an active and energetic cast. They despise its superstitious follies, and become sceptics and revolutionary democrats; and Romanism, in the intellectual results of which it is productive, is preparing the avenging instrumentality by which it shall be scourged and fearfully wasted.

But the Jesuits, with great craft, have persuaded kings and rulers that Protestantism, and not Popery, is the disturbing influence; that the elements of disorder are in the Bible; and that the developement of its contents is dangerous to the peace and well-being of society. The ten horns at the present moment do seem "to agree, and give their kingdom unto the beast; "and the woman," drunken with the blood of the saints, "comes forth," sitting upon a scarlet-coloured beast, full of names of blasphemy," "having a golden cup in her hand," with which to make the inhabitants of the earth drunk, and to persecute, so far as she has opportunity, all who refuse to drink of it.

The second point of consideration to which we would refer, is, the remarkable developement of Protestant Missionary work at the present time, and the reproductive power which it displays. We are particularly struck with the vigour of its shoots, and the indomitable energy with which it is pervaded. Spots which, some few years back, were the *ultima*



*Thule* of Missionary enterprise, are now centres of enlarging spheres of usefulness, and each step in advance leads to new openings, and summons us to new exertions. In some lands, as in New Zealand and the Sandwich Islands, the transformation from heathenism to a profession of Christianity has been completed, and our hope respecting them is the same which Paul expressed with reference to the Corinthians — “having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the gospel in the regions beyond you.” Thus we find native Christians from Hawaii about to commence a Mission in the Micronesian group, 2000 miles to the westward; and Tamahana, of New Zealand, thus giving expression to a like impulse — “It is the wish of my heart, now that light has come to New Zealand, that we should carry it to Chatham Island, New Caledonia, and our brothers in all the islands round, who are very dark, and fight, as we were wont to do. My heart is dark for them, and longs to send Maories there to teach them.”

Isolated Missions on the coasts of continents, or planted, in the first instance, under British protection, so as to screen them in their feebleness from the enmity of Satan, have taken root and grown strong, and are putting forth their branches; and interior nations, and distant tribes, some few years ago inaccessible to us, come to sit under their shadow. The power of reproductiveness is a sure sign of healthful vitality, and in this Popish Missions have proved themselves utterly deficient. In her Missionary work amongst the heathen, it is only by compromise that Rome gains even numbers. It is not so much that the heathen surrender their heathenism to unite with Rome, as that Rome accepts of their heathenism to win the heathen; and Romanism in its Mission-fields is so diluted with new ingredients infused from heathenism, as to lose the tenacity and antagonistic vigour of action which distinguishes it in its European state. It gradually sinks down to the level of the heathenism around it, from which it is distinguishable only by name; and even to the maintenance of this nominal distinctiveness a constant supply of European priests is necessary.

We now come to another interesting point. The Jesuit Missionaries have been always the most successful in the attainment of numerical results. They have always had most converts, because they have been the most unscrupulous in compromise. On the suppression of the order in 1773, the whole Mission work of Rome fell into a condition of decay. The

entire system, both in Europe and in foreign parts, appeared to be in a palsied state: it seemed as though its right arm were withered, and as if it never could hurt again. The order of Jesuits was revived in 1814, and since then the Romish church has become gradually pervaded with an evil energy, until, at the present day, it exhibits a resoluteness and active hostility to evangelical truth, in which it has never surpassed itself. Since the institution of the Society for the Propagation of the Faith at Lyons in 1822, the number of Popish Missionaries has been greatly increased; so much so, that even for remote places, where Protestant Missionary effort is at work, men can be spared to go and hinder it. When it is remembered that this formidable militia of the Romish church enlists from amongst natural men; that, provided they have natural ability, and a willingness to merge their individuality in the system, and carry out its purposes with an unscrupulous fidelity, no other qualification is requisite; and that so long as the confessional exists, opportunity will not be wanting of extorting money from conscience-wrung sinners, under a sense of wrath because of the crimes of which they have been guilty, and from which they know not how to escape except by purchasing the intervention of the church—it is difficult to assign limits to the increase of Romish agents. They have multiplied exceedingly: they may do so still more. They come up like the frogs which constituted one of the plagues of Egypt, when “the river brought forth frogs abundantly,” and they entered into the houses of the people, &c.

But what have we to oppose to them, or how shall we defend our Missions from their assaults? The increase of European agents is very slow, scarcely more than may suffice to supply the vacancies caused by sickness and by death. And yet, with the field of Missionary labour expanding, how shall we so dispose our limited forces as to protect the various points from the insidiousness and active efforts of the enemy? We answer, the Mission-fields themselves are yielding us the agents that we need. Our native teachers are multiplying rapidly, and coming forward “to the help of the Lord, to the help of the Lord against the mighty.” They are, speaking of them collectively, men of a spiritual mind, and therefore men to be depended upon; not mercenaries, but loving their work for its own sake. The native teachers of New Zealand are an unpaid body. Except a gift of clothes at the end of the year, of about 80s. value, they receive nothing from us, although their help is most valuable and important to the Mission.

These native agents, now at work in the different Mission-fields, are men of increasing ability, and manifest a fitness for their work in which we recognise the operation of the Spirit of God, whose peculiar office it is to adjust the instrument to the service to be wrought. "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." We believe that it is of the Spirit that this peculiar body is being raised up in the time of our necessity. It would seem as if it were from the native churches themselves that our agents are to be so strengthened and reinforced as to meet the growing wants of the Missionary field. The despatches which have reached us during the last month from Rupert's Land, Abbeokuta, and India, are full of the most encouraging evidences of the deep-toned piety and growing ability of these men. Some of them are already in holy orders; and we trust that the number of such will be rapidly and extensively increased, and that every proper means will be taken to expedite the effective organization of a body of men so admirably fitted

to supply the spiritual wants of their own countrymen, and present, under God, a defence against the wily attempts of Jesuit Missionaries, or whatever other instrumentalities Satan may employ.

There is much to encourage us in the aspect of the work of God, both at home and abroad, in the progress of His truth amongst the Irish Romanists, and amongst the heathen in various points where the dark kingdom of "the god of this world" has been assailed. We cannot expect to be unmolested in such efforts. If "a great door and effectual" is opened to us, there will be "many adversaries." Infidelity and Popery, the Sadducee and the Pharisee, will conspire, all of them, to hinder us. Open violence, if opportunity present itself, will not be wanting; and others, plotting secretly against us, will be found to say, "They shall not know, neither see, till we come in the midst among them." Nehemiah's wisdom may profit us for an example—"Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them." Prayer and watchfulness, and labour in the work, with God's blessing, will accomplish great things.

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### BRIEF NOTES OF A VISIT TO SHANGHAE AND NINGPO, IN THE SPRING OF 1852, BY THE BISHOP OF VICTORIA.

In our last Number we endeavoured to lay before our readers the fearful crisis which the Chinese empire, in the course of its prolonged history, has at last reached—caught, as it were, in the suction of some tremendous whirlpool, and hurrying downward with increasing velocity to its ruin. All that was conservative in its constitution is rapidly giving way under the influence of a vicious indulgence, more destructive than any to which the Chinese have ever previously addicted themselves; and a process of dissolution has commenced, which can only be stayed by the energetic administration of some remedy powerful enough to cope with evils so calamitous. We have to thank God that such a remedy is available—one of divine prescription, which can adapt itself to every modification of human misery, and successfully deal with the most disastrous condition to which human nature can be reduced; and the dispensing of which, amidst the suffering nations of our earth, is the great object of all Missionary exertion. How many, at home and abroad, who, in the believing use of it, have experienced a restoration to spiritual health, analogous to that physical restoration

of which the lame man was the happy recipient, concerning whom Peter testified—"His name through faith in His name . . . hath given him this perfect soundness in the presence of you all!" They are the true friends of the Missionary cause who have themselves proved the healing power of the gospel, and who, in the secrets of their own hearts, have known what it is capable of effecting: to them, it is an object of the deepest interest to bring within the reach of suffering man the leaves of that tree which are "for the healing of the nations." Man in China needs the gospel. An ancient nation, long stationary, or at least very slowly retrograding, is now rapidly approaching a frightful chaos. There is opportunity for the introduction of the only remedy. Compared with the extent and urgent need of the Chinese population, it is a limited opportunity, the five ports being alone open to the Missionary, and one of these, Canton, through the prejudices of the native population, being little available. Yet it is one which the Christian church as yet has very imperfectly supplied. In connexion with the free ports, and the districts adjacent, there is room for greatly increased exer-



tion; and we trust that the perusal of the interesting journals of the Bishop of Victoria, to which we now direct attention, will convince Christian men of the necessity of doing more for China than has yet been done.

The Bishop, accompanied by the Rev. R. D. Jackson, left Hong Kong on the 31st of March last, on board the Peninsular and Oriental steamer "Shanghai," for Woosung, which he reached early in the afternoon of April the 7th, and two hours afterwards arrived in a boat at Shanghai. During his residence there his attention was directed to the circumstances of our Mission, and the suggestion of such measures as might be best calculated to increase its effectiveness; while in the proceedings of other Protestant Missionary Societies, as well as of the Episcopalians, he also manifested a lively interest: and the notes which he has forwarded to us present a clear view of the various instrumentalities, in operation at Shanghai, for the purpose of making Christ known to the inhabitants of this heathen city and its neighbourhood.

On Good Friday, the day but one after his arrival, the Bishop preached in Trinity Church, the church of the British Chaplaincy, a fine structure, capable of holding 300 persons; and on Easter Sunday he preached again in the morning to an attentive congregation of between 200 and 300, chiefly gentlemen connected with commerce, the harbour-officers, and a portion of the crew of a British man-of-war. The Lord's Supper was afterwards administered to about thirty communicants. The Bishop then walked into the city to attend the church where our Missionary, the Rev. T. M'Clatchie, officiates. He found there a thinness of attendance, attributable in a great degree to the unfavourable position of the church. Various useful suggestions have been made by the Bishop, which we trust, with the blessing of God, will disembarass the Mission, and set it free for more enlarged usefulness. Accompanied by Mr. M'Clatchie, he then visited the American Episcopal Church, also within the city, and about half a mile distant.

The American Episcopal Mission, at the period of his visit, consisted of Bishop Boone and three ordained Missionaries—a fourth being expected soon—a tutor, and three school-mistresses, about to be joined by a fourth. The condition of their Mission work, so far as might be gathered from the attendance on the Lord's-day services, is full of promise. The church, congregation, and services, are thus referred to by the Bishop—

"April 11, 1852: *Easter Sunday*—In a fine gothic church there were about 200 persons listening to A-chae, a native deacon, preaching to

them from an elevated pulpit, and vested in surplice, scarf, &c. There was an attention, quietness, and devout order, perceptible, which spoke highly for the indefatigable exertions of the European pastor, the Rev. E. W. Syle, who sat in his robes on a seat within the chancel. Mr. Nelson, a newly-arrived clergyman, and a Chinese Christian, decently attired in the costume of a native gentleman, acted as sextons. On the commencement of service the principal door from the street is closed, and no entrance is permitted except by a side passage. Any Chinese leaving his seat, or commencing to talk with his neighbour, is quickly checked by a silent touch on the shoulder from one of the two above-named persons. A-chae uses a good deal of action, and moves his arms about in European style. The value of the sermon I could not judge of.

"We adjourned into the vestry, and formed a little party for discussing Missionary topics. Three Chinese gentlemen also adjourned thither, to obtain some tracts, and ask further questions on what they had heard. A-chae also came in, and two other Chinese, who are under probation for holy orders—one, a late pupil in Bishop Boone's school, and acquainted with English; the other, a man near fifty, and speaking only Chinese.

"Mr. Syle makes this little vestry his place for rest and luncheon on week-days, and for meeting any inquirers. He spoke of the readiness with which he could, at any time, get from fifty to a hundred people to listen to him in the city, in the temples, and in the villages. He is himself a good practical exponent of his views of the importance and necessity of this system of going among the Chinese."

On the next Sunday, after preaching in the church of the British Chaplaincy the first of a series of sermons on the Prodigal Son, and then attending our Mission church, the Bishop visited other of the Missionary Stations in the city. His narrative thus proceeds—

"April 18: *Sunday*—Walked nearly a mile towards the American Baptist Church, in the centre of the city. On my way, met Dr. Taylor, an American Episcopal Methodist Missionary, a man whose warmth of heart seems to diffuse love and joy around him. He and his colleague had neither church nor chapel, but determined that the heathen temples and city-squares should be consecrated by Missionary services. He told me that he had preached twice that day in the Ching-hwang-meau, the temple of the tutelary divinity of the city, consisting of a succession of courts and squares, lined with shrines, shops, and taverns. He stated that he had above 200 attentive hearers at each service."

On arriving at the Baptist church the Bishop found there only a Chinese lad, who took him to the top of the tower, more than 100 feet high, forming a conspicuous object in the country around the city, and then conducted him into the church, which, with its capacious galleries, is capable of holding above 600 people. While thus engaged, the Baptist Missionaries, the Rev. Messrs. Shuck and Crawford, who had been among the Bishop's hearers at Trinity Church in the morning, arrived, for the purpose of commencing their Missionary service, and the Bishop found himself unexpectedly a spectator of the proceeding, of which he writes—

"Altogether, I had seen nothing like this congregation in China. There were scarcely three boys present: all were adults, apparently teachers, merchants, gentlemen, or travellers, whose dress, general appearance, and intelligent looks, bespoke the influential character of such a congregation. Much of the effectiveness of the Baptist Mission is to be attributed to the well-chosen site of this church, for the site alone of which they paid 1800 dollars—a well-spent sum. Much also is due to the energy and activity of the Missionaries themselves, of whom three have been four or five years at the Station, and the other two are recently arrived. Five times every Sunday a service is held in this church, situated on the eastern side of the Ching-hwang-meaou, before alluded to. They hold services also in a preaching house, fitted up, and holding more than 200 persons, on the west side of the same public locality. Ten miles from Shanghai they have a school, and a third preaching station, visited by each Missionary in turn. Some of the Baptist Missionaries live outside the city, immediately bordering on the walls; and one of them, Mr. Pearcey, resides in a house in the city, near the south gate, formerly tenanted by Mr. M'Clatchie.

"It is difficult to estimate at its proper value the influence of this church, with probably not less than a thousand strangers every Sunday brought within the sound of the gospel, and carrying away copies of the gospel or tracts. The most leisurely people of the city pass by this street, on their way to the public resorts and places of amusement; and scarcely a Chinese visitor can come to Shanghai from the interior without being led to this church while making his round of perambulations to the most attractive spots in the city.

"On our way to the north gate we found a man dying, and another just dead. The people passed and repassed as if nothing lay in their way. I touched the hand of the corpse, scarcely able to believe it a dead body. He was alive when my companion passed on the

way to his church. A Chinese told us that the dead man was a stranger from the interior, who took to smoking opium, and became idle, so as to leave off work. At length his friends would support him no longer: he begged his way to Shanghai, spent all the money he could get in opium, and at last died from excessive addiction to 'foreign smoke.' A sad comment this on that contraband traffic, which forms, it is to be feared, the principal item in the mercantile dealings between Chinese and Europeans at the present time."

We request the attention of our readers more particularly to the latter paragraph. It is asserted by some that the taint of the opium has only affected the population on the sea coast. This man was from the interior, yet the opium had reached him there. He became a restless wanderer from his place, directing his steps towards one of those ports where he knew the foreign poison to be introduced; and there, as a corpse in the streets, was brought before the Bishop's notice, that they who are getting riches by the opium trade might know what sufferings they are inflicting on others, and what a load of guilt they are contracting for themselves.

We now come to a most interesting part of the Bishop's journal—an account of an excursion into the interior, made by him in company with the Rev. John Hobson, the British chaplain at Shanghai. It will enable us to realize the habits and condition of this singular people—earthly, sensual, and intent on business and pleasure, so long as the affairs of this world go forward according to their usual course, but, when the season of tribulation comes, without one ray of hope amidst the deep gloom of their atheistical idolatry.

"April 26—Embarked in a covered boat with Mr. Hobson, on an excursion to the hills, about 30 miles distant in the interior.

"Soon after leaving Shanghai, turned off from the river\* up a broad canal for a few miles; and, the water being shallow, we had to remain aground nearly all night at a village called Hang-keaou. We had nearly a hundred people assembled outside a blacksmith's shop, to whom Mr. Hobson made a short address on the Christian religion. Some of them replied about transmigration of souls into other animals after death; others laughed; and all

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\* This river, the Woosung, with the city of Shanghai, is represented in our Frontispiece. The river is here, according to Fortune, as wide as the Thames at London Bridge; and "in going up the river towards the town, a forest of masts meets the eye, and shows at once that it is a place of vast native trade."

appeared apathetic, though respectful. One youth called himself a Roman Catholic, the professors of which religion are found in nearly every village in these parts. We passed through the village during our evening stroll; and as I looked into the tea-shops and cook-shops, crowded by the peasantry talking over their evening meal, whom a mere word of friendly civility is sufficient to interest and propitiate, I felt how noble and extensive a field of Missionary enterprise lies here before a Missionary of zeal and activity in his high work of winning souls to Christ.

"April 27—Set off early the next morning, and reached the town of Sze-king, a few miles further on, where the canal, joined by one or two streams, forms a wide river of one or two hundred yards across. Population said to be nearly 20,000 souls. We sat for a time at the entrance of a temple, which was also used as district magistrates' office. A fat official—a *sung-sze*—a lawyer and general agent of the mandarins, came outside, with his family, to look at us, and exchange a few words. He received some tracts, as did also the crowd of by-standers. We pursued our way for above half a mile through a long street, running parallel with the river, distributing books on either side in the shops. What seemed to strike the people most was the superior intelligence of foreigners, in being able to speak in Chinese, whereas none of themselves could acquire our tongue. My companion did his best in talking with them; but his slight acquaintance with this dialect operated as a check, as the least mistake is made a subject of good-humoured fun by the crowd, and a laugh is raised, so as to interrupt all gravity and seriousness on their part. At the other end of the town was another temple, which, in accordance with the utilitarian views of this irreligious race, served the three-fold purpose of government office, shrine, and hotel, as well as being not unfrequently appropriated to theatrical amusements.

"Anchored, at two P.M., at the eastern foot of Choh-san [Bamboo Hill]. After taking a meal we strolled for two or three miles among the neighbouring hamlets, in a north-west direction. The hills are covered with tombs of substantial arched masonry, like a vault, and covered over with earth and turf. There were avenues of cypress, and stone pillars with sculptured animals, chiefly horses, before some of them.

"We returned by the village of Choh-san-tsun, visiting a lofty but dilapidated pagoda of seven stories in our way, and at last sitting down in a little tea tavern. It was kept by an old widow, more than 70 years old, who

dwelt loudly on her misfortune in having no descendants. Her customers, too, were absent, the whole village having gone six miles' distance to witness a theatrical performance. The usual fee for a cup of tea is about one-sixth part of a penny; and as we gave her about the value of a penny for our two cups, she was very loud in her expressions of gratitude and surprise. A land measurer from the neighbouring city of Tsing-poo-heen, seven English miles distant, a bird-catcher—who gained his livelihood chiefly by trapping hawks, and training them for hawking by *sewing up their eyelids*—and one or two others, joined our little tea-party.

"On our return, we called at a house where, a year and a half before, I had seen a poor youth of twenty-five years of age, in size, appearance, voice, and general development of body and mind, what would be taken for a boy of thirteen years in England. He was now better, and his emaciated arms and legs seemed more covered with flesh. His family appeared thankful for the medicine he had formerly received from my companion. Throughout this rural district we had daily instances of the most unnatural dwarfishness of growth, and of retarded development of body, men nearly thirty years of age having the voice, size, and appearance of boys only twelve years old; the effect, probably, of stinted food, and, as the villagers declared, of periodically-returning dysentery.

"April 28—Took an early walk into the village again, where we were attracted, by loud lamentations and sounds of pipers, to a house of mourning. A middle-aged woman, who had died two days previously, was lying in her coffin, with her clothes and shoes. Her face was covered up, and a quantity of quick lime was from time to time thrown into the coffin preparatory to its being finally closed. Her children and other relatives stood around, indulging in the most frantic signs of grief, stamping on the floor, and crying with impassioned voice to the deceased, "Arise, comfort us, awake!" The husband stood with a babe in his arms at the entrance, weeping bitterly; and there were wanting no signs of real grief in that household, clad in the white garb of mourners. The head of the family gained his livelihood partly as a butcher and partly as a bird-catcher. Two lay-brothers of the Taouist sect were sitting at a table outside the entrance, playing noisy airs and beating cymbals, with occasional burning of gilt paper.

"A mile further on we sat half an hour in the house of a farmer, who was winnowing some grain. We were served with tea, during which four beggars in all came for rice, and

received each a small handful. He said that fifteen or twenty beggars came every day, and none will leave the house without some rice ; so that a poor-rate would be no slight pecuniary relief to the peasantry on these hills, who are almost overrun with sturdy beggars, a set of idle gamblers, who will supply by theft what they fail to obtain by begging.

"In the afternoon our boat sailed to the next hill, three miles distant, called Chin-san, with a village at its foot, and several monasteries about two or three hundred feet above, on the sloping rise. In the village was a shrine dedicated to an idol called Tow-shin, 'the god of small-pox.' There was a quantity of rubbish around, the people having no scruples in converting temples into granaries and out-houses.

"The Chinese have peopled heaven, earth, the sea, and even the elements, with myriads of *shin*—inferior divinities or 'spirits'—the angels, messengers, and subordinate agents of the supreme being, Shang-te. The latter Being is solemnly sacrificed to by the emperor at each solstice; and the people are allowed only to offer sacrifices to the subordinate spirits, the servants of Shang-te. The Chinese emperor acknowledges, with prayers such as indicate no common notions of a monotheistic system of natural religion, the supreme Shang-te as the author of good, and the avenger of wicked princes—the divine controller of the lot of each dynasty—who sustains the just and deposes the evil rulers of the empire. But the emperor, in the plenitude of his pride, deems himself the equal, or even the superior, of the *shin* or subordinate spirits, and is commonly styled *pek shin che choo*, 'the lord of all the host of *shin* !'

"The Tow-shin, or 'god of small-pox,' was probably some celebrated physician in far antiquity, noted for his skill in curing that disease, and exalted after death, by the superstition of the idolatrous multitude, to a place among the *shin*, or false divinities, to whom the growing polytheism of China assigned, under the Supreme Being, the various departments of governing the natural world.

"April 29—Proceeded to the next hill, called Shaou-heang shan (Incense-burning Hill), so called from the number of Buddhist and Taoist temples which cover its side and summit. Near the top is a leaning pagoda, some degrees out of the perpendicular, and very dilapidated.

"As we ate our breakfast, a travelling singer came to the head of our boat on the bank, and commenced chanting some ancient lays from the classics. In the village there are some public monumental archways, erected

in honour of women of rank who had become widows and never married again. In the evening we walked to a neighbouring hamlet, containing about 600 people, and were closely cross-examined by a crowd of men and women, old and young, about England, as we sat drinking some tea on a stool which was brought for us.

"The whole country is very pleasing, being one vast fertile plain, in the highest state of cultivation, and intersected with canals, which form the great high road on which the produce is brought from the farms. The waters, too, abound with fish, no slight advantage to a poor and over-crowded population. The hills extend about fifteen miles in different directions, isolated from each other, averaging about a mile in length, and three to six hundred feet in height. They are covered with myriads of tombs, before which the smouldering embers prove the universal prevalence of offerings to ancestors. The hills abound with bamboo, cypress trees, and a dwarf species of oak, with a large variety of other shrubs. The valley is covered with crops of beans, rice, vetches, barley, wheat, and cabbages. Buttercups, violets, and a few other English flowers, are frequently found on the hill sides; while pheasants, crows, pigeons, and the occasional note of the cuckoo among the feathered tribes, help to call up reminiscences of English scenes.

"The same evening we proceeded to another hill, two miles distant, called the Hwang-yung shan, and anchored for the night. The next morning, April 30, we walked among the villagers, the houses being in the immediate vicinity of our boat. A young Buddhist priest, seventeen years old, joined us, who had been a priest nine years, and had joined a monastery, as he said, because he was in danger of starving from want of rice. A few men were catching fish with nets, and several women were working with men in preparing cotton, in a long path resembling a rope-walk, for the final process of weaving on a loom. In these villages the people are almost independent of all external supplies, raising their own rice and vegetables, catching fish of good quality, and in great abundance, at their very doors, in the numerous canals, and weaving the coarse cloth for their clothing from cotton on their own land. Although their villagers, like their towns, are close, disagreeable, and ill-odoured localities, in which Europeans could hardly exist, the wants of the Chinese are few, and easily supplied; and at the close of the day's work, a Chinese labourer in these rural parts, with his pipe of tobacco, his cup of tea, and his bowl of rice, in the midst of

his family of children, is a good specimen of a quiet, easy, contented course of life, so far as outward appearances are concerned. The wives, too, mingle with less restraint with the visitors of the other sex, and are less secluded than is generally the case in the towns.

"After a late breakfast, we sailed, in a south-east direction, about six English miles, to the important city of Sung-keang-foo, the head of the department in which the district city of Shanghai is situated, and containing an estimated population of not less than 100,000 souls. We landed in the suburbs, which extended along both sides of the canal or river. We walked towards the western gate of the city, about one mile and a-half distant, through a long crowded street, with shops on either side. Some little caution was requisite on our part, on account of the odium brought on foreigners by the proceedings of some Roman-Catholic Missionaries, who, both here and at Shanghai, as well as at Ningpo, have excited the ill-will of the native population by demanding from the authorities the restoration of every site and building to which they could lay even a doubtful claim and title, on the ground of their belonging to the Roman-Catholic Missionaries above a century ago. Claims, for more than two centuries in abeyance, have been recently revived and enforced by the menacing attitude of the French consul, who has no national interests of a commercial nature to watch, and devotes himself, as a zealous partisan of the Romanists, to the extension of Roman-Catholic influence, backed by the supposed vicinity of French men-of-war to second his claims upon the mandarins. On the present occasion the people were friendly; but their curiosity and eagerness to obtain books are an obstacle to any Protestant Missionary residing and labouring amongst them, except in Chinese costume, to escape the inconveniences of frequent tumult and excitement. We appointed two of our servants to take each one side of the street, to leave a tract in each shop; while we ourselves walked behind, keeping the crowd from pressing upon them, and also selecting every respectable person whom we met for the gift of a book from our own little bundle. Our younger boy, A-kun, became irritated by one or two young men snatching a book from his bundle, and at length, striking backward, gave an angry kick at the stomach of a Chinese, to whose rescue we had to run, anticipating no little trouble to ourselves from a repetition of such violence.

"About half a mile before coming to the city stands the range of courts forming the Ching-hwang-meon—the temple of the tutelary divinity of the district. We proceeded to the

innermost court, and entered a temple with four gigantic warrior-idols as usual, two on either side; and a smaller image of the tutelary god himself enshrined in the middle before us. We stood on the step of the door, and my companion addressed two hundred people, who crowded about us, on the Christian religion, pointing to their idols, and declaring that there was only one true God, Jehovah, the Maker of heaven and earth, who sent Jesus Christ into the world to save us from sin.

"After extricating ourselves from the crowd, we walked at a rapid pace to the city, and, entering the western gate, passed by several magistrates' offices and the parts occupied by the military, of whom there are about 3000 stationed in the city, at length arriving at a lofty pagoda, called, from its shape, Fang-tah, the 'square pagoda.' As we entered the outer gate of the first of a series of courts, the doors were hastily shut to exclude the mob, who tried in vain to batter them down. Each of the other gates was also closed after we entered, which afforded us the opportunity of ascending the pagoda at our leisure, and surveying the fine prospect from its summit. The city wall lay at about half a mile or more to the east, the nearest point, and, at other points, was between one and two miles distant. The space enclosed by the walls is occupied by many fine houses, offices, and gardens, and even fields, in some of which horses were observed feeding. A considerable extent of streets lay outside the wall. There was a pagoda about three miles distant in a western direction. The square pagoda consists of eight stories, each forming a square room, and a small double-storied temple lay a few yards from its base.

"We returned by the same route, having reason to be satisfied on the whole with the demeanour of the people, the only exception being some boys in the crowd who shouted after us, but were restrained by the shopkeepers. There was nothing remarkable in the place, and it had the usual appearance of crowded streets, close thoroughfares, and tawdry finery exposed for sale in the shops.

"We moored our boat until the change of tide a little out of the city, near a gallows, from which was suspended, in a basket, the head of a man executed three months before for robbery and murder in the eastern suburb. In a few miles we emerged into a broad river, and at day-break the following morning arrived at Shanghai, thirty miles distant."

The remainder of the journal refers to circumstances in the city and its immediate neighbourhood which came under the Bishop's notice. The funeral rites of another opium smoker of the wealthier class lead on,

by an easy transition, to that hybrid system which, retaining the name of Christian, assimilates much more to heathenism, having merely the name of the one, but possessing all the essential elements of the other. Shanghai is considered to be the stronghold of Romanism on the Chinese coast; and the information which the Bishop affords us respecting its actual condition there is exceedingly important.

*"May 2: Sunday*—In the evening, walked with Mr. Hobson a short distance, until we were attracted towards the house of a Chinese merchant, whose eldest son died in the beginning of the year from some internal disease, brought on by smoking opium, at the age of thirty. To-morrow would be the hundredth day since his decease, and was to terminate the idolatrous services which, more or less, had been continued ever since his death; at one time the Buddhist, and at another the Taoist, being called in to officiate in turn, with that strange indifference to any particular sect which distinguishes the Chinese. To-day, about twenty Taoist priests officiated for a fee of five dollars. There was a table, decked out with candles and various offerings, in the centre; and four other tables in the four quarters of the heaven, around which they danced a kind of minuet, now in walking procession, and afterwards at a running pace, to the sound of pipes, the beating of gongs and cymbals, and amid the frequent laughter of the crowd, in which some of the priests occasionally joined. At the close, a bon-fire was made of some gilt paper, wrapped up so as to represent lumps of sycee-silver. They once or twice retired within the house to change their robes, which were of green and red colours, and magnificently embroidered.

"These mummeries are supposed to benefit the soul in a state of purgatory; and in the various paraphernalia and furniture of the altar-tables there was a picture of Popery to the very life.

*"May 6*—Visited the Roman-Catholic cathedral, three miles distant from Mr. Hobson's house, a little distance outside the city in the south-east suburb. On our way we met a Chinese with a pair of panniers, slung one from each shoulder, and containing each a male child, aged four and six years respectively, which he was trying to sell. He offered both of them to us for four dollars the pair. His poor wife stood by with a babe in her arms; but both parents, under the influence of hunger, and in the prospect of starvation, being driven from their distant homes, by the inundation of the Yellow River, to beg their livelihood, seemed to have stifled pa-

rental feeling, and to be, in their present state of want at least, 'without natural affection.'

"As we were sitting in a silk-mercant's shop, one of the partners, after having his head shaved by an itinerant barber, underwent, as usual, at the close, the process of shampooing. My companion and myself paid our fee, and submitted to the operation, which is frequently had recourse to, by the advice of Chinese physicians, for various internal ailments. It consists of a number of pinchings of the muscles, pressures of the joints, and rapidly-repeated blows with the hollow of the hand, which shakes every part of the frame, and leaves a glow behind. It is rather more severe than agreeable at first, and requires great skill in the operator. The streets of Shanghai abound with doctors hawking their medicines, and making an oration on their wonderful cures. We witnessed one doctor making up a common pitch-plaster, and mixing up with it about twenty other ingredients, the secret powers of which he drew out in a chanting tone to a large crowd of admiring listeners. About four hundred human teeth lay before him, as a trophy of his skill as a dentist. Another doctor exposed to view the stomach of some small animal, the nearest approach to a lecture on anatomy which I ever witnessed in China, and then expatiated on the wonderful powers of his pills—made of raw flesh—in curing disorders in the same part of the human body. In another doctor's shop a stag is slaughtered from time to time, and may be seen some days previously in a cage at the entrance. I saw, on one or two occasions, at Shanghai, a fine dappled deer with branching horns, the slaughter of which is effected by strangling, to the accompaniment of music. The offal and skin are removed, and the whole body—flesh, bone, and sinew—is beaten to a paste, and, after being mixed with a little green colouring matter, is made into small pills, sold for eighty copper cash the ounce weight, which are supposed to possess great efficacy in various diseases, weakness, and old age. 'Stag-pills' are advertised on all the public walls; and doctors' advertisements, and the placards of fortune-tellers, abound on every side.

"The Romish cathedral is as yet unfinished, being about 150 feet in length from north to south, and about two-thirds that distance across the transepts, running east and west. The place for the high altar is on the north, and there is a large room for a sacristy on each side. It is built in Italian style, with cornices and immense circular arches, some of which had given way, and were propped up by scaffolding. The outer tilings had been laid on, but the inner ceiling was not yet



commenced. The whole building has remained for some time in an unfinished state, partly from the giving way of the arches, and partly from want of funds for its completion. A Chinese priest, who was educated at Naples, and had visited London, showed us around the building; and afterwards a French priest, M. Janson, who had been six or seven times expelled from Corea, entertained us in his room. He informed me that the native Co-rean deacon, Father Andrew, whom I mention as having conversed with, at pp. 154—156, 159, and 160 of my work on China, in 1845, was put to death about a year after his return to Corea. The king spared him for a year, in order to obtain some translations of foreign books and documents, and then condemned him to death on account of his connexion with foreigners and embracing the Christian religion.

“Bishop Maresca, whose diocese extends over this province, has a house in course of building close to the cathedral, but usually resides at a place called Too-dung-kea, about three miles distant across the river towards the sea, where there is a seminary for training priests, in which there are about forty students. The Bishop and his establishment are supported by the funds of ‘la Société des Missions Etrangères.’

“The next day, May 7, we proceeded in a couple of chairs to another Roman-Catholic settlement, five miles distant in a south-west direction from our house, and about three miles outside the west gate of the city. We were received by two Jesuit Missionaries, the one a Frenchman, eight years in China, the other a German, who arrived at the close of last year, and stated that he had seen me at Hong Kong. After taking refreshment, we were conducted into the chapel, around which were hung various scenes of the crucifixion. On the altar was a white sculptured image of the Virgin and infant Jesus, before which they continually bowed, dropping on one knee every time they lifted up the drapery before the altar to enable us to see some of the carvings and gildings which adorned its front, the work of one of the fathers. The younger and recently-arrived priest was destined for Corea, but was unable to set out with any hope of effecting an entrance into that country. There were generally six or seven other Jesuits staying in the building; and I understood them to say that all the priesthood in the interior of this province of Keang-soo was supplied from this Jesuit establishment, there being about forty in all belonging to their order. We visited their school of forty boys, in two divisions under separate masters. Their dormi-

tories seemed neat and clean, and the whole establishment in good order. We found one Spanish priest in a room engaged in sculpture on sacred subjects for the various chapels.

“Before leaving, the elder, who is a kind of superior, said once or twice, in Latin—in which language we conversed—‘*Utinam sit unum ovile et unus pastor!*’ which led to a little discussion on the respective principles of Romanism and Protestantism. The superior, to my surprise, would not give me his name. On my pressing him, he gave me the name Languel, but would not write his name himself nor tell me the name of his companion.

“They spoke of the great Catholic zeal of the French consul; but said that they had received effective aid from the British consul, especially in procuring from the Chinese authorities the site for the cathedral in the south-east suburb. One of the native priests told me that he estimated the Roman Catholics in the whole of China to be, 16 bishops and above 200 European padres; and the native converts above half a million, of which 60,000 were in this province alone. Taking a radius of fifteen English miles around Shanghai, he computed the Roman Catholics to amount to 10,000, of whom not more than 200 were in the city.

“The Jesuits state that the imperial edict of toleration issued by Keying in 1845 had not been of great advantage to any but the European Missionaries, who could no longer be put to death when detected in the interior, but had to be sent down to the nearest consular city on the coast. At first the edict had been the occasion of suffering to the Chinese Catholics in distant parts of the interior, as they had trusted to its provisions for safety, and had prematurely confessed themselves to be Christians, thus exposing themselves for a time to persecution.

“A synod of Romish bishops was held at Ningpo about six months since, at which there were four bishops present, the titular bishop of Japan from Hong Kong, the bishop of Shanghai, and two from the interior. M. Danicourt, of Ningpo, was then consecrated bishop of Chêkeang province.”

There is assuredly no lack of diligence on the part of French employes in pushing the interests of Romanism in all parts of the world. May not Englishmen of all classes, who are blessed with a purer faith, learn the importance of diligently using, for the glory of God and the good of their fellow-man, whatever means of usefulness they are possessed of? We venture to introduce an appropriate passage bearing on this point from a sermon of the Bishop of Victoria, preached

by him on the opening for divine service of the newly-erected church at Hong Kong.

"Every man should ask himself whether there are not peculiar calls addressed to him at this time, and whether he has individually sought to fulfil his part. It is no common event, that our age has witnessed the discovery of gold-fields in various parts of the world; and that, at a period when great economical changes have been made at home, and great social derangement was feared, the new discovery of the precious metals has not only promised to restore the equilibrium, and modify great social questions, but that also, by an appeal to the avarice of men, and the universal thirst of gain, unfrequented portions of the world have been raised into importance, and divisions of the human race the most remote have been brought into close relations. Who will venture to calculate the probable consequences to the human race, and especially to the empire of China, of the tens of thousands of her sons who are hastening across the broad Pacific—or to the shores of Australia—or, again, to the West Indies—to supply the increased demand of labour, and to bring back thence, with the fruit of their toil, the elements also of a higher civilization, and the true religion of Christ, to this long-unenlightened land? Who shall be able duly to estimate the future results to mankind of the Saxon exodus, which has now commenced to pour forth its myriads of a higher class of emigrants to our Australian settlements? And while science is advancing, and man's empire over the material world is extending—while luxury is making her demands upon human industry and skill, and commerce is everywhere linking together the remotest extremities of the world—shall we who dwell in this advanced post of Christianity deem ourselves, either collectively or individually, exempt from the universal law of responsibility, and seek to hide and bury our talent in useless inactivity in the ground? In other words, I ask those who are present this day, whether they ever reflect that God has other and more noble objects to be accomplished by them than any thing of mere self-interest and self-advancement? whether they are duly conscious of, and alive to, the fact, that God designs to use our unworthy instrumentality, that the promise to His Son may be fulfilled in China, as in other lands—'Ask of me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession?'"

We now introduce the Bishop's notes of his visit to the free port of Ningpo.

"On Monday morning, the 17th of May, I embarked at Shanghae, in a Chinese covered river-boat, for Chapoo, *en route* to Ningpo, accompanied by Mr. Hobson in my own boat, and by Dr. and Mrs. Macgowan, American Missionaries, in another, which kept near us at first, but afterwards separated company till our arrival at Chapoo, our destination, seventy miles distant across a level country.

"Soon after dusk on the first evening our boatmen came to anchor under a Chinese mud-battery, on the banks of the river, at a military station half-way, called Tow-hoo-pan. The next morning, May 18, we passed through the same level highly-cultivated plain, covered with crops of wheat, beans, rice, barley, and mustard. We stopped for three hours at a village called Lun-tow, containing about 200 people, amongst whom we walked, and experienced great friendship. A few miles beyond we passed through the district city, Ping-hoo heen, where the view from the water is one of the most lovely and picturesque sights I ever witnessed in China, having a number of beautiful temples, pagodas, bridges, and houses of a superior class, situated on different points of the various little creeks into which the river here divides itself, lined at every point by fine coppices of bamboo, pines, mulberries, and some larger species of rich foliage.

"In this part the river or canal, as it at last appears to become, is covered on either side by rows of dwarf mulberry, cultivated for its leaves, bundles of which were to be seen in boats, on transit to the neighbouring towns for sale to feed the silk-worm. The agricultural population equalled, in general appearance and intelligence, the peasantry in England, and their neat dwellings were a happy contrast to the poor hovels of the Irish. We saw them converting whole fields of clover into stacks of artificial manure, by placing it in layers alternately with the slimy mud drawn up from the canals. Water-wheels, worked by a buffalo, or trodden by a couple of men, were at work in all directions, for irrigating the higher soil of the fields from the water of the canals.

"We anchored outside the city of Chapoo at eight P.M., and early on the next morning, the 19th, we pursued our course further into the suburbs, and moored our boat alongside Dr. Macgowan's boat, who had passed us in the night and gone further onward towards the city.

"As the tide would not suit us for embarking for Ningpo, across the bay, till the middle of the day, Mr. Hobson, Dr. Macgowan, and



myself, took a long walk through the south gate of the city, about two-thirds of a mile, to a point near the north gate. Here we branched off towards the east, and endeavoured to enter the Tartar portion of the city through a large gateway, which we found occupied by soldiers and officers. This being the first day of the new moon, the Tartar general was on the point of coming forth in procession for visiting the various temples of the tutelary divinities of the district. We were for pushing through the gateway, but a Manchow Tartar officer told us we must not go into the Tartar garrison's quarters, as His Excellency was on the point of coming out, but that we might enter to-morrow, or later in the day. He addressed also some threatening words to a teacher who accompanied us. We now hastened to the east gate, near which there was another entrance, but we were anticipated, and had to turn back.

"The day of our arrival at Chapoo was the anniversary of its capture by the British troops ten years ago, when the Tartar garrison suffered a very heavy loss.

"On our way back this Tartar officer followed on our steps. Our Chinese companion whispered into our ears in passing, and hastened away from us in alarm to the boat. An amusing incident now followed—an instance of the moral power inspired by the mere sight of an European. My American friend, who is not much above five feet in height, and possesses great courage withal, determined to put a stop to the humiliating appearance which would attach to our being, as it were, walked out of the city like a trio of culprits, attended by an officer to see us safe and clear out of the walls. Dr. Macgowan turned round to the tall robust Tartar, and made him a low bow, with salutations after Chinese fashion, which were of course returned with due politeness. He then proceeded gently to push and hand him backwards along the street, stopping to go through most profound courtesies every ten yards, while the crowd gazed on in astonishment. When he had bowed him back about fifty yards, he turned back to join us, looking round to salute the Tartar, and to see that he did not follow us. This functionary was sadly discomposed at finding the tables turned on himself; and, after two or three minutes' hesitation, deemed it the more prudent course to return to his post.

"Chapoo is situated in a south-westerly direction from Shanghai, and the journey overland by this route, to avoid the longer navigation of the Yang-tze-keang, is connived at by Chinese officers. It is the only port open to the Japanese. Four junks, twice a

year, bring copper and Japanese ware to Chapoo, and take back Chinese produce in return to Japan. It is garrisoned by about 300 Manchows, and has no civil establishment, being dependent on the district city of Ping-hoo heen, though itself probably numbering 100,000 inhabitants.

"At noon I embarked in a boat, with Dr. and Mrs. Macgowan, for Ningpo, Mr. Hobson leaving us, to return to Shanghai. Some Roman-Catholic teachers, to whom we gave a passage from Shanghai, greatly interested us, and two of them joined us one evening at tea, and prayers afterwards.

"Though suffering from the severe treatment of their ecclesiastical superior, they evinced a staunch adherence to Romanism, and would accept no employment, however lucrative, which interfered with their attending the mass on Sundays. One of these Chinese friends of Dr. Macgowan, who was left behind at Shanghai, was a lineal descendant of the celebrated Seu, the Prime Minister of China, baptized by the name of Paul, in the palmy days of Jesuit ascendancy at the Imperial Court.

"The wind and weather looking unfavourable, we remained fourteen hours in the boat before we could set sail, being a part of the time left high and dry on the mud, a mile from the shore, by the receding tide. Early on May the 20th we got under way, and sailed for a few hours, and had to anchor again in the bay, or arm of the sea, which runs up to Hang-chow, the capital of Cheh-keang province. We at length anchored near the mouth of the river off the district-city of Chin-hae, and the next day at noon, on the 21st, arrived at Ningpo.

"*May 23: Sunday*—At one p.m. two of the Chinese baptized by Mr. Cobbold last year, and a youth whom I baptized at Hong Kong, met in Mr. Gough's house, with two other respectable Chinese, candidates for baptism. Mr. Jackson read the Litany in English; then Mr. Gough interpreted for me an address from John xiv. 1, conveying words of encouragement to our Chinese brethren under their various trials. Mr. Gough then offered up a prayer in Chinese, and I finished by a prayer in English. One of the Chinese present, a tailor, appears a suitable man for a catechist, having a good understanding, and evincing deep sincerity. His name is Baw sze-foo.

"In the afternoon I heard Mr. Gough preach to about seventy Chinese—twenty of whom were his own boys, the rest adults—in the Jin-tih tang chapel, near the south gate of the city. We afterwards adjourned into

the school-room, where we catechized twenty-one day-pupils for half an hour.

"May 24—One or two Chinese visitors called to pay their respects. Among them was the whole family of one of the teachers, viz. the old mother, his wife, and his sister-in-law, with two younger children. Soon after there came an old lady, mother-in-law of one of the baptized converts, and her other son-in-law. The old lady formerly entered a kind of reformed Buddhist sect, to which I shall, after inquiries, make detailed allusion.\* Later in the day also came the needle-maker, an old acquaintance, and now a candidate for baptism, with an aged man, an inquirer, named Wang.

"May 25—One of my Chinese Roman-Catholic fellow-voyagers, named Tsae, called on me this morning, and stayed two hours in earnest inquiry as to our tenets. The honest sincerity of the man, his conscientious suffering of temporal losses for his religion, the candour with which he objected to what he deemed defects in our Protestant religion, and assented to what he deemed advantages, spoke highly in his favour. He inquired about our sacraments, whether he might be permitted to witness our administration of the Lord's Supper, and our mode of performing the rite of confirmation. We turned over numerous passages in the Chinese New Testament. On leaving, he asked permission to come again to collate the portions of Holy Scripture contained in his Chinese missal with the corresponding passages in our New Testament.

"May 27—Rose at a little after four A.M. Embarked in a covered boat at six A.M. for Tsze-ki, a district city, fourteen miles distant, of which we have been thinking as the contemplated out-station of the Church Missionary Society, being a city numbering 50,000 people, well-disposed to foreigners, and containing a larger than usual proportion of wealthy and educated classes. It presents also an advantage above any that the island of Chusan offers, viz. in being a point in advance onward into the interior. At about one P.M. Messrs. Russell, Gough, and Jackson, and myself, left the boat, a sedan chair having been procured for myself. We entered the east gate of the city, and proceeded to the Ching-hwang-meaou, the temple of the tutelary divinity of the district, and, as usual, the place of concourse for people seeking news, holiday, and diversion. Mr. Russell stood upon a little mound against the trunk of a tree in the outer court: Mr. Gough stood on a low step in an

inner quadrangle, and preached for nearly half an hour, amid frequent interruptions. In the latter square, a large number of well-dressed ladies were in the galleries above, waiting for the resumption of some theatrical performance on a prominent stage at one end of the quadrangle. They were dressed out in most elegantly-embroidered robes, and had a large quantity of paint on their faces, and especially their lips. An agent of the mandarins wanted to prepare a luncheon for me and Mr. Gough, evidently not so much for hospitality as for the purpose of extracting information as to the probable length of our visit. Baw sze-foo, whom we had decided on recommending to the Church Missionary Society as probationary catechist, and who professes a willingness to come to Tsze-ki to rent a house, in which to receive the European Missionaries at the outset, accompanied us on this excursion.

"The people were friendly everywhere, and appeared well disposed. They appear to know well the power of foreigners, and lightly to esteem their own mandarins, this city having been taken by the British troops, and for a short time occupied from the main body wintering at Ningpo.

"We next visited the temple dedicated to Confucius, where there were scarcely any visitors. A tablet near the entrance contained a notice, that at this point of the street, in order to do honour to the memory of the sage, it was proper for all civil and military officers, scholars, gentry, and people, to alight from their horses in passing.

"Our next route was to pass through the north gate into a fine piece of water-landscape on the outer side, whence we afterwards retraced our steps to a garden attached to the temple, dedicated to the 'god of thunder,' a little distance inside the north gate. In the last locality a middle-aged Chinese, of great energy and oratorical powers, kept my Missionary friends occupied some time in an earnest debate about Confucius, worship of ancestors, and filial piety. On our way to our boat we visited a large Taouist monastery on a hill outside the eastern gate of the city, where the few monks whom we met were very friendly. On our way, one of our brethren was engaged in discussion with a poor Buddhist monk, who shocked him very much by the statement that he—the priest—himself was God, a portion of deity! This absurd and blasphemous claim naturally follows from the Buddhist doctrine of final absorption into Buddha as the highest hope of a good man, i. e. the man who abstains from animal food, leads a life of celibacy, and mutters the daily

\* P. 21.

quantum of incantations and unintelligible sounds denominated prayers.

"We arrived at Ningpo past midnight.

"May 28—There is much interest attaching at present to the Romanist Chinese at Ningpo.

"Bishop Danicourt, who, seven years ago, resided as a Romish priest at Chusan, has succeeded in raising a Popish party in that island, who, probably allured by secret hopes of French support, have become emboldened to make an aggressive inroad upon their pagan neighbours, so as, in some cases, to claim and to obtain a transfer of the heathen village-temples to the Romish worship.

"Difficulties of a formidable nature followed upon these divisions; and Bishop Danicourt, the French Consul Montigny, and the local Chinese authorities at Ningpo, have had unpleasant and exciting negotiations. Out of these matters arose a protest or memorial, presented to the bishop by four literary Chinese Roman Catholics, which was torn to pieces—so report relates—by the Romish bishop; and the native scholars, most or all of whom were teachers in the Romish Mission, were suspended from their offices, and lost their means of support.

"Tsae sên-sâng, and the other Roman-Catholic teachers, who accompanied our party from Shanghae, were of the number; and their staunch fidelity to their religion, and refusal to accept any situation which cuts them off from opportunities of attending the public services of their church, have excited the admiration of my Protestant friends here. They will do nothing for mere pecuniary gain, even if such an inducement should ever be proposed to them. But of late their reason and choice appear to have inclined their minds to our church.

"May 29—After taking an evening walk with Mr. Gough on the city wall, I accompanied him, on our return home, to a Chinese cottage, where we endeavoured to comfort an old widow, the mother of one of our servants, A-foh, of whose desire to obtain baptism we heard for the first time to-day. He had often read Christian books to his aged mother; and we hope she has a real desire for good things, though her views on religion are vague and dark. She appeared to look to Christ, however, more for relief from bodily pain than from her spiritual malady. Her case was similar to the generality of the poorer classes in China—much apparent willingness to learn, and yet a difficulty to comprehend the first principles of evangelical truth. For instance, sin appears to such poor creatures to consist—after Buddhistic notions—in taking the life of animals, or in not having performed fastings.

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Again, she could not conceive the idea of a future state of the soul's existence, apparently not denying this truth, but wishing to know to what *locality* the soul would remove after death. Her family and neighbours seemed gratified by my friend's kind interest in her. She expressed a great desire of speedy recovery, in order to attend the family devotions, and receive the daily instruction of the Missionary.

"May 30: Sunday — At the Jin-e-tang Mr. Gough catechized the thirty day-scholars connected with the school attached, together with other persons more regular in attendance, and constituting a private assemblage, in all exceeding fifty, who afterwards joined in prayer and reading some of the scriptural portions for the day.

"In the afternoon Mr. Russell delivered a more exoteric address, in the same chapel, to about 150 persons, including the scholars. It was an interesting sight to behold above 120 adults listening to the gospel message; and the general demeanour was more attentive, and the interruptions from talking less frequent, than on my last visit to Ningpo, a year and a half ago. During the last twenty minutes of the sermon Mr. Russell invited me to address the people from the pulpit, he standing by my side to interpret my words into this dialect. I was glad to find that Tsae sên-sâng, my Roman-Catholic acquaintance, was present, having brought, also, three or four Roman-Catholic friends with him.

"May 31—In the afternoon our three Missionary brethren and myself embarked in a couple of covered boats, on a trip to the lakes near Ningpo. We arrived, about six P.M., at the Tung-woo lake, about twelve miles distant to the south-east. After spending the evening with some other Missionary friends, domiciled in the upper room of a temple, we retired for the evening to our boats.

"June 1—We sailed to the next lake, called Mei-woo, being a continuation of the other, and forming a sheet of fresh water in a basin between a number of hills, extending about ten miles in length, with a few bays and inlets. The view is highly picturesque, and the shores are lined with populous villages, the inhabitants of which are engaged in agriculture and fishing. The people everywhere anxiously questioned us as to the probability of the Chinese authorities bringing troops to attack them. In the afternoon we sailed through a broad canal, a few miles to the east, and walked from the point of disembarkation, three miles, to a village named Seaou-bah, leaving our boats to follow us by a more circuitous route. The same universal excitement

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existed in this neighbourhood also. The villagers had seen some coffins brought in a boat, and suspected the mandarins of conveying gunpowder and ammunition stealthily in this way, in preparation for an attack. From our boats, at night, we saw moving lights in various directions for three or four miles around, appointed by the villagers as a safety against sudden surprise.

"A day or two before, we ascertained that the villages to the south-west of Ningpo had sent in their submission to the authorities; and the ringleader had been induced to deliver himself up for capital punishment, the villagers having subscribed a thousand taels of silver for the benefit of his family. But the people of these south-eastern villages, among which we now were, and whose grievances chiefly arose from the exactions of the public contractors for the salt monopoly, still held out, and examined every boat that passed. We ourselves were in no danger, as a public rumour had attributed the recent victory of these villagers over the troops to the help of foreigners, especially an English Missionary lady. Some of the peasants made no scruple in telling our Missionary friends, that, if foreign troops would come, they would give the government of the district over to them as a security against their mandarins. The discharge of a gun occasionally gave an intimation that the people were on the watch against an attack. Whenever the Missionaries who accompanied me endeavoured to improve any opportunity for instruction, they were often interrupted by such questions—'Will the mandarins attack us? Are the troops coming? Do you think we shall get the better of them?'

"These occurrences afford some insight into the anomalous state of political matters in China—a people in some parts at open war with the local authorities, and yet the idea of revolution, a new rival emperor, or a republic, never for a moment entering into their minds.

"June 2—The thermometer, which was 80° the previous afternoon, was only 57° at five o'clock this morning, when we set out, five miles over the hills, to the celebrated monastery of Teen-tung, the scene of my visits nearly seven years ago. At the top of a narrow pass over the hills we entered a monastery containing three Buddhist priests, with one of whom I renewed my acquaintance. He was an old man, and his case was one of more than ordinary interest. Fifteen years ago he had consumed, by means of a slow match, two joints of the third finger of his left hand, the blue charred bone of which still bore marks of burning.

He appeared to have endured this self-inflicted austerity with different objects in view, and somewhat mixed notions. First, he seemed to regard it as a reparation for his sins; secondly, he viewed it as a mortification conducive to future purification. This priest seemed to have a dim perception of the sinfulness of all mankind, and mentioned the five specific sins against which he strove, in accordance with Buddhist belief, viz murder—including *animal* as well as *human* life—lying, theft, fornication, and wine. He seemed, however, to have but little idea of sin beyond neglect of fasting and repeating the appointed chants. It was with no slight satisfaction that I found Mr. Gough following up the occasion, and pointing the soul of this deluded votary of Buddha to the cross of Christ as the true atonement for sin, and incentive to holiness.

"Later in the day, we met another priest who had similarly burnt off a finger as a mark of austerity, and a means of attaining the hope of absorption into Buddha. On our arrival at the large monastery of Teen-tung, these topics formed subjects of lengthened explanation and discussion with the priests, Mr. Russell ably joining with Mr. Gough in the endeavour to lead the priests to consider the superior claims of the gospel. Various features in Buddhism appear to prepare the minds of its followers for the plan of salvation through Jesus Christ. They are familiar with the doctrine of an incarnation. On this occasion, although they acknowledged that the original Buddha was an Indian king, they asserted that he previously existed, and had merely become incarnate in a human body in order to instruct mankind, and to give them a revelation of his religion. In reply to our question, what would become of the world and the continuance of the human race, if all men were to become celibates, and retire into monasteries? they replied, that if all men were to become Buddhists, death, which was a punishment for the sins of mankind, would cease from the world, and the human race continue without succession of generations. When we reminded them of the difficulty of carrying out their fundamental rule of abstaining from taking the life of animals for our food, by stating that even a draught of common water sometimes contained a multitude of animalculæ, one of the priests replied, that he was himself aware of it, and on that account he always used a handkerchief as a sieve, through which he strained the water. Another of them, on being told that, instead of bestowing this care upon the external trifles of this kind, they should attend to the foun-

tain-head of moral conduct, i. e. the heart, immediately replied by pointing literally to his head—misunderstanding the statement—which he had not neglected, and which, he said, he had burnt in twelve places with a slow match, as a self-imposed torture and austerity. Several priests bore these twelve burnt marks on the crown of their head.

"We were led through the various buildings, and inspected some of the antiquities of the monastery. We were shown one little temple, in which were placed, on three platforms, the ancestral tablets of the different abbots who had been elected to, and exercised their triennial jurisdiction in, this monastery. Some of the earlier ones were lost; but they extended back, through seven or eight centuries, to the period of the Tsin dynasty,\* the date of its first foundation. In another part they exhibited some tablets presented by the various emperors who had visited, or otherwise distinguished, the locality. Among them they especially pointed to Shunchi and Kanghe, the first two sovereigns of the present Manchow-Tartar dynasty, who had visited, as they asserted, the monastery in their progress through the empire, in the seventeenth century of the Christian era. The former monarch raised a handsome slab of black marble, six feet high, as a memorial of his visit, inscribed with the two large characters on the top, *King-Fuh*—'Reverence Buddha.' The latter emperor had left some tablet-scrolls in his own writing, as the priests asserted.

"They also boast that one of the modern emanations of Buddha, among the 3000 who have been raised to rule the world after death, belonged to this monastery.

"I retired for an hour's rest, in the middle of the day, in an upper room, let to us by the priests as our temporary apartment for our meals and depositing luggage. My rest was occasionally disturbed by the well-known voices of two of my friends in a little quadrangle below, engaged in earnest discussion with the monks on the respective peculiarities and claims of the Buddhist and the Christian religions. The monks were all habited in the usual long flowing robes, and most of them

had rosaries of beads around their arms or suspended from their necks. Incense-sticks were lighted in all parts of the principal shrines, in which some priests were explaining some superstitious slips of paper, or telling their fortunes to a number of credulous persons, chiefly women, who came to consult them on the various matters of life. An immense bell, in an elevated belfry, bore the names of its contributors in the Ming dynasty, and was entirely cast on the spot.

"The various benefactors to the temple endowments had also a shrine allotted to them for their *shin-wei*, or 'ancestral tablets,' to rest in. At each election of the abbot the civil authorities at Ningpo appear to obtain a considerable fee from the successful candidate, for duly gazetting and notifying, by formal edict, his appointment to the people. A more beautiful and retired spot for the purposes of their recluse life could hardly have been selected by the original founders, than this little sequestered head of the valley, enclosed by the well-wooded and well-irrigated hills of Teentung.

"On our way to our boats in the evening, we beheld the same crowds of peasants bearing their heavy packages of green tea from the neighbouring hills to the canal. A more interesting, and apparently more contented, happy race of people could hardly be found than this rustic population, if a visitor were to limit his view—as travellers too generally do—to the contemplation of mere physical appearances and material prosperity, to the exclusion of their moral and spiritual condition. The general appearance of quiet contentment and sufficiency received something of a counteracting influence in the sight which we beheld, in an earlier part of the day, of an old woman standing outside her dwelling, shouting with impassioned tones, which might be heard afar off, and proceeding through the accustomed form of bitter imprecations and curses on the unknown thief who, during the preceding night, had stolen a garment from her dwelling.

"We returned towards Ningpo in the evening; and, after being hailed and examined by a boat full of villagers, keeping watch at a part of the canal where 200 of the soldiers had been killed in the last month, we arrived at the suburbs a little after midnight, and landed the next morning.

"June 3—Mr. Gough again visited an old woman who lives near, the mother of his servant A-foh, by whom he was accompanied. The latter showed, by his earnest and affectionate appeals to his mother in the presence of Mr. Gough, that he himself had a spiritual

\* The Chinese dynasties range as follows—

The dynasty Han from B.C. 205 to A.D. 226.

Intervention of six smaller dynasties.

The dynasty Tang from A.D. 620 to 906.

Intervention of five smaller dynasties.

The dynasty Sung . . . to A.D. 1275 (Mogul.)

The dynasty Ming from A.D. 1368 to 1643 (Chinese.)

The present Manchow dynasty from A.D. 1643 (Tartar.)

apprehension of evangelical truth. He said to her, 'Mother, I know that hitherto you have been limiting your thoughts of Jesus too much to His willingness and power to heal your bodily sickness. But there is a worse evil—the malady of sin. You, dear mother, and the people of Ningpo, cannot attain to this truth as yet: it is too difficult for you. But we, who have the privilege of daily instruction, cannot but understand that Jesus came to save men from the spiritual disease of sin.'

"In the street to-day I was gratified at perceiving the popular opinion respecting Christianity which prevails here, as being a religion which inculcates views of the strictest morality. A labouring man stopped my companion, and asked if he might come to our house to receive instruction, with the view of entering our religion, as he wished 'kae kwo tsung shen'—'to change from his wickedness and to alter to what is virtuous;' a common phrase in Chinese for indicating a thorough reformation of life.

"June 5—Le seen-säng, a teacher and a Christian, called on Mr. Gough to solicit baptism for his son, Le seen-säng, junior, a teacher in Mr. Gough's school, who had shown much interest in Christian doctrines, but had previously shown no indication of a desire to receive baptism, and to make a public profession of Christianity.

"The old man, who is a native of one of the south-eastern villages which we lately visited, now in open revolt against the mandarins, gave us a dreadful picture of the corruption of the local government of Ningpo. He said that the high civil authorities came to Ningpo for a brief term, generally of two or three years; and as they cannot be promoted over their own native district, necessarily strangers, and unacquainted with the local dialect of Ningpo. Hence they were compelled to devolve a large portion of business on irresponsible subordinates, stationed here for a long time, and accustomed to practise extortion, receive bribes, and to promote injustice, such as aroused the people to resistance, and involved the unfortunate high officials themselves in ruin for not preserving their district in quietness and peace.

"During the last month the villagers in thousands came into the city, and burnt down the house of the principal salt-inspector, thence proceeding to the official residences of the principal authorities, and destroying all the furniture, but permitting no plunder. The mandarins fled, except one or two who enjoyed the popular favour. The people seemed to entertain confidence in the paternal justice of the emperor, if they could only gain access to

the imperial court, and expose the lying inventions contained in the official reports.

"One medical Missionary told me, that after the recent *fracas* with the villagers, in which above 200 soldiers were killed or drowned, he dressed the wounds of about sixty wounded soldiers, whose cuts were inflicted by their own comrades striking down every one, friend or foe, who interrupted their flight from the scene of tumult. My friend Mr. Russell, on the day of the fight, accompanied an English lady, Miss Aldersey—well known from her Missionary labours on behalf of Chinese females—into the neighbourhood of these villages, to the lakes, for a change of air, when the fears of the authorities, real or assumed, attributed the defeat of the troops to this benevolent lady and her conductor. Popular belief asserted that they went among the rebellious villagers, supplied them with cannon and ammunition, and directed them in its use. The mandarins went so far as even to depute a messenger to the British Consulate, to inquire into the truth of these allegations.

"Both among the south-eastern and south-western villages a subscription appears to have been entered into to induce the leaders to give themselves up, and terminate the revolt; and the end probably will be, a tissue of falsehoods, invented by the local mandarins, respecting the bravery of the troops and the suppression of the tumult by force. A number of promotions and peacocks' feathers will be gazetted from Peking. The patriotic leaders, who will be sacrificed as victims, will live in the traditions of the villagers, and go down to posterity as heroes; and the poor peasantry themselves will gain little, except from the fears of the authorities to incur a similar risk again.

"Old Le seen-säng expressed his opinion that this disturbance would be no obstacle to Missions, and congratulated himself that he was not among his kinsmen at this time, as his want of wealth would prevent him from gaining safety by bribes, and his position as a scholar would sufficiently raise him above the peasantry to point him out as a suitable object to be seized and sacrificed to appearances, so as to vindicate the majesty of Chinese law by imprisonment or death, whether innocent or guilty of any part in the affray.

"June 6: *Sunday*—I administered the sacrament of the Lord's Supper, in the Jintang, to a little company of communicants, including in our number three Chinese women and two Chinese men. The two last were Baw sze-foo and A-ling, who partook for the first time of this sacrament, and evinced a reverent, humble, and devout spirit. They

presented me with some scrolls and tablets, containing Chinese sentences and texts, commemorative of this important occasion and event in their lives.

"Our brethren at Ningpo deserve commendation for the patient perseverance with which they have sought to introduce the Roman alphabet among their catechumens and converts, as a means of writing the vernacular local dialect in the very sounds in which it is spoken—a capability which the ideographic nature of the Chinese written characters, and the brief style of literary writing, do not admit. The rapidity and accuracy with which their teachers, pupils, and even their servants, have learnt to write and read in the Roman, and also in the Italian letters, are really surprising. Portions of the Liturgy and of the Gospels have been thus translated and printed—or rather each separate copy *stamped*—on Chinese paper, with types made of horn, and containing the various initial and final letters, or double letters, of which, Chinese words, all monosyllables, are formed. I am not, however, so sanguine as to hope that the system has such advantages, or will acquire such a general prevalence, as to supersede the literary style of Chinese in raising a Christian literature, which latter style is capable of being read by Chinese literati in every province; and, being an ideographic form of writing, is also capable of conveying Christian truth to the reading population of one third portion of the human race.

"In a previous portion of these brief notes\* I alluded to the Tso-keaou. Further inquiry leads me to the supposition that it is a kind of reformed Buddhism. In the popular mind, this sect is regarded as a sect of Buddhist socialists of the worst character, living in a community of the most immoral and licentious kind. Some Chinese, however, who have been introduced to some of its peculiarities, assert that this opinion is groundless. They worship no images, and their priests are not bound to celibacy. Its founder was Lo-tsoo, who lived four hundred years ago, and left various books as the depositories of his teaching. It is now a proscribed religion, and its followers only amount to a few hundreds in each district. Their three principal points of worship are—1. lighting candles upon an altar-table; 2. explaining their religious classics; and 3. worshipping Buddha. About three-tenths of the Romish converts at Ningpo are from this class; and some of the candidates for baptism in our own Mission are from among them. The real Buddhists deny that

the Tso-keaou are at all connected with themselves; and probably regard them with the same feelings of dislike as the Romanists cherish towards Protestant reformers.

"I cannot conclude my notices of this Station without expressing my deep sense of admiration and respect towards our Church Missionary brethren, who have conducted the Mission on principles of self-denial and economy, and in a spirit of devout prayer to God, and of love to the native population, which, I trust, is an earnest of great blessings upon the future progress of this Station. They encourage visits to their houses, they mingle with their Chinese neighbours, they are Missionaries to their own households, they take delight in training the young—they, in short, 'give themselves wholly' to the great work for which they expatriated themselves from kindred and home. Their progress in the local dialect has been very considerable. They present the happy spectacle of brethren at unity among themselves, and sustained in all their trials and privations—and these are not few—by an ardent love of souls, a confident trust in the grace of the Almighty, and an assurance of the certain fulfilment of the promise, that the heathen shall be given unto the Son as His inheritance, and the uttermost parts of the earth as His possession."

The following extracts of a letter from the Rev. W. A. Russell, dated Ningpo, July 24, 1852, present some interesting intelligence of a later date, and will serve as an appendix to the Bishop's journals—

"Our Christian friends at home will be glad to hear, that, on last Sunday, we had the privilege and pleasure of baptizing four more of the inhabitants of this heathen city into the outward fold and family of the Saviour. That they had already been inwardly baptized by the Holy Spirit, regenerated, and made new creatures in Christ Jesus, a long probationary course afforded me as full and entire satisfaction as I can reasonably expect in such cases. They are not, I am aware, full-grown Christians; yet if they are, as I trust they are, even babes in Christ, they shall be safely carried in the Good Shepherd's bosom, brought on from faith to faith and grace to grace, until they arrive at the measure of the stature of His fulness, and finally attain to the goal of everlasting rest, to the praise and glory of Him to whom all is due from first to last.

"One of them, Dzeng Kyüô-fong, a needle-maker, has been a regular attendant upon our public and private services for more than two years, and also amongst the num-

\* P. 16.



ber of candidates for baptism for a considerable time. He is naturally, poor man, of a very dull intellect, frivolous and light in his temperament, and once possessed of very many *unlikable* traits of character, which made us more cautious about his reception, and caused us to detain him longer than we should do in ordinary cases. The present development of the work of grace on his heart evinces, however, that no natural impediments are too great to be overcome by the Lord, or any disqualification to him in whose heart the Lord wills to implant His Spirit, and convert by His grace. When He wills, He will work in spite of all opposition: nothing can stay His Almighty hand. Let the conversion, then, of this poor, unlettered, uncouth, and unlikable needle-maker, convey a lesson to us all to be more on our guard against deception from natural appearances, be they good or bad, and more on the watch to detect indications of the work of the Spirit on our own and the hearts of others. This Dzing Kyüô-fong, baptized by the name of Yüih-yi—'a lover of rectitude'—could not, as far as I can see, have had any worldly motive for connecting himself with the Saviour's people: he has not had, nor is he likely to derive, any assistance from us, except the education of his son, who has been for some time under Mr. Gough's care, and who should be retained by him, whether his father were baptized or not; so that, on the whole, I trust he is, and will continue to the end to be, a monument of the Redeemer's tender compassion, a jewel to decorate His crown of glory.

"The other three were a father and his two sons; the father, a basket-maker, named 'Eo, baptized by the name of 'Oh-li—'a learner of doctrine'—the sons, scholars in one of our day-schools: the eldest, seventeen, was baptized by the name of Jing-li—'peaceful doctrine'—the younger, fifteen, by the name of Jing-yi—'peace-causing rectitude.' These, too, have been for a considerable time regular attendants at all our services. The boys have been in our first-opened day-school since its commencement, more than three years ago. The father has been receiving from me definite catechetical instruction for about six months, during which time I put him through Bishop Boone's Catechism, and a considerable portion of the gospels, with a good deal of general instruction. Of the fitness of this interesting group for baptism, in an intellectual point of view, I have no doubt whatever; and trust, though the difficulty of ascertaining it is greater, that there is as little reason to entertain fears with reference to their spiritual preparedness. The father, as to his natural

character, is very different from the man referred to above: he is a person of strong mind, sober temperament, likable disposition, and industrious habits; the latter qualification especially shown by the diligent manner in which he committed to memory the whole of Bishop Boone's long Catechism, and that with the greatest exactness, seldom omitting a character in his repetitions of it to me—no inconsiderable task for a man about fifty years of age, and who had nearly forgotten all he learned as a boy. The elder of his sons is a dull but good-natured boy, of an affectionate temperament: the younger has considerable ability, and evinces a great desire for the acquisition of knowledge: he is indeed one whom I would earnestly recommend to the prayers of Christians at home, that he may become fitted for, and called to, the office of a minister of the gospel of Christ, a dispenser of the mysteries of God to his own countrymen.

"In our infant church at Ningpo we have now altogether eight baptized males—seven baptized here, and one by the Bishop at Hong Kong, yet a native of Ningpo. May these be but as the first drops before the heavy shower which the Lord Himself will, ere long, rain down from on high to fertilize this barren soil! May they be but as the early sheaves, indicating a large and abundant harvest; as one of the many stones which the Lord will Himself hew out to erect His spiritual temple in the midst of this vast people! Amongst all our converts, Bao s-vu—recommended as a lay assistant—especially gives me much satisfaction. He seems indefatigable in his endeavours to improve himself, and equally so in endeavouring to communicate truth to others. He seems to lose no opportunity of speaking a word for his Master, and this he does, too, in a quiet, unobtrusive, persuasive manner, quite acceptable to his own people. We have indeed reason to bless the Lord for the manifestation of His own presence which He has given us in him. Yet he, as well as we all, has his infirmities, needs much sustaining grace, and, that he may receive it, your prayers and the prayers of Christian friends in England. Oh, pray that we all, ministers and converts, may have more of true faith, hope, and love, more of real spiritual might and grace in our inner man, that we thus may have more spiritual power both with God and man—with God to work in us, with man to be worked upon by our instrumentality.

"At present I have three more interesting applicants for baptism—an old painter about sixty, a small shopkeeper, and the



grandson of poor Leo sin-säng, my old school teacher, who was carried off last year by cholera. This boy, you are aware,\* was recommended to me—indeed given to me—by the old man when dying, who then expressed the desire that he should be brought up as a Christian. Since this, the boy, of his own accord, has made application for baptism, and, I believe, from sincere motives. I thought it, however, better to defer him for some time, until his return from his friends, to whom he was shortly to go to spend the summer vacation. My object was, to ascertain whether he would or not yield to the superstitious rites which I knew would be perpetrated while he was among his friends; but of the propriety of acting so I am not now at all certain; for, supposing the boy to be sincere, the grace which we have a right to expect will be communicated with the Saviour's own appointed ordinance, as also the fact of his having publicly acknowledged the Saviour, and connected himself visibly with His people, would probably impart to him a power of withstanding what otherwise he may fall a victim to. In addition to many other things, the Missionary has much need of wisdom and prudence in the midst of 'Satan's seat.' We do indeed need to be 'wise as serpents,' while 'harmless as doves.' You know our wants. Pray to Him from whom cometh 'every good gift and every perfect gift,' that we may receive a full supply according to our need.

"It will also be interesting to you to learn—both for the fact itself, as also that it adds to the proof of the advantage of our little day-schools—that another boy, son to an assistant of our Baptist brethren here, who had been in our school for nearly two years, was baptized on Sunday last here by our Baptist friends: in all four boys, from our little school of twenty, since its commencement four years ago.

\* "Church Missionary Record" for Dec. 1852, pp. 288, 289.

"On the whole, I cannot but regard the present aspect of things here as exceedingly favourable, and promising, ere long, glorious results. The prejudices of the people generally, I believe, are rapidly dying away. The number of regular attendants at our public places of worship is considerably increased, and the intelligent inquiries made from time to time, by many who come to seek for more definite instruction from us—all evinces that the work is progressing, that the Lord is recognising the humble labour of His servants, and that in their weakness He is manifesting the excellency of His own mighty power. Another matter, which I regard as of paramount importance, and calling for deep gratitude on our part to the God of harmony and peace, is the great unanimity of sentiment and action which prevails amongst the whole Missionary body at Ningpo, belongin; to different countries and various Protestant denominations. This has been repeatedly remarked to me by natives, who declared they could not at all comprehend how persons, brought up and educated in countries so far apart as we have told them England and America are, could still be united together in so close and intimate a bond of union as it was manifest existed amongst us. This, I believe, is exercising a strong though silent influence upon them; thus verifying the truth, that love to each other, amongst the Saviour's followers, should be to the world a confirmatory proof of the power of His heavenly doctrine.

"In a political point of view, things are going on very quietly here at present. There are occasional rumours of the progress of the rebellion in the south-west, but nothing tangible or definite. The state of things at Fuh-chau seems worse than at any of the other opened ports. An American man-of-war has been there lately, endeavouring to arrange matters about the building of schools, chapels, &c., for their Missionaries, but left without accomplishing any thing."

### TRINITY COLLEGE, DUBLIN, CHURCH MISSIONARY ASSOCIATION.

It is with much pleasure that we put on record a notice of the late Annual Meeting of the Association connected with the above-named great University, which educates so large a portion of the future clergy of the United Church of England and Ireland. The place, the audience, the prominent topics of address, were all of deep interest. In Dublin, the University Association is distinct from

that of the City, with separate organization, officers, anniversary. The cause of Foreign Missions seems to have received a new impulse in the sister country from the "Church Missions" in the west of Ireland; where the divine blessing is now producing so remarkable results. And no wonder. The weapons and warfare are the same, and the captives recently rescued from Papal thralldom evince

the liveliest sympathy in the liberation of image-worshippers in the heathen world.\*

The Meeting in question was held on the 7th of December, within the College itself—in the rooms of one well known there as formerly one of its most distinguished fellows and tutors, subsequently Regius Professor of Divinity, and now Bishop Elect of Meath—the Rev. Dr. Singer. He was surrounded by his successor in the Divinity chair, with the Professor of Biblical Greek, several fellows of the College, and other clergymen; and the spacious apartments, with the lobby leading to them, were crowded with students. A note was received from the Rev. the Provost, explaining his unavoidable absence, and accepting the office of President.

The Bishop Elect, in his opening remarks, alluded to the thirty-four years during which he had been a Secretary of the Hibernian District Church Missionary Society; and expressed his gratification that one of his latest acts, connected with the college, would be, testifying to the interest he felt therein. When they considered that their own Church, in its true bearing, was a Missionary Church, the progress of Missionary feeling in that University, where so many of its ministers were trained, seemed to be of vast importance. He had, consequently, always endeavoured to identify himself with Missionary Societies; and he prayed that, among the divinity students, the Missionary spirit might continue to spread—never forgotten, never allowed to cool, but extending itself into all the glory and the power of the gospel dispensation.

The Report gave an able sketch of our last year's operations; referred to Agra and the Punjab, where two Graduates of the University—the Rev. Messrs. Stuart and Fitzpatrick—are labouring; and, after quoting the latter's striking appeal, printed in our last November Number, thus proceeded to enforce it—

"These last words recall our thoughts from the successes achieved by others to the duty that lies before ourselves—to the questions not to be evaded by any one of us—What ought we to do? Is there none among us qualified for the Missionary life? In these days, when the bonds of home and country seem loosened, and the spirit of enterprise and the lust of gold prove so mighty to draw men forth to settle in far-distant lands, shall it be found that zeal for God's glory is powerless to break the ties that keep us here? May all here present have grace honestly to answer these questions, and faithfully to abide by the decision! . . . .

\* "C. M. Gleaner," for August 1851, p. 204.

"Especially on the students of this University they would call for help. They ask you not for money merely, but for that sympathy in their work without which rich offerings are valueless: for your prayers, your time, your exertions. They wish to see their meetings more numerous attended, and to meet with a more general readiness to help in the working of this Association. They venture to promise that, in its unostentatious proceedings, and in the academic sobriety of our gatherings here, you will find an interest not less genuine, though it may be less stirring, than that which springs up in the excitement of a brilliant public meeting. . . .

"If any look on the Society's zeal as intemperate, doubt the feasibility of her schemes, distrust the narration of her successes, they appeal to the unimpeachable testimony of the civil and military authorities. . . . And while the men of the army, the officers of our navy, the rulers of our colonies, believe the promises of God, shall He be doubted in this Seminary of His Church? Shall these bear witness, and we—O fools, and slow of heart!—refuse to hear? Let their testimony confute our doubts—their experience convince our ignorance—their faith rebuke our evil hearts of unbelief!" . . . .

We deeply regret that our space will only admit a few sentences of the address of the Rev. the Professor of Biblical Greek—

"I rejoice to know how our University has been blessed with sound teaching and the maintenance of Christian truth; and we behold in this chair one to whom God has given for many a year grace to be a defender of that truth within these walls. But truth is not all, the purest orthodoxy is not all: we want to see amongst you proofs of a life of living zeal; and, Christians, we look to this College Association for such proofs. One of the surest marks of the work of the Spirit amongst you, Christian students, is, that men shall come out, one after another, who shall be ready to go where the Lord of the harvest shall choose. We must not be content with the state of our Divinity School until it shall yield this evidence of spiritual life—a band of Missionaries to the heathen. We do not want to excite any spurious or transient feelings, to stir up romance or mere enthusiasm, but to have men who, after counting the cost, shall, in love for perishing souls, be willing to go forth. Let the nature of the work be thoroughly known—the obstacles, and perils, and discouragements, as well as the duty and the reward, and then let the young soldier of Christ enlist in this noble army. And for this nothing will avail but the religion of the cross: from it alone can come the living zeal, and living love, and living faith, which should mark and qualify the genuine Missionary of the Redeemer's kingdom.

Ought not our Universities to be a subject of constant secret supplication throughout the coming year? **PRAY YE THE LORD OF THE HARVEST!**





*HENDRICK HUDSON'S INTERVIEW WITH THE INDIANS. — Vide p. 29.*

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## THE ABORIGINES OF NORTH AMERICA.

THE great American continent has been known to us for three centuries and a-half, Columbus having landed on the isles which border on it in the year 1492. Yet it were a mistake to suppose that no European had previously reached its shores. "It is now known that the Scandinavians had set foot upon it at a long prior date, and had visited the northern part of it, from Greenland, as early as the beginning of the tenth century.\* Even in the ninth century, we are informed, Othere proceeded on a voyage to the north pole. The brothers Zeni had made important prior discoveries in the western and northern oceans. Biscayan fishermen were driven off the Irish coasts in 1450, and there is a chart of Andrea Bianca in the Ducal library at Venice, of 1436, on which the names of Brazil and Antillia occur."† The voyage of Columbus was, however, the era of discovery, and the existence of this immense continent, extending nearly from pole to pole, and interposed between the eastern coasts of Asia and the western coasts of Europe, became to the old world an ascertained fact.

We cannot be surprised that God had seen fit so long to conceal this large portion of the earth from the eyes of curious Europe, when we remember the injuries which have been inflicted on its aboriginal inhabitants by those who professed themselves Christians, and called themselves civilized. From that period the spirit of enterprise continued to trace out the newly-discovered continent, and various sections of Europeans landed on its shores. Cartier, the Frenchman, reached the St. Lawrence in 1534; in 1584 Raleigh landed upon, and named, Virginia; in 1609 Hudson, the Dutchman, was found in the river which still bears his name; and in 1620 the pilgrim fathers landed at Massachusetts.

They found the immense area of Northern America occupied by many tribes of Indians, speaking different dialects of languages, and engaged in continual wars; yet characterized by the same general affinities, and evidently

fragmentary portions of one original whole. The wigwam was in universal use—a number of poles set upright in a circle on the ground, the upper ends brought together in an apex, and this skeleton sheathed with matting or with bark; the canoe of birch rind employed as the means of water-transit; their weapons, bows and arrows, spears and clubs; the Indians low in arts, governmental policy, and means of subsistence; in character proud, cunning rather than brave, generous to their friends, but cruelly revengeful to their enemies; the population stationary, the number of births each year just sufficing to compensate for the loss sustained by war and natural death. In habits of life they differed remarkably from the nations of the old continent, which exist in an agricultural or pastoral state. The Indians of America were neither. They had no flocks or herds. The wild beasts of the forest and the plain were their substitutes for these. They disdained to be "troublers of the earth," and on the squaw devolved the task of bringing under cultivation the little spot of ground in which the maize was grown. They lived in the hunter state, and subsisted by fishing and hunting. It suited the restlessness of their disposition, disliking, as they did, every thing requiring systematic and persevering effort.

There was much in the circumstances of the country, before the arrival of the white man, to encourage such habits. The plains and forests abounded with the buffalo, the moose, and other animals available for food, or valuable for their fur. Wild fowl were various and abundant, and the bays, rivers, and lakes abounded with fish. But since the arrival of the white man the diminution of the red race has been most rapid and fearful. Hispaniola, on the landing of Columbus, contained a million of inhabitants. Before the expiration of fifteen years they were reduced to 60,000, and in eight years more to 14,000. In the present enlarged area of the United States—including Texas, New Mexico, California, Oregon, and Utah—there are at present about 400,000 Indians. If to these we add the Indians of British America, computed by Mr. Montgomery Martin at 86,947, we have less than half a million as the aggregate of

\* "Antiquitates Americane. Copenhagen."

† Schoolcraft's "History, Condition, and Prospects of the Indian tribes of the United States," vol. i. pp. 14, 15.



the aboriginal population in the great North-American continent, Mexico being left out of the census. Its amount at the commencement of European colonization must be, of course, a matter of uncertainty: there is, however, enough of evidence to show that the Indians, although broken into tribes, and without much of national consolidation, yet existed in considerable numbers. The bitter wars waged between them and the European colonists, in those dark times (1722) when the governor of New Hampshire offered a bounty of one hundred pounds for every Indian scalp, proved them to be possessed of no inconsiderable portion of numerical strength. When the settlements in Connecticut were commenced, in 1630, the native inhabitants numbered not less than 16,000. East of Connecticut were the Narraganset Indians, of equal strength. In 1849, the legislature of Massachusetts directed inquiries to be made respecting the Indian races, who once, under the leading of their sachem, Metacom, or king Philip, warred so fiercely with the settlers. Remnants of twelve tribes were found, amounting to 847 individuals, only seven or eight of whom were of pure blood, the remainder being a mixture of Indian and African. The Iroquois, or confederates, who occupied the western parts of New York, were the most important of all the races east of the Mississippi and south of the great St. Lawrence. They carried on vigorous warfare with the French in Canada, invading their territories in large bodies. Of this group of nations there are now in existence 5912 souls of all ages and both sexes, of whom, according to the census returns taken under an act approved by Congress in March 1847, 3984 remain to be evangelized. In 1825—when Congress decided that it was impossible to incorporate the Indians in any form whatever with the United States' system, and that, unless they were removed to the unoccupied countries westward and northward, their extermination was inevitable—there remained only 97,000 Indians to be deported. Since then, 77,000 Indians have been transferred to the territories westward of Missouri and Arkansas, leaving behind a miserable remnant of 21,774 souls!

For this diminution of the North-American aborigines various reasons might be assigned. The increase of the white population has contracted their hunting grounds, and proportionably diminished their means of subsistence, the Indian in his hunter state requiring a much larger amount of territory than is requisite for a pastoral condition, or for settled agricultural pursuits. "Wherever agricultural tribes

have placed themselves in juxtaposition to hunters and erratic races, they have been found to withdraw from the latter the means of their support, by narrowing the limits of the forest and plains, upon the wild animals of which, both carnivorous and herbivorous, hunters subsist."\* They have been also injuriously affected by new forms of disease introduced with the European population, especially the small-pox. The natural virulence of this disease has been aggravated by the impatience of the Indian, who has not hesitated, during the highest paroxysm of the fever, to plunge himself into cold water; and it has thus wrought fearful devastation among the native tribes. It has broken out amongst them from time to time, at irregular intervals, and, their physicians having no remedy for it, old and young submit themselves to it as their destiny. The year 1837 was a desolating period in the Missouri valley. The Mandans, the remnant of a considerable population, were reduced from 1600 to 145 souls. They now number about 500. It next attacked their nearest neighbours and friends, the Minnetarees, and reduced them from about 1000 to 500. The Arickarees, numbering 3000, had half the population swept away. Passing then to the Assiniboina, a powerful tribe of 9000, ranging over the plains which lie below the Rocky Mountains and towards the Red River of Hudson's Bay, it exterminated whole villages. The Crows, westward of them, were similarly dealt with. Lastly, the storm fell upon the Blackfeet, estimated at 30,000 or 50,000, and cut off about one-fifth of the whole number. "Many of the handsome Arickarees, who had recovered, seeing the disfiguration of their features, committed suicide, some by throwing themselves from rocks, others by stabbing and shooting. The prairie has become a grave-yard: its wild-flowers bloom over the sepulchres of Indians. The atmosphere, for miles, is poisoned by the stench of the hundreds of carcasses unburied. The women and children are wandering in groups, without food, or howling over the dead. The men are flying in every direction. The proud, warlike, and noble-looking Blackfeet are no more. Their deserted lodges are seen on every hill. No sound but the raven's croak or the wolf's howl breaks the solemn stillness. The scene of desolation is appalling beyond the power of the imagination to conceive."† Such is the language in which an

\* Schoolcraft's "American Indians," p. 367.

† "History," &c. vol. i. p. 253.

eyewitness depicts these mournful scenes, in the midst of which there was then no uplifting of the only Saviour, to whom, as to the brazen serpent, the attention of dying sinners might be directed.

But amongst the various causes of depopulation we would designate ardent spirits as the most active element of mischief. Its introduction is identical with the arrival of the whites, the North-American tribes being previously ignorant of an intoxicating medium. The French introduced brandy into the Canadas, and licenses to retail it were granted to a limited number of superannuated officers: these were passed from hand to hand, until active agents were found, who, under the name of *courier du bois*, or *marchand voyageur*, transported this new element of temptation, up long rivers and across difficult portages, far into the interior. Hudson, on his first interview with the Indians, produced the fire-water. He first partook of it himself. The cup was then handed to the Indian chiefs,\* who smelled it, but refused to taste it; until at length one chief, bolder than the rest, declared it would be an insult to their guest if, when he had partaken of it, they refused to do so; and accordingly drank it off. He was immediately seized with dizziness and stupor, from which his companions thought he never would awaken; but he arose to ask for the draught again, and his example was followed by the others. Even the pilgrim fathers were not free from this blemish. At the first interview, in 1620, between Governor Carver and Massasoit, the chief of the New-England tribes, a pot of strong water inaugurated the occasion. With the prosecution of the fur-trade northward the use of ardent spirits was intimately identified, and the Indian was stimulated to exertion, and rewarded for his labours, by that which, in his immoderate use of it, proved his destruction. The love of strong drink is with the Indian an uncontrollable infatuation. There is nothing he is possessed of which he will not part with in order to obtain it; and he has been known to live for days on a dead horse, unwilling to leave the place where the means of gratifying his ruling passion were for sale. This evil stimulates into increased action every other element of depopulation. The health of the Indian suffers: he becomes more liable to disease, and less able to endure the hardships of the chase. He becomes more contentious, and there is an increase of strife and bloodshed.

The Indians themselves, while unable to resist the infatuation, are aware of its disastrous results; and, like the Chinese with reference to opium, complain of the proceedings of the white man. In the answer to government memoranda on the subject, it is stated, "The Indians complain bitterly of the white people settling down on the lines with large quantities of whiskey. They say they believe it is done on purpose to ruin them, and they have often, in council, called the attention of the President to this fact, and hoped their great father would take pity on them, and stop the white people from bringing the spirit-water so near their settlements. Some of these whiskey-shops are within half a mile of Indian camps; in fact, all they have to do is to cross the Mississippi, and they can get it by barrels full."† There is a law of Congress which prohibits the whiskey-traders from crossing the Mississippi into the Indian territory, but it is in various ways evaded.

To these causes of depopulation may also be added war, and the waste of life connected with it—war, the only road to distinction in the barbaric state, and in which the depraved ambition of the human heart finds its gratification. The Indian has no honour amongst his tribe until he has won a scalp. It is when he bears home the bloody token that he has trodden the wild war-path, and uttered the war-whoop over his slain foe, that he is permitted to decorate himself with the coveted feather of the war-eagle. He who proposes to lead a war-party identifies himself carefully with his tribal superstitions, and seeks in dreams and omens the direction of the Great Spirit. Holding in his hand the war-club, smeared with vermilion to symbolize blood, he utters his war-song—

"Hear my voice, ye warlike birds!  
I prepare a feast for you to batten on.  
I see you cross the enemy's lines;  
Like you, I shall go.  
I wish the swiftness of your wings;  
I wish the vengeance of your claws;  
I muster my friends;  
I follow your flight.  
Ho! ye young men that are warriors,  
Look with wrath on the battle field."‡

Slowly, and with measured cadence, he rouses the passions of his tribe. The drum and rattle accompany as he utters his wild rhapsodies, and stamps the ground. All who rise and join the war-dance pledge themselves to be his associates. To this day "their feet are swift to shed blood," and the red man

\* *Vide* Frontispiece, from Schoolcraft's "History," &c.

† *Ibid.* vol. ii. pp. 188-89.

‡ *Ibid.* p. 59.



has been stained doubly red with the blood of brethren.

Thus, from a combination of unhappy influences, the Indian tribes have wasted away. It is not the first time that America has witnessed the decay of nations. The very tribes which are now so rapidly diminishing appear to have established themselves on the ruins of previous races, superior to themselves in the elements of civilization. Throughout the greater part of the valley of the Mississippi, and on the banks of many of its confluent, ancient earthworks are to be traced, denoting a skill in fortification which cannot be ascribed with any probability to the ancestors of the present Indians, so devoid have they been found of all such knowledge since the period of European discovery. These works are strongly defensive, covering the highest points of land, and commanding the approaches, the principle of the bastion being secured where possible, and "traverses, generally resembling the segment of a circle, being drawn in front of the gates or sally-ports. Small haycock mounds were, in other situations, erected, to rake with missiles these entrances," which were "sometimes of an oval or zig-zag form." Again, the prairie regions of the west appear to have been once the seat of a fixed agriculture. Traces of ancient field husbandry abound in Michigan and the adjoining districts of Indiana, extending about 150 miles, and throughout the richest soil; the whole area presenting the strongest evidences of having been once possessed by an agricultural people, to whose habits the nomadic or hunter state of the present Indians must have been altogether foreign. These ancient people appear to have attained to fixity of residence, and to have cultivated public fields near some fortified place, where, in danger, they could resort. The valley of the Ohio was a favourite place of occupancy, and the valley of the Scioto appears to have sustained a dense population, which congregated in large towns and villages. They were acquainted with the use of copper, and formed axes, chisels, and ornaments, of that metal. There is enough in their tumuli to show the idolatrous character of this demi-civilized people. They are gone out of the land. Perhaps the ancestors of the existing aborigines were the besom of destruction by which they were swept away.

The present tribes claim, in a special manner, our commiseration, and the only effectual help that we can give them is to labour for their evangelization. If the waste of human life is to be arrested, it must be done through the instrumentality of the gospel.

Already has such a result been produced in the South-Sea Islands, and we are encouraged to hope that amongst the New Zealanders the progress of Christian truth is marked by the same benevolence.

Amongst some of the Indian tribes the plague has been arrested, and their increasing numbers satisfactorily prove that the red man is not necessitated to extinction, and that no death-warrant has been signed which dooms him to perish from his place among the nations. "The Cherokees, the Choctaws, the Chickasaws, and the Muscogees, or Creeks, are the living monuments of rescued nations, who are destined to take their places in the family of man."\* The Cherokees, at the time of their removal, were in a course of rapid improvement. They are now recovering the depression of that period. Thousands of them have become Christians, and to a man they feel that their national existence is owing to the gospel. Recommended by such a conviction, it is rapidly spreading amongst them. They have a government similar to the United States, and are fast rising to a prosperous condition. Besides the Mission schools, there are two seminaries and twenty-seven common schools, supported by the nation, in all of which the English language is the medium of instruction. The seminaries are noble buildings, consisting of a main building eighty feet in diameter, with two wings forty feet each, and surrounded by a fine colonnade. They rise on the western prairies as interesting proofs of Indian progress. Amongst the Choctaws, numbering not less than 18,000, the some divine element of improvement—gospel truth—is producing similar results. Industrious habits are being formed; domestic manufactures are on the increase; year by year more wheat is raised. In every department and aspect, in the house and by the way, in dress, in education, in the mode of living, there is improvement. A generation ago their extinction seemed inevitable. The gloom has passed away, and there are bright prospects for the future. "In 1818"—we quote the language of the American Board in p. 27 of their last Report—"they were emphatically a pagan and savage people. The worst vices of heathenism prevailed. Polygamy and infanticide, wars and fightings, were a part, and only a part, of their sad heritage. On their native stock, moreover, they had engrafted some of the worst vices of civilization. They were a drunken people. When Mr. Kingsbury once inquired, 'Is there not a sober man among you?' he was told, in reply, that there

\* Ibid. p. ix.

was one! But as we go to their present home, and survey their fields, and look into their dwellings, we obtain abundant evidence of comfort, of thrift, of progress. When we examine their schools, we discover the sure signs of quickening and expanding intellect. When we enter their churches, we feel that the Lord, in very deed, is in the midst of them. With joyful surprise we ask, 'Is this the people that our Missionaries found, thirty-four years ago, so ignorant and so degraded?'"

The condition of the Senecas is also marked by improvement; and of the Tuscaroras, a Missionary stationed amongst them uses the following language—"If we should institute a comparison between the Tuscaroras and the citizens of New York, it would run thus—White men encourage and license the manufacture and sale of intoxicating liquors: the Indians prohibit it. White men desecrate the Sabbath to a lamentable extent: the Indians observe it more universally. Profaneness is common among white men, high and low: the Indians cannot be profane in their own language. Infidelity exists among white men, and religion is extensively dishonoured: among the Indians an infidel is not known, and religion is universally respected."\*

There is every thing to encourage British and American Christians to put forth earnest efforts for the evangelization, and consequent preservation and improvement, of the Indian races; and our American Missionary brethren are labouring on their behalf with that Christian energy which so remarkably distinguishes them. The American Board of Missions, at its last Annual Meeting, in September 1852, was addressed by one Tuscarora, two Senecas, and one Choctaw, who bore encouraging testimony as to the progress of Christianity amongst their respective tribes. In the northern part of the Indian territory, lying west of the state of Missouri, Missionaries of the American Baptist Union, as well as of other denominations, are diligently labouring; and of the thirteen tribes that inhabit this section of the territory, all enjoy evangelical instruction except the Sacs and Foxes, who annoy the surrounding communities by their unceasing depredations. These people unite with the Sioux in their trespasses on the territories of the Ojibways and Crees. Beyond these thirteen tribes, "to the westward, are numerous tribes who have never heard of the Saviour of men. They are noted for their love of plunder and their violence, and it has hitherto appeared imprac-

ticable to extend Missionary operations among them. The way seems now to be preparing, by treaty stipulations made with our government, under which, it is hoped, such protection as is needed might be secured."†

Before we pass on to the consideration of our own special department of this vast field, we would introduce an explanation of the ethnographical map which accompanies this Number, for which we are indebted to Schoolcraft's magnificent "History," &c., two volumes quarto, from which we have drawn largely for information in compiling this article.

At the close of the fifteenth century seven principal groups, or generic families of tribes, occupied the vast area of North America, as far as the Missinippi and the coasts of Labrador. They are thus enumerated—the Appalachian, Achalague, Chicorean, Algonquin, Iroquois, Dacota, and Shoshonee. To these might be added fragmentary tribes of Natchez and Uchees in the south, and Chyennes in the west and north-west.

The Appalachians occupied Florida and the adjacent districts. The Spaniard was their oppressor. The Creeks, Choctaws, and Chickasaws are the descendants of this group.

The Achalagues are the modern Cherokees. They inhabited the modern Tennessee.

The Chicorean group occupied North and South Carolina. It has no place in the census.

The Algonquin stock was the most widely extended. "As a general geographical area, these tribes, at various periods from about 1600 to the present time, ethnographically covered the Atlantic coast, from the northern extremity of Pamlico Sound to the Straits of Belleisle, extending west and north-west, to the banks of the Missinippi of Hudson's Bay, and to the east borders of the Mississipp, as low as the junction of the Ohio."‡

The number of tribes of this race still existing is considerable; the Crees, or Kenistenoës, the most northern portion, and the Ojibways to the south of them, amongst whom are the stations of the Church Missionary Society; Blackfeet, Maskigoes of Canada, the Pillagers of the Upper Mississippi, by whom the Dacotah tribes have been grievously wasted; the Miamis, Sacs, and Foxes, who in war side with the Sioux and Dacotah tribes against the Ojibways and Crees; the Pottawatomies, Shawnees, Delawares, and other varieties.

\* Last Report—forty-third—of the American Board, p. 33.

† "Missionary Magazine," (Boston, U.S.) Feb. 1852, p. 59.

‡ "American Indians," p. 254.

The Iroquois, a group of tribes speaking a different language from the Algonquins, previously to the landing of the Dutch under Hudson, had intruded themselves into the Algonquin area. In forest arts and war they appear to have been inferior to the Algonquins; but, being cultivators to a large extent of the *zea maize*, and confederating in a body, first of five, and then, by the admission of the Tuscaroras, of six nations, so as to terminate all intestine feuds, they were rising in population and power on the arrival of the European colonists. The Oneidas, Onondagas, Senecas, Tuscaroras, Wyandots, &c., are of this stock.

The Dacotah. The Mississippi has constituted the eastern boundary of this group of people. They have formerly reached as far as the western shores of Lake Superior, but for the last two hundred years have been receding before the Pillagers and Ojibways. The Sioux, Iowas, Osages, Pawnees, Minnetarees, Mandans, Winnebagoes, and many others who fill the wide space between the Mississippi and the foot of the Rocky Mountains, are branches of the Dacotah stock.

Lastly, the Shoshonees, who hold the heights and passes of the Rocky Mountains. They are divided into the Comanches, Shoshonees, Snakes, Bonacks, and other tribes of the Rocky Mountains, the higher Red River, and the hill country of Texas.

But we must now withdraw our attention from the vast districts belonging to the United States, and the wants and claims of the Indian tribes which are thrown on the compassion of Christian men in America, to our own proper department of labour in Rupert's Land. It is our object to unite extended views of the necessities of man with specific details of our own particular labours. In dealing with those labours, and presenting the information we receive, we should ever desire it to be well remembered that they constitute only portions of one great work which is being carried forward by the universal church throughout the world. We are anxious to bring that universal work in all its largeness before our readers as opportunity may present itself; and when we concentrate our attention on some branch of our own efforts, and some station in which we may trace the blessing of God, we would desire it should be remembered that other churches and denominations are working as well as ourselves; that there are vast districts inhabited by suffering nations with which we are not connected, but on which others have been enabled to enter; and that they, in their particular line of operation,

carry with them the blessing of God as we do in ours. We shall suffer nothing by enlarged views of this kind, but gain much. In proportion as a man's views are narrowed down to his own little circle of labours, is his mind contracted and his power of usefulness impaired. It is so precisely with Societies and churches. Enlarged views, comprehensive of the labours of others as well as our own, enlarge sympathy, provoke zeal, quicken to diligence, and lead to enlarged effort. Above all, they are in unison with the mind of Him who is "Head over all things to the church," "who walketh in the midst of the seven golden candlesticks," and surveys all the vast detail, and who bestows a larger blessing on those who, in their closer and fuller resemblance to Himself, possess a larger capacity to receive it.

The Ojibways and Crees, amongst whom our Missionaries are labouring, are remnants of the Algonquin race. From the sources of the Utawas river this great nation had spread themselves over the entire area of the upper lakes, driving out before them the previous possessors, two tribes now extinct—the Mascotins and Assigunaigs—by whom they had been preceded in the occupancy of the lake basins, and to whom is generally ascribed the construction of the ancient ossuaries, which in various places, at Isle Ronde, Lake Huron, and in the valley of Dundas, near the head of Lake Ontario, attract the attention of the curious,\* as also the remains of ancient copper mines on Lake Superior.

Soon after the arrival of the French, the Algonquins were expelled by the Iroquois from the valley of the St. Lawrence, and a feeble remnant alone remained, whose descendants at the Lake of the two mountains on the Utawas river of Canada have furnished the voyageurs and hunters of the fur trade. But

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\* The ossuaries of the Indians prove the existence of a population very different in numerical strength from the debris of the present day. The ancient Indians were accustomed to give their dead a temporary burial until complete decomposition had taken place, when the bones were transferred to the ossuaries, which were universally on elevated grounds beyond the reach of inundation. One of these exists on an island of Lake Huron, called by the French Isle Ronde. But the most remarkable of these bone trenches was discovered in 1837, at Beverly, twelve miles from Dundas, in Canada West. A large tree, on the summit of an elevated beech-ridge, disclosed a quantity of human bones; and, on examination, skeletons were found "in such abundance and massive quantities as to produce astonishment."—"American Indians," p. 325.

westerly they pressed on the Dacotah tribes, nor have these old animosities been yet extinguished. The war path is still open, although there are few to tread it. The fearful diminution which has reduced the Indians from powerful nations to meagre remnants of tribes, has not taught them to bury the remembrance of ancient feuds. The Ojibways and the Sioux still infest each other's borders; and recent tidings from Rupert's Land have acquainted us with the murder of a minister of the name of Terry, who was scalped by the Sioux Indians a short distance from the Red-River Settlement.

A Missionary from amongst the Dacotahs thus writes under date of Sept. 13, 1852—"Four young men lately went into the state of Wisconsin, and laid in wait near where some Ojibways were encamping, until they found two wandering at some distance from the rest; when they fired upon them, killing one on the spot. The other fled, badly wounded. The four Dacotahs immediately tore the scalp from the dead man, and bore it home in triumph. As soon as they came in sight of the village, a shout was raised, which was recognised, and answered by a similar shout. Immediately all who were able ran to meet the four brave young men. A triumphal procession was formed, and the trophy, fixed upon a pole, was brought into the camp with great rejoicing. The wailing for the dead now ceased"—an epidemic was raging in the village: "the sight of an enemy's scalp just taken changes mourning into joy."\*

Of the remaining sections of this once powerful nation, the Ojibways are the most numerous tribe. They are to be found on both sides of the frontier dividing British America from the United States. The American returns, to which we have already referred, give a census of 9031 American Ojibways. On the British side we have no accurate knowledge of their numbers. Martin, in his work on the Hudson's-Bay territories, rates them at 3000 or 4000. The great body of this tribe are unevangelized. Of 2000 Ojibways in the Michigan territory, 626 are professors of Christianity. The Church Missionary Stations at Islington, Manitoba, and the Indian Settlement at the Red River, are amongst the Ojibways, although many Crees are found intermingled with them at the Red-River Settlement.

Beyond the Ojibways northward are the Crees, the most numerous tribe of British-American Indians. They are divided into two branches—the Crees on the Saskatchewan,

and the Swampy Crees around the borders of Hudson's Bay, from Fort Churchill to East Main. About forty years ago, having obtained fire-arms, they invaded and conquered the tribes beyond the Rocky Mountains and the Chepewyans northward of the Missinippi river. Our stations at Cumberland, Lac-la-Ronge, Moose Lake, Fort Pelly, and Moose Factory, are among the Crees.

The religious notions of these tribes may be briefly stated, as they throw much light on the Indian character, and explain its peculiar aspect. With other Indian tribes, they believe in a Great Spirit, the maker of the world; but the Gezha Manito is inactive. He does not charge himself with the administration of earthly affairs. He is merciful, but takes no cognizance of moral delinquencies. His mercy "absorbs every other attribute, except his power and ubiquity; and they believe, so far as we can gather it, that this mercy will be shown to all,"† irrespectively of the acts of this life or the degree of moral turpitude. They hope to inhabit a paradise filled with pleasures for the eye and ear and taste. But there is also a great spirit of evil, called the Matche Manito, and who, as a created being, never receives the name of Wa-zha-waud, or maker. He is not inactive, but strives for the mastery. He has under him evil manitoes, as there are also good agents of a subordinate character, and with these conflicting spirits the universe is filled; so that there is no object in nature which is not identified in the mind of the Indian with an unseen spiritual agency. "Whatever is wonderful, or past comprehension to their minds, is referred to the agency of a spirit. . . . A watch is, in the intricacy of its machinery, a spirit. A piece of blue cloth—cast and blistered steel—a compass, a jewel, an insect, &c., are, respectively, a spirit."‡

With this spiritual agency the Indian believes himself personally identified. Every Indian is supposed to have a personal manito. "The initial fast at the age of puberty, which every Indian undergoes, is for light to be individually advertised and become aware of this personal manito. When revealed in dreams, his purpose is accomplished, and he adopts that revelation, which is generally some bird or animal, as his personal or guardian manito. He trusts in it in war and peace; and there is no exigency in life in or from which he believes it cannot help or extricate him. The misfortune is, for his peace and welfare of mind, that these manitoes are

\* "The Missionary Herald" (Boston, U. S.) for Nov. 1852, p. 343.

† "American Indians," p. 204.

‡ Ibid. p. 212.

not of equal and harmonious power. One is constantly supposed to be 'stronger,' or to have greater spiritual powers, than another. Hence the Indian is never sure that his neighbour is not under the guardianship of a manito stronger than his own."\* The Indians are thus spirit-ridden, under the perpetual fear of a spiritual agency. In various ways the attempt is made to ascertain its bearing on themselves, and their undertakings of peace or war. Animals, and particularly birds, are supposed to possess a power of insight into this world of mysterious existences, with which the Indian thinks himself surrounded and acted upon for evil or for good every moment of his life, and he respects them as agents of omen. Hence, also, the system of medical magic called *Meda*, the oracles or prophets called *Jossakeeds*, and the midnight orgies called *Wabeno*. The *meda-man's* lodge, resembling an acute pyramid with the apex open, is covered with tight-drawn skins. It is supposed to be filled with the presence of the Great Spirit, and the operator is careful to impart to it a peculiar vibration, which is looked upon as wrought by supernatural power. He then, with his drum and rattle, commences his chants, the prominent idea of which is, that there is "a subtle and all-pervading principle of power—whether good, or merely great power, is not established by any allusions—which is to be propitiated by, or acted on, through certain animals, or plants, or mere objects of art, and thus brought under the control of the *meda-man*, or necromancer."† "To give more solemnity to his office, the priest, or leading *meda*, exhibits a sack containing the carved or stuffed images of animals, with medicines and bones constituting the sacred charms. These are never exhibited to the common gaze, but on a march the sack is hung up in plain view." The *wabeno* are the orgies of the Indians. They are always conducted by night, and are so called from *wabun*, or the dawn, because they are protracted until morning light.

"The whole tendency of the Indian's secret institutions is to acquire power through belief in a multiplicity of spirits; to pry into futurity by this means, that he may provide against untoward events; to propitiate the class of benign spirits, that he may have success in war, in hunting, and in the medical art; or, by acceptable sacrifices, incantations, and songs, to the class of malignant spirits, that his social intercourse and passions

may have free scope. It is to the latter objects that the association of the *wabeno* is directed."‡

Thus dark and complicated is the superstitious system of the Indian race; so gloomy the notions which oppress his mind, and cast their shade over his character and temperament; so subtle the bonds in which the god of this world has involved him. These dark arcana, of which we have only been able to present a glimpse, invade every department of Indian life with an absorbing interest. "They are the leading influences in war and hunting. They have converted the medical art, in a great degree, into necromantic rites. They furnish objects of remembrance upon graves, they animate the arcana of the mystical societies, and they constitute no small part of the pictorial matter recorded on trees, on rolls of bark and skins, and even on the hard surface of rocks. Whenever a sheet of Indian figures, or a piece of their symbolic writings, is presented for examination, it is important to decide, as a primary point, upon its theological or mythological characteristics, for these are generally the key to its interpretation."||

The superstitions of the Indian constitute the basis of his character. In them is concealed the explanation of much that is to us strange and unintelligible; and the key to a better understanding of the peculiar principles which variously and extensively influence him will be found, to a considerable extent, in the pictorial signs and mnemonic symbols of the tribes, and in the imaginative lore which is handed down from father to son. He is involved in the subtle maze of a complicated superstition which Satan has woven around him, and in the meshes of which he is so entangled, that until the gospel frees him he is powerless to escape from them. He believes the Great Master of life will receive him when he dies, and introduce him into a paradise of sensualities, where he shall have ease and plenty, but he expects from Him in this life no active interference. Meanwhile, he is left, as he conceives, to the influence of the numberless spiritual agencies, both good and evil, by which he is surrounded. He is ignorant in what direction he had best move, in order to secure the good and avoid evil, and in various ways tries to hold converse with this spiritual world, that his path may be directed. Hence the oracular responses of the *meda-man*, and the power they exercise on the tribe. A group of Indian

\* "History," &c., vol. i. p. 34.

† Ibid. p. 366.

‡ "American Indians," p. 212.

§ "History," &c., vol. i. p. 368.

|| Ibid. p. 413.

families in the winter season, starving from want of food, no game being available, set up the Jee suk aun, or prophet's lodge, and wait the reply of the medicine-man within, who, wrought up to a pitch of wild excitement, indicates the direction in which the band should move. Hence the influence which dreams have on the Indians. "They are generally regarded as friendly warnings of their personal manitos. No labour or enterprise is undertaken against their indications. A whole army is turned back if the dreams of the officiating priest are unfavourable. A family lodge has been known to be deserted by all its inmates at midnight, leaving the fixtures behind, because one of the family had dreamt of an attack, and been frightened with the impression of blood and tomahawks."\* Their belief in the transmigration of souls also increases the wild impulses to which they are subject. The undying spark of life passes into the form of animals, or becomes embodied in inanimate objects. The evening star was once a woman. Giants and fairies add their illusions to the already teeming mythology of the Indian. There are land fairies and water fairies, and with these are classed the Nibababa, a race of beings resembling the mermaid, except in sex. Thus "false hopes and fears, which the Indian believes to be true, spring up on every side. His notions of the spirit-world exceed all belief; and the Indian mind is thus made the victim of wild mystery, unending suspicion, and paralyzing fear. Nothing could make him more truly a wild man.

"It is a religion of woods and wilds, and involves the ever-varying and confused belief in spirits and demons, gods of the water and gods of the rocks, and in every imaginable creation of the air, the ocean, the earth, and the sky—of every possible power, indeed, which can produce secret harm, or generate escape from it. Not to suffer, with the Indian, is to enjoy. Not to be in misery from these unnumbered hosts, is to be blest. He seems, indeed, to present the living problem of a race which has escaped from every good and truthful influence, and is determined to call into requisition every evil one, to prevent his return to the original doctrines of truth; for he constantly speaks, when his traditions are probed, of having lived in a better state, of having spoken a better and purer language, and of having been under the government of chiefs who exercised a more energetic power."†

It is well to search deeply into the condition

of the heathen, to look into the gloomy recesses of those prison-houses in which "the god of this world" holds them enchained, that we may the more earnestly commiserate them. Perhaps we do not sufficiently acquaint ourselves with their actual wretchedness, and regard them as in a less miserable condition than they really are. Their deeds are sad to look upon; but it is only when, in the investigation of their principles, the tone and structure of their mind, we discover that these dark deeds are the natural sequence of the notions they hold, and the superstitions by which they are governed, that the full extent of their misery is laid open to us, and we find how lost they are.

It is then we become convinced how great is their need of the gospel, and how great our cruelty in withholding it—how inconsistent it is to profess to value it for ourselves, and yet deal with it as if of no value to others; to admit the need of Christ's salvation in our own case, and yet disregard the heathen, as if they could be saved without it—how presumptuous it is when souls are perishing, and He who sealed the gospel with His blood has commanded it to be preached to all nations, to stand aloof from Missionary efforts, imply doubts as to their utility, express regret that well-intended benevolence has not been more wisely directed, and thus set ourselves up as a stumbling-block to the accomplishment of the purposes of God. "He that is not with me is against me; and he that gathereth not with me scattereth abroad." When men object the inutility of Missionary efforts they do so either in ignorance of the facts, or with a studied purpose to misrepresent them. An ignorant person or a prejudiced person are alike disqualified from testimony. The gospel has already, in numberless instances, proved its power to search out man in the densest labyrinth of evil wherein he has concealed himself, and bring him back from his furthest wanderings to God.

Strange it is to find an eminent modern historian disregarding the weight of evidence which lies open to investigation on this subject, and putting forward, in a volume recently issued from the press,† an assertion such as this—"Experience gives little countenance to the belief that the race of Shem and Ham can be made to any considerable extent, at least at present, to embrace the tenets of a spiritual faith . . . . If Christianity had been adapted to man in his rude and primeval state, it would have been revealed at

\* "American Indians," p. 212.

† "History," &c., vol. i. p. 16.

† Alison's "History of Europe from the Fall of Napoleon," &c., vol. i. pp. 72, 73.

an earlier period," &c. How much there is here of serious misapprehension. There is in the gospel a power of condescending adaptation to the necessities of the most contracted mind. It resembles the light, which not only sheds itself over the face of the broad heavens, but penetrates even the smallest crevice, and while it plays upon the mountain peak, finds for itself an entrance into the dungeon and the cave. "The entrance of thy words giveth light; it giveth understanding unto the simple." We find that it can deal with the human mind under every phase in which it presents itself—as well with the highly-intellectual and refined as with such as are rude and barbarous; and that not unfrequently the latter outstrip the former in their reception of divine truth.

And thus, from amid the poor Indians of America, the gospel has had its trophies, and there are from amongst them living testimonies to prove that "it is the power of God unto salvation to every one that believeth." Our readers will, perhaps, suffer us to introduce them into the midst of some of those simple records, the pictorial inscriptions of the Missionary work, in which we may trace the goodness of God, and His tenderness of compassion to poor sinners. We are disembarassed from the necessity of prefatory remarks as to the locale of our Missions in Rupert's Land, and the position of our different Stations. "The Rainbow in the North" will be our reference-book as to the previous history of the Mission up to the present period. It is a book which has deservedly met with much acceptance, and has been very generally read. In the perusal of its pages many have been rendered familiar with the Red River and the Indian Settlement, the expanse of Lake Winnipeg, and the great Saskatchewan river, which flows in at the north-west corner of the lake, up whose rapids and vigorous stream a toilsome ascent leads to our Cumberland Station, and the still more distant Station of Lac-la-Ronge. They have also read of Manitoba, its long gloom and now brightening prospects; and although some new points remain to be presented to our readers, as the branches of Missionary effort, with benevolent growth, reach out to the wants of the poor Indians—such as Moose Factory, Moose Lake, Fort Pelly, &c.—yet we regard them as in possession of an accurately delineated map of the whole territory, and of a handbook with which they may accompany us from place to place.

The Cumberland Station, from the beginning of September 1851 to the end of June

1852, was under the sole charge of the Rev. Henry Budd, our native Missionary, by whom, when a catechist, the work there was commenced in 1840. The twelve years which have elapsed since then have witnessed great alterations. A lonely place in the far-off wilderness has become a choice spot, where "trees of righteousness" are bearing fruit. The good and substantial church is filled with an attentive congregation of Christian Indians, who, by their earnest and devout demeanour, manifest the deep interest they take in the services, which are conducted entirely in their own, the Cree language. They value much their spiritual privileges, and, when the church bell rings, they may be seen crossing the river in their slender canoes, even at seasons when the stream is dangerous, and the large pieces of ice floating down threaten to crush them in a moment. Christianity and civilization go hand in hand. The number of houses, marking the abandonment by the Indian of the wandering habits which seemed to be inseparable from his nature, increase; the fields of potatoes and barley enlarge; the cattle given them from time to time are multiplying; and the Indian woman, no longer a poor drudge toiling after her husband as he rides along, carrying, by a strap—a badge of servitude—running round her forehead, the tent equipments of bark-rolls and matting, but transferred to those household duties which more appropriately belong to her, may be seen milking her cow and attending to the calf. The last winter proved a time of much sickness at Cumberland, and there have been many deaths and many scenes of domestic sorrow; but this time of trial brought out more clearly the changed character of the Indian, the simplicity of his faith in Christ, and those passive graces of resignation, meek submission, and patient endurance of sorrow, in which the Christian Indian is perhaps superior to ourselves.

Some of the testimonies borne by them to the sustaining power of the gospel in the time of sorrow we venture to introduce. Amongst the sufferers was an Indian of the name of George Lathlin, who had been brought up in the Mission school under Mr. Budd. His quiet disposition, for which he had been remarkable when a boy, remained with him as he grew up to manhood, and latterly it was evident that he was the subject of very serious impressions. This man, having been attacked by the prevailing epidemic, was visited by Mr. Budd. Stretching out his hand to welcome him as he entered, he said, "I expect this will be nearly the last time now." He did indeed look as if death were not far distant;



and, with the deep interest that such a moment is calculated to call forth, the question was put to him, "Have you any fear of death?" "No," was the reply, "not while I trust in my Saviour." "George," writes Mr. Budd, under date of March 11, 1852, "is dying fast. He was glad to see me come in. Many of his friends were with him. They were enjoying singing and praying. He had called them together, and was exhorting them to follow the Lord closely. I was no sooner seated than he said, 'Now, my teacher, I want you to pray for me—to pray earnestly for me.' I said, 'I do pray for you always, George, not only when you hear me, but in secret as well; but you must pray for yourself also, and not trust to my poor prayers for you.' The people who sat up with him told me they had been singing and praying with him the most part of the night. He asked them by turns to pray for him. 'I like,' he said, 'to hear singing and praying: I seem to want nothing else.'

"Friday, the 12th, one of the Indians came and said that George was dying. I went over immediately. On entering I heard him say, 'Ah, my teacher! it is over now: pray for me—pray fervently for me.' I did not think his time so near; but he seemed to be aware of it. He exhorted his friends, and all that were in the house, to continue serving the Lord with all their heart. He said to his wife, who was sitting at his side, 'Poor Jeanie, strive, strive;' after which he gave his hand to each of the people, and bade them farewell. Then, turning to me, he said, 'Now pray for me—pray fervently for me.' After singing a hymn, which he still enjoyed, we knelt down to prayer. I heard him distinctly adding his 'Amen.' We had scarcely finished, when he told them to raise him up; and, after a short struggle for breath, his immortal spirit took its flight to God, who made and redeemed him. Blessed be God! his friends and widowed mother mourn not for him as those without hope.

"*March 13*—This day we paid our last duty to the mortal remains of George Lathlin. The day was unusually cold, the snow drifting thick. The men could hardly stand the cold and wind to dig the grave. Late in the evening we committed his body to the ground, 'earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ.' The impression, I venture to say, will go far to remind us of our own mortality. It has, I trust, done us soul good."

The Indians at Cumberland are an earnest body of Christian men, and lose no opportu-

nity of speaking "a word in season" to their heathen countrymen. Thus the work has reproduced itself in different quarters, and Moose Lake and Lac-la-Ronge Stations are offshoots of the Cumberland Mission.

We take up our Lac-la-Ronge journals. They are strongly scented with the wood-fire smoke of the log-house in which dwell our Missionary, the Rev. R. Hunt, and his devoted partner. Here are no "handsome dwellings which are fitted up with luxurious furniture and every convenience." A log-house, the interstices filled up with mud, which the heavy rains sometimes wash out, so that it runs down in a liquid state upon the floor, or, cracking under the power of the hard frost, falls off in hard lumps, in either case opening an entrance for the keen cold wind to intrude itself—around, a sterile tract, the prominent feature being the lake, as it lies in its granite basin, with here and there a few birch or beech trees sustaining a difficult existence in some crevice where a little mould has been collected—the Missionary's farm, a few spots in the woods, or on the margin of the lake, which, after much fruitless effort, have proved irreclaimable—these are the Missionary comforts and conveniences of our northernmost Station in Rupert's Land. We do not agree with the writer\* to whom we have referred, in the disparaging remarks which she so lightly utters against those of whose hospitality she had freely shared. We do not, for instance, coincide with her in the opinion she has expressed, that Missionaries ought not to be married to European girls. She does not mention what is to be the alternative, whether to marry native women, or whether she considers the celibacy of the Jesuit to be preferred. Nor do we think that a man is to be pronounced no Missionary, because in the heats of India he travels in a palanquin instead of with a pilgrim's staff; but we say, if Missionary life is to be tested by hardships, and inconveniences, and discomforts, we can indicate abundance of them. Protestant Missionaries do not unnecessarily court privations, but when they occur they cheerfully endure them. In hot countries the European must be careful of his health, and keep himself as much as possible in a capacity for service; and he is often obliged to encumber himself with many things, such as a palanquin when travelling, which a prejudiced person may unfairly use as occasions of misrepresentation, but which in his case are necessities,

\* Madame Ida Pfeiffer, "Journey round the World," p. 286.

not luxuries, and which he would gladly dispense with if he might. But view the Protestant Missionary in countries where the element of climate is in affinity with the European constitution, and there he will be found not unwillingly conversant with hardships and privations. "Up to this time," writes Mr. Hunt, under date of Dec. 1, 1851, "our little dwelling has remained unrudded for want of proper and efficient help; that is to say, many of the crevices have remained open to the weather, or only partially closed by the hoar-frost and ice generated on the inside of the walls, by the freezing of our breath and other moisture." We regret that the humble log-house of our Lac-la-Ronge Missionary had not been visited by our authoress in her widely-extended rambles. It might perhaps have withheld her from the guilt of misrepresenting the Missionary body as a self-indulgent class, on whom "poor credulous souls in Europe and North America, who often deny themselves the necessaries of life," squander away "their little savings" "in distant parts of the world."

At this rugged spot of Rupert's Land our Missionary has been perseveringly at work, although the ordinary difficulties of dealing with the human heart, when emerging from a dark and barbarous state, are much increased by the prolonged absence of his people from the Station, in search, by hunting and fishing, of needful food for themselves and their families. Yet he is not without encouragement. His people are well disposed, and he has between fifty and sixty communicants. "In our little log schoolroom," writes Mr. Hunt, under date of Christmas-day 1851, "probably as mean a building as that in which the Lord of life first drew a breath, forty-nine of us offered to Him this day our sacrifice of praise and thanksgiving."

At the same time, the necessity of seeking out some more suitable locality as a permanent Station forced itself upon his mind. The work of evangelization was evidently suffering, and, retarded in its development by the long absence of the people, "seemed like a plant continually removed from place to place, and longer out of the soil than in it." It became a question of some solicitude to our Missionary in which direction to move, whether in a south-westerly direction towards the Upper Saskatchewan, where the land promises to be more available for agriculture, and pemmican may be obtained; or northward, where the Chepewyans beyond the Missinippi river, are without Protestant Missionaries. Mr. Hunt has travelled in either direction, and we shall mention some of those

providential indications which point northward, as the path in which the feet of the Missionary should move.

The Chepewyans have had Romish Missionaries amongst them for some time. Canadian priests used to go annually to Methy portage, where many of the Athabaskan and Churchill-River Tinné assemble at the usual season, when the outgoing furs and incoming supplies go north and south. On these occasions, a number of Indians were induced to receive baptism by a present of some tobacco, and a vague hope of being protected against evil spirits. Subsequently, Romish priests located themselves at Isle-a-la-Crosse, to the north-west of Lac-la-Ronge, and intermediate between that place and Fort Chepewyan. Here they have baptized a number of the Indians, and furnished them with the usual symbols of beads and crosses, by which, in the absence of better things, the Church of Rome is accustomed to distinguish its adherents from amongst their surrounding heathen countrymen. But the Chepewyans are not satisfied. They want food—food for the soul: they are suffering, not from "a famine of bread, nor a thirst for water, but of hearing the words of the Lord." They are a suffering race—suffering under the dread of evil spirits. "With respect to evil spirits," writes Sir John Richardson, "their name in the Dog-rib country is legion. The Tinné recognise them in the bear, wolf, and wolverene, in the woods, waters, and desert places; often hear them howling in the winds, or moaning by the graves of the dead. Their dread of these disembodied beings, of whom they spoke to us under the general name of 'enemies,' is such, that few of the hunters will sleep out alone." Romanism has no power to liberate the soul from bondage such as this. The Spirit of God, working through the instrumentality of gospel truth, can alone accomplish it; and the Tinné find the symbols and ceremonies of the Church of Rome as ineffectual a protection as the handful of deer hair, or a few feathers, with which they were wont to deprecate the wrath of an evil being.

The Mission of the priests has not, therefore, satisfied the Chepewyans, and they cease not their appeals to us for help. In December 1850 the Rev. J. Hunter communicated to us the following account of a touching message he had received from them—

"To-day Henry Ballendine paid us a visit, saying he had a message to deliver from the Chepewyan Indians. Last summer he was engaged by the Company to go as far as Isle-a-la-Crosse, where he saw large numbers of Chepewyan Indians, many of whom had

been baptized by the priests, but were evidently dissatisfied with the impure doctrines taught by them. They told Henry that the priests very often said good things to them, but that they took no notice whatever of their children: they wished to have their children taught to read and write. The Indians said that one day they went to the priest, and told him, that as he did not teach their children like the English ministers, they would be glad if he would write for one for them: he replied, that they were foolish to think of asking for an English minister, who knows nothing, and who never prays to Mary or the Saints. Many other things he told them; but he does not seem to have convinced them of the impropriety of their request: they still ask for a Protestant minister. Henry says he told them all he knew, and particularly told them not to believe the priest when he said that he could forgive their sins: no one could forgive sins but God only. They listened to him eagerly; and he says when he saw them anxious to hear the little he could tell them, he pitied them, and prayed that God would put it into the heart of some good man to go and teach them. One old man especially was very importunate: he cried like a child when Henry parted with him, and said, 'Tell your minister from me, a poor blind old man, that I feel here'—beating his breast—'that I am poor, and a sinner; that I wish to be taught; that I should like my children and grandchildren to be taught how to read, and what is their duty to God. Tell him to pity us, and when he writes to those good men who send ministers to the poor Indians, tell them to send us one too.' "

The Lac-la-Ronge Station is occasionally visited by the Chepewyans; and, as many of them know the Cree language, the opportunities thus afforded of instructing them have been carefully improved; and one of them has been baptized by Mr. Hunt. In the spring of last year several groups arrived there; and were taught Mr. Evans's syllabic characters, which are used by the Lac-la-Ronge Indians, that they might thus be enabled to read a little abstract of Scripture doctrines, reduced by Mr. Hunt from the Cree translation of Mr. Settee, the Indian catechist, into the syllabic characters. The great aid which these characters are now affording to us in Rupert's Land will come out more clearly in connexion with our proceedings at Moose Factory, to which reference will be made in a future Number. We would only add, on the present occasion, that the Indian mind, accustomed as it has been to pictographic devices and inscriptions,

perpetuated in the race from generation to generation, adapts itself with the more facility to the use of the syllabic characters. At the era of discovery, pictorial symbols, largely mnemonic, were in use amongst most of the tribes between the latitudes of Cape Florida and Hudson's Bay, drawn on the bark of the white birch, carved on the trunks of trees, or, more rarely, cut on rocks and boulders. To this day a small strip of birch bark, left at a given spot, will convey from one to another party a symbolic record of intelligence.

In consequence of these visits of the Chepewyans to the Lac-la-Ronge Station, their countrymen at Deer Lake, to the north-east, about 108° W. and 58° N.—a place which had been entered upon as a field of labour by a Popish priest, and subsequently deserted by him—became aware of Mr. Hunt's intention to visit Frog Portage.\* They resolved therefore to depute one of their number, an influential chief, to urge in person their request for a Protestant teacher. Mr. Hunt's account of this interview is very interesting.

"June 3, 1852—I arrived at the Frog Portage yesterday evening, was talking with the few Chepewyans until early this morning, and sat down on the ground at half-past four o'clock A.M. to write these additions to my journal. The Chepewyan deputed by his fellow-countrymen from Churchill and from the northward Indians is an intelligent, earnest, respectable, and, I think, true and candid man. His name is Coh-che-di-ah-zy, 'a chief,' as he says with apparent modesty, having some influence over his countrymen. He comes to bear their earnest request that they should have a Protestant minister at the head of Deer Lake, or near the head, as soon as possible. He and they are very anxious about it: the subject is never from their thoughts. They feel that they are passing out of the world without any right knowledge of God or the world to come. They do not know how to get instruction. They asked for a Romish priest, but he ran away from them. They now apply to us, with the request that we will pity their poor souls, and not disappoint them, although they are poor. In answer to my questions, he allowed they love goods; but it

\* At the Frog Portage, and elsewhere, the basins of the Saskatchewan, the principal feeder of Lake Winnipeg and of the Churchill, English River, or Missinipi, "are divided from each other by rocks only a few feet high, over which, in times of flood, the waters pour; so that the two may be viewed as one great valley, through which two large rivers flow, their trunks running parallel to each other."—Sir J. Richardson's "Boat Voyage through Rupert's Land," vol. ii. p. 199.

is not for earthly goods they apply to us: they want instruction. The young and active men must hunt, and he cannot say how long or how often they could be at the Station; but their aged people and children might stay any time. Lest he might be in danger of telling an untruth, he would only say that he is certain that forty families would visit the Station. There are at least fifty families in Churchill, and perhaps more than four hundred in other parts who would come some time or other."

The chief concluded the interview by stating, that, so anxious was he about an English minister, he should make an effort to see the Bishop himself on the subject.

But this is not the only spot from whence the earnest cry of the Chepewyans, "Come over, and help us," has been heard. From a place to the north-west, called Red-Deer Lake, a similar application has been made. A letter had been received at Cumberland from James Hope, a young man educated at Red River, and now stationed at Red-Deer Lake, in which he says—"I hope teachers may come to this place to teach the poor natives the true gospel of Christ. The cry of the natives here is, 'What shall we do to be saved?' How often they repeat to me, If the minister who passed by here a few years ago, and told us the danger we were in, but left no hope for us, had remained, this would have been a flourishing place now." This place seems to present many recommendatory features as a Missionary Station. "All who know it," writes Mr. Hunt, "say that there is good land in abundance, and plenty of fish and of animal food to be procured. I know that the Hudson's-Bay Company's horses from Athabasca are sent there to winter out of doors, which speaks much for the capabilities of the spot. . . . Red-Deer Lake is probably fifteen or twenty days, for boats, from our present Station; but its locality on the map, 112° W. 55° N., will show that it is surrounded by the Chepewyans and other Indians of English River on the east, Athabasca north-east, Lesser Slave Lake north-west, and the Upper Saskatchewan to the south. Within no very great distance are the Hudson's-Bay Company's forts at Isle-a-la-Crosse, Lesser Slave Lake, Assiniboine, Edmonton," &c.

It is remarkable, that while our Missionary has thus been invited northward by the Chepewyans, in a south-westerly direction he has met with discouragement from the Indians. On his return from Frog Portage, he resolved on visiting that portion of his district lying towards Green Lake and Carlton House on the Upper Saskatchewan. The particulars of the interview with the Indians in that quarter are de-

tailed in the following paragraph from Mr. Hunt's journal—

"About noon on Saturday we saw some Indian tents behind the south bank of the Saskatchewan. All the Indians said it would be dangerous to go ashore, as they were probably bad Indians. M'Leod said, 'Bad or good, I should not like to pass without speaking to them:' so I determined that he and I would go; and presently the women and children made their appearance, and our Indians pronounced them to be Crees. We found that all the men were absent, having gone to fetch some fresh meat, the first they had killed for a month. Thus we were in a fair way to get a supply: indeed, we soon found ourselves among relatives; for when the men returned, one was a brother of our chief, and uncle to our youngest Indian lad. One of the women was half-sister to the other lad, and another was a near relative of M'Leod's Indian wife. They were seven families, with good leather tents and good horses: quite in comfortable worldly circumstances compared with our own dear wandering people, who are obliged to travel in canoes or on foot, and erect a tent of branches whenever they indulge themselves with a tent. But in spiritual things, alas, how discouraging! While a little meat was boiling for us, I asked the men to sit down on the ground around me, and to let their women and children come also; but this they refused to do when they knew I was about to speak to them about God and their souls. One man, the chief—Mahnesuk—interrupted me, and said, that wherever religion came it drove the animals away, and they would not allow any Missionary to come nearer to them than the Pas and English river and Carlton. All his people had told him to inform Mr. Budd that they wished him to let them alone, and go back to the Pas, and if he would not do so, they wished him—the chief—to let them know, and they would all come and tell Mr. Budd the same thing; and if he would not go quietly, they would bind him, and put him into the boat, and send him home down the stream. I continued talking with this man for two hours or more. He is a shrewd, cunning, passionate man. His heart and mouth said, We want no God. He first disputed there being any certain knowledge of His existence: this granted, he denied His being a God of love, when I quoted, 'God so loved the world,' &c. 'If He loves the world, why did He make the devil? or why does He let him live to plague the world?' It was vain to convince his judgment by reasoning from truths that he himself would grant when he could no longer deny them. He always returned to

an annunciation of his own will, such as, 'We are determined to have nothing to do with these matters.' 'They have made a garden at the Fort, and they have spoiled the country: we want plenty of moose and buffalo.' At last I made a personal application to his own heart and conscience, and this raised his anger. He held his scalping-knife in his hand, and said, his brother, Joseph Cook, had been among them from Lac-la-Ronge, and had told them that I was a good man; but if any one else had said such things to him as I had done he would have fought him as an enemy. I then asked him to listen to a little of God's word, and having read to him the substance of the parable of the rich man and Lazarus, and pressed upon him the danger of choosing the good things of this life in preference to those of the life to come, I rose and left him, for I was very hungry and faint. He was evidently softened and impressed, and followed me, and sat beside me while I ate my first good meal for five days. He requested me to take his furs to the Fort for him, which I promised to do; and upon leaving them I gave him a little present, 'for his brother Joseph's sake,' as I did also to our chief's brother, and a little tobacco to all, and a few gun flints, which were very acceptable to them. I bade them 'what cheer,' under the impression that they would reconsider their determination to have no Missionary near them, and that Mr. Budd would have nothing to fear from them."

In August last, about a month subsequently to Mr. Hunt's return, Mr. Budd left Cumberland for his new Station at the Nepowewin. This place is about eight or ten days' journey up the river from Cumberland, and about three days from Fishing Lake. Mr. Budd had been there on an exploratory visit in

August 1851, and had been well received by the Indians; but Mahnesuk, their chief, with whom Mr. Hunt had the interview, was absent. We trust that, so far from executing his fierce threats against our Indian brother, his ear and heart will open to instruction, until he becomes a friend instead of a foe. Still, the circumstances are such as to call forth more earnest prayers on behalf of Budd, that he may be protected and prospered in his work. The locality itself is a very important one, bordering on the plains. There is abundance of fine land for agricultural purposes, the buffalo are in the neighbourhood, and the Indians numerous. "Should the Indians be well disposed"—we use Mr. Hunter's language—"we may hope in a few years, under the efficient superintendence of Mr. Budd, to see a flourishing Mission established there, from whence the blessed tidings of salvation will be carried among the Plain Indians. Mr. Budd is well qualified for the post; and all that human effort can accomplish will be done to render this endeavour to 'branch out' successful. May it be owned and blessed by the Great Head of the Church, and the gracious influences of the Spirit be vouchsafed to remove the prejudices and soften the hearts of the Indians, both there and throughout the country!"

The location of Mr. Budd at the Nepowewin makes it unnecessary for Mr. Hunt to move in that direction, while the desirableness of transferring the Lac-la-Ronge Station to a point nearer the Chepewyans and the English-River districts is rendered more apparent by the following fact, stated by Mr. Hunter—"A Roman-Catholic bishop, with a priest, are going up into the English-River district this summer."

## COMMENCEMENT OF MISSIONARY LABOUR AT IJAYE, IN THE YORUBA COUNTRY.

INCREASED facilities for visiting the various large towns which abound in the territory of the Yorubas, and thus preparing the way by exploratory journeys for the extension of the Mission, have been afforded to our Missionaries, by an insertion of an article to that effect in the treaties with the chiefs of Abbeokuta. In Article 2 of the supplementary treaty, the chiefs expressly pledge themselves not to attempt to hinder the advance of the Missionaries into the interior. This important clause was introduced through the exertions of that lamented officer, the late Capt. Forbes, VOL. IV.

R.N. To him the people of Abbeokuta have been much indebted, for his energetic efforts to provide for the defence of their town, and the general interest taken by him in their welfare and prosperity. His influence over the chiefs was very great, and his loss much felt by the whole population.

The Rev. H. Townsend has availed himself of the opportunity afforded him to advance into the interior, the chiefs freely permitting him, on one condition—that his own personal services should be reserved for Abbeokuta, and that he should consider that town as per-

manently his Station. Other white men might settle in the interior, and to this they had no objection.

Mr. Townsend accordingly visited, in August last, a large town called Ijaye, about two days' journey north-east from Abbeokuta, and containing about 40,000 inhabitants. It is situated in that part of the Egba province called Bagura, and is one of the old towns. Its former inhabitants, the Baguras, or rather the Egba Yuras, were driven out by the Yorubas, and now live in Abbeokuta; and the town is in possession of Yorubas, who, amidst the disturbances to which the country has been subjected, had suffered a similar expulsion from their own towns.

The chief, Ikumi, professes to be a great enemy to thieves, and to kidnapping; and, as Mr. Townsend informs us, often punishes with death such as offend after one or two warnings. He professes, also, a great anxiety that the different tribes of the Yoruba people should live in peace, and regard each other as members of one family; so that, if they must needs have war, it should be with foreign nations, and not among themselves. At one of his interviews with Mr. Townsend, he publicly stated, that he was prepared, the next season, to carry war into the Dahomey country, and teach the king that he cannot invade the Yoruba country with impunity; a threat which he is capable of executing, as he commands some thousands, his rule extending not only over Ijaye, but over many smaller towns in the neighbourhood.

Ikumi is a great farmer, and encourages every one to engage in the same pursuit. Mr. Townsend, of an evening, has observed with pleasure the people returning from their farms, chiefly men and boys, carrying their loads of farm-produce, or leading along their sheep and goats. "Among them," he says, "may be seen elderly men on horseback, men of property, I suppose. Yams are very fine and cheap here. The Indian corn, I am told, may be purchased at something like 3*d*. for a man's load. A gallon of good beer, made from what we call, in Sierra Leone, Guinea corn—Baba is its name here—is sold for less than a penny. I bought, the other day, as a curiosity, a calabash that measures two feet in diameter inside, brought down from the interior. They are used as floats in crossing rivers, one being sufficient to support two men in the water, and the load of one, on it, dry out of the water."

Mr. Townsend has also been informed that there are two large rivers, larger than the Ogun, not much over two days' journey to the north-east of Ijaye, which flow into the

Niger, one called the Obba, the other Eson. This is to us very interesting information, as, should any of these affluents prove navigable, we are in much closer vicinity to the Niger, and the countries bordering on it, than was first thought, when our Missionaries were providentially introduced into the heart of Yoruba.

These supplemental items of intelligence have been gleaned from a private letter of Mr. Townsend's. We now publish the more official narrative of his journey, which will be read with interest. The commencement of it is dated Ijaye, Aug. 30, 1852.

"You will be pleased to hear that Mrs. Townsend and myself arrived here on the 21st inst. We left Abbeokuta on the 19th. We came with a large caravan, said to amount to two thousand persons. I question, however, the correctness of this statement; but the number was certainly great. Our journey was without any remarkable incident. The safety of the caravan was insured by a party of soldiers from this place, headed by one or two war chiefs: we were also accompanied by messengers from Sagbua, Basoron, and Sokenu.

"On Thursday the 19th we rested at Atade, about four hours' journey from Abbeokuta, and the last inhabited place on the road. At the last or outer wall of Abbeokuta is a toll-gate, where toll is collected for the Abbeokuta chiefs; but we passed free, as we did at other places. The staff carried by Sagbua's messenger was produced at this gate, and laid before the gatekeeper, who received it with much respect, and returned it with a present to the bearer of 200 cowries.

"On leaving Atade, on the morning of the 20th, we had to pass another toll-gate, which presented a scene of indescribable confusion, arising from the number of persons passing, and from some trying to evade the toll. Outside this gate the road divides, the one passing on the right, or eastward, to Ibadan; and the other, to the left, leading to Ijaye. We journeyed for about two or three hours, passing over an undulating country, the greater part of which was open fields of grass, and then arrived at the river Ogun. Our path then followed the course of the river, under cover of the forest on its bank, for several miles. The river was very rapid, and had a large body of water dashing and foaming over the rocks that opposed its progress, presenting many views of striking beauty. Then we came to a place called the Two Hills (Oke meji), between which the river passes. They stand alone, and are of considerable height, and steep,

covered with forest trees. We should have been glad to pass a day there, to examine at leisure the many interesting scenes which the river and the two hills presented. On leaving the banks of the river, we did not cross it: the caravan had to make a halt, in order to arrange the travellers in as compact a body as possible, and to distribute the soldiers among them in such a manner as was judged best to secure the safety of the whole while passing over the infested district. It took some time to do this, and was not accomplished before the chief had frequently applied a stick to the backs of the refractory, and charged on horseback amongst them, to the great alarm of some and merriment of others. Our own post was assigned to us, pretty well in the middle of the caravan. At Eleyele we encamped for the night—a place supposed to be out of danger, close to a stream of that name.

"The next morning we came in sight of a range of high hills called Oke-bakkere: we left them on our left. At a beautiful stream of water, called Osse, running over a gravelly bottom from east to west, we found another toll-gate, where 200 cowries were collected from each load to pay for the protection afforded by the soldiers. Here we passed through a forest of considerable extent. We arrived at the gate of Ijaye at about four o'clock p.m., where we waited an hour and a half, exposed to the gaze of a multitude after the manner described by the Landers. The chief's messenger, and a number of people with muskets, at length came, to our great relief; and with the firing of muskets, and a great multitude of people, we were brought to the entrance of the chief's house. I don't remember to have seen in Africa so great a multitude of people, on a peaceful occasion, as were now collected together. We entered the chief's yard, where we found two rows of people seated, extending from the upper end to nearly the gate, between whom we had to pass, preceded by the messengers of the chiefs of Abbeokuta, who prostrated themselves before a person seated at the upper end within the piazza, whom I guessed to be the chief, to whom I took off my hat and offered my hand, which he took, laughing that I should pick him out among so many. I introduced my wife to him: he would not at first shake hands with her, it being, I believe, inconsistent with their notions of propriety. We were not two minutes with him, and then were conducted to our lodgings, at some little distance from his house. We have a house as good as we might expect: a better we would like, but it is open, and free from offensive smells. We rested

that night with much thankfulness to God, who had so far prospered our journey, and full of hope for the future.

"Many of the bearers who brought our luggage are native converts, and members of our church at Abbeokuta. On the next day, therefore, being Sunday, we kept Sunday-school with them in the presence of many people, and our usual church service, and addressed them chiefly from the Ten Commandments. In the afternoon the people assembled for school; but in consequence of the constant noise and confusion of people coming and going, I deferred prayers until the quiet of evening.

"On Monday I had an interview with the chief in private. Mrs. Townsend accompanied me. He was seated on the bare ground, under some trees in a large yard enclosed by walls, with two or three of his chiefs sitting at a very cold distance from him, and who, I believe, never said a word while we were present. The chief's title is Are, by which he is spoken of and addressed by his people. Ikumi is his name, by which he is usually called in Abbeokuta. Are is the title of commander-in-chief of the Yoruba army. It will be remembered that this is the chief into whose hands Gerber fell, and so narrowly escaped with life,\* and by whom Green and his family were caught and sold. We scanned his features, to see if the character of a cruel tyrant were expressed there, and certainly there is much of it in his manner and expression; but people say he has lost much of the blood that used to redden his eyes. He asked me for what I had come to his town. I told him, to see him. He began to talk about white men's propensity to walking about. I told him, then, that white men did not walk about without an object; that I, for instance, came to him as the messenger of God, to deliver to him and his people His message; and that, as I was now come, it rested with himself whether the message should be received or not. He said he wished his people to be taught; and I promised, on my part, that they should be taught, he being willing to receive us as religious teachers. We passed some time with him, he looking at us with much curiosity, and at our clothes, and asked about our house, how many we had in Abbeokuta, and how large they were. He was curious to know how we could build with stone, what we did to cement them together, &c. Mr. Lewis, a liberated African trader, who came with Mr. Crowther, and accompanied me from Abbeokuta, was with me at this and subse-

\* "Church Missionary Gleaner" for May 1850.



quent interviews, and both he and Thompson, who acts as interpreter when I need his services, were highly pleased at the interview; but I felt the want of the simplicity and kindness of heart that the Egba chiefs ever show, and which contrasts with the sternness of manner of this chief.

"We had no further opportunity of seeing the chief until Thursday, when he asked if we had seen the town over, and how we liked it, and if I should like to live here. I told him that the town had far better streets and market than Abbeokuta, and that I should like to live here if the Egba chiefs had not made me promise to return; but that I could assure him, that, if I could not dwell here myself, other white men would be sent; and that I purposed, if it were agreeable to him, to commence at least building a house, in which a native teacher would be placed before a white man could come. To this he assented, and also said that he wished me to live in his town, but that he knew the Egbas would not permit. I asked for ground to build on. He said, what would please me to take would please him to give. One place he excepted, because it was bewitched, and because every one that had attempted to live there had died, after being warned away by a supernatural person. He further observed, that every one complained of heat there, which I thought to be a better reason.

"On Friday we went out to look for a site, a very difficult task, as the whole of the ground within the wood that surrounds the town, and which forms its defence, is covered, except on the haunted ground, and a space to the south-west, where we fixed on a spot not so open to the west as I could wish, nor so large, but the best that I could find unoccupied. On my return, we called on Ikumi, and asked him to send a messenger with us on the next day to see the spot. He asked what I thought of the haunted ground. I told him, that since he had told me it was not a good place, I had not thought of it; of which he said he was glad. He thanked me for the present I had sent him—about a dozen yards of silk velvet; but he wanted a little more, as it was not quite enough to make a robe such as he wore; which it was not, but I had no more.

"On Saturday we went to see the ground, and also another spot pointed out to us, but fixed upon the first. Passing before the chief's house on our return, he called us in, and told us he was glad we had found a suitable site.

"The Egba messengers with me have had several severe lectures from the chief, on ac-

count of what he thought the bad conduct of the Egbas with regard to their own political concerns, and to-day they had to hear more of it. He professes to desire peace, and scolds them and the Ibadan people for their kidnapping; but what now hurts him is, that Ifé is destroyed,\* and the Egbas have sent to buy Ifé slaves, under a pretence of sending messengers to promote peace. What he professed to desire was good, but the means he declared he would use were better calculated to promote war than peace. He frequently asserted that he feared no man, but that he feared God, and was God's slave. In his manner he is very self-willed, and would not even permit the chiefs around to speak, but rebuked one or two sharply for putting in a few words. He seems to be quite a master, and every one submits to his absolute will. His manner is so different from the Egba chiefs, that I must confess I do not understand it: this only is plain to me, that we must take advantage of his willingness to receive us, for he is powerful for good or for evil, and we cannot pass him by.

"The town, as I before observed, is better laid out than Abbeokuta, and is, compared with it, level. Many of the streets are broad and straight: a spacious market-place in the centre of the town is the best I have seen in Africa, not excluding Sierra Leone, and seems to be well supplied. The houses are not so close together as in the principal parts of Abbeokuta, and almost every house has a back yard attached to it, but at the same time they are not so well built. A large number of people are engaged in weaving cloth, and others in agricultural pursuits. Yams are very abundant, and of a very large size, and provisions of all kinds are cheaper than in Abbeokuta.

"Yesterday, Sunday, we attempted to form a Sunday-school, and to keep our usual services. We had, through the day, a large concourse of people, whom I several times addressed. Mr. Lewis also spoke to them. They seem to be very friendly, and listen attentively to the truth, very much in the same manner that they did at first in Abbeokuta. One of Sagbua's men is a great talker, and, although not connected with our church, is pretty well informed in the leading truths of Christianity, and freely communicates his knowledge, and strongly recommends it. I was much pleased one night in the week by a

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\* Ifé, the chief seat of idolatry in the Yoruba country, has been convulsed by intestine war; another proof to the Yorubas, if any were wanting, of the unprofitableness of idols, whose special patronage and presence is productive of no prosperity or peace.

discussion that I overheard, after I had gone to bed, between one of my people, called James, and a young Mahomedan. I could not hear all that was said, but James possessed a large amount of Scripture knowledge, and related, with great correctness and clearness, the history of the fall, the birth of Isaac, the offering up of Isaac by Abraham, the conversion of Saul, and the Deluge. The Mahomedan confessed that his knowledge was not sufficient to meet his opponent. James is one of those I last baptized at Aké.\* We had some Mahomedans present at our afternoon service yesterday.

Sept. 4—"Since writing thus far, we have changed our residence to a house close to the ground we chose for building a house on, as I thought it right to take steps towards building, such as clearing the ground, &c. I fully anticipate that the steps I have taken towards forming a Station here will meet with the Parent Committee's approval. Experience has shown that we cannot otherwise advance into the heart of the country, than by taking up these principal towns as Stations, which, together with the very large population in each one of them, and the willingness of the chiefs and people, are providential indications that I believe the Lord Himself gives. This place is about as far from Abbeokuta as Abbeokuta is from Lagos—that is, by the road we came—and rather more than half a day's journey from Ibadan. I have not taken the latitude of Ijaye as yet; but, from the fact that Ijaye stands on the road from Ibadan to Y<sup>o</sup>, I gather that Ijaye is to the north of Ibadan. I truly hope that the Parent Committee will send European labourers to occupy these large towns; and that, as European labourers are so few, instead of two or three being stationed together in one town, one will be re-

\* In the private letter from Mr. Townsend, to which we have referred, the following interesting fact is mentioned—"We have many proofs that Christianity is a vital principle in Abbeokuta. One of my communicants, a short time since, was deeply cursed by a heathen in the public street: the destruction of Oro was imprecated upon him, and all like him; but in a month this very curse fell upon the heathen man. He was given to Oro, and his body dragged about the street, like a dog, for having kidnapped and sold a boy, a native of Abbeokuta. The morning after this occurred I saw this Christian, and said, 'David, the curse has fallen upon that man's own head.' He could scarcely reply from sorrow. 'Yes,' he said, 'I was not able to sleep last night: my heart gave me no rest because of him.' He grieved, not rejoiced, at his enemy's fall."

garded as sufficient, and that native helpers will fill up the Stations in such large towns as would otherwise be occupied by the second or third European. I would myself offer to occupy this place, but for one reason—that all the chiefs of Abbeokuta earnestly beg that I would remain with them, offering me every facility to travel wherever I please, if I do not change my permanent residence; and also express their willingness for as many other white men to advance and reside permanently wherever they may think fit, provided that I stay with them. Whether the Parent Committee will think it advisable to fall in with their views or not, I am quite willing to do what may be thought best. One thing only I would press, that, under present circumstances, whether with regard to Lagos, Abbeokuta, Ibadan, or Ijaye, but one white man should be regarded as necessary to fill the situation, having, as we have, able native helpers from Sierra Leone to assist. I say this, because the country is so large, and because of the value laid upon Europeans by the native chiefs.

"I cannot conclude this letter without informing you of one circumstance that will show the estimation in which white men are held. I was sent for by the chief to come and see him, with Mrs. Townsend. I was not able to go at once, and received no less than four messages to hasten my coming. When we arrived, we found that he had several chiefs from a town called Gbagba, near to Saki, and that we were called to be shown to these persons. He asked them if they had ever seen white persons before. They replied, 'No, never.' He told them that we had come to make the country good, and that, seeing us, who could doubt but that the world would become good. Taking up some of the words of the chief, they got up and danced, and sang—"Whoever says this is not sufficient, must go to another world: this is sufficient for us for ever." Such must go to another world, they mean, before they can see what would satisfy them, who do not consider this that they now see enough. I am told also that Are has sent for several chiefs of towns under his power to come, and see the, to them, great fact, that a white person is now in Ijaye. He made a great point of telling these people that we had taken ground for a house, and had commenced clearing it already.

"I have written this under many disadvantages, and have not time to copy it out fairly, which please excuse. We are, through God's mercy, quite well."

## THE CHURCH MISSIONARY SOCIETY IN IRELAND.

OUR readers will be gratified to peruse the subjoined extract, respecting the Society's work in the sister island. It is part of a Report lately furnished by our valued and zealous Secretary for Ireland, the Rev. W. Pakenham Walsh; and we call attention to it, not only for its own intrinsic interest, but because there are other important considerations on which it seems to bear.

Some persons, for instance, manifest no little jealousy of operations which have for their sphere the welfare of millions, not bound to us by any of those ties which the earthly-hearted alone recognise as stringent. They cannot see what we have to do with the Negro or the Malay, while there is so much within the girdle of the British seas that cries aloud for abatement and remedy. But the facts now put on record seem to tell a different tale. They show that the true work of Home and of Foreign Missions is one and the same: that it is nothing else than the manifestation of love to man out of love to Christ; and that the more we can call forth this one great and lasting principle of Christian action, the richer the contributions and the heartier the efforts on behalf of every single subdivision of the blessed enterprise.

And then, too, the simple and natural remarks of the converts in the Irish "Church Missions," on hearing the narratives or witnessing the symbols of idolatry in heathen lands—do they not speak volumes as to the veritable character of practical Romanism? We cannot too heartily thank Bishop Spencer for having told us, with concise emphasis, that Popery in South India is "*paganized Christianity*." But what is it elsewhere? What is it in Italy? What is it in Ireland? For a reply to the last question, at least, may we not appeal to the following anecdotes? It would be idle to allege, that, when we compare Popery to Heathenism we mean to say that it denies, in so many set terms, the doctrines of the Trinity or the Atonement; but that is the worst kind of faithlessness that "keeps the promise to the ear and breaks it to the hope." Those who have been its votaries themselves know this the best. It betrays the more effectually, because, like Judas, it betrays with a kiss.

"The Hibernian Committee," writes Mr. Walsh, "deemed it desirable that a deputation should visit the west of Ireland, and detail Missionary information in those places especially where the Reformation movement has been taking place. Our friends in that quarter—having been apprised that the object

of the Committee was not so much to obtain funds as to circulate information, and call forth sympathy and prayer—hailed such a visit as a strengthening to their hands, and an aid to them in the important work in which they are engaged.

"The Rev. W. G. Ormsby, rector of Arklow, and your Association Secretary, formed the deputation, and it was to us a most delightful office. The opportunity it presented to us of witnessing the extent and reality of the work there carried on, the interest which our addresses excited amongst the converts, and the reaction amongst all parties in favour of our Church Missionary Society, were alike pleasing and important. In every place we had crowded meetings—in some places entirely composed of converts from Romanism; in others, composed in great part of persons still professing the creed of that false system, but led by the spirit of inquiry which is abroad—and that to such an extent as, in our minds, to be accounted for only by a special agency of the Holy Ghost—to come and hear what was delivered. In one place—Headford—there were nearly fifty Roman Catholics in the room, and listening with the deepest attention to all that was said.

"It was quite a study to watch the faces of the poor people sometimes, when we were detaching the idolatries and superstitions of heathenism, and, without naming the parallel, drawing the resemblance between it and Romanism. On one occasion, when a gresgree was held up, and they were asked, 'Did you ever see any thing like that before?' twenty voices replied together, 'Troth we did, yer reverence: sure, it's a sort of a gospel.\*' On another, when a Hindu bell was rung, they all burst out laughing and exclaimed, some, 'Oh, we have that at home!' others, 'Deed you need not go to India for that.'

"We had published, in a tract form, Mr. Keane's work on 'Hinduism and Romanism,' and distributed a good number of them in Connemara. By these means our Society was able to aid in the glorious work which, through God's mercy, is going on in Ireland, and linking together two parts—the home and

\* A "gospel," in Connaught phraseology, means a piece of red cloth, on which is stitched the figure of a bleeding heart, enclosing a paper containing a few verses of the 1st chapter of St. John. This, after being blessed by the priest, is worn round the neck as a kind of amulet. Our readers will hear with pleasure that we are taking steps for the publication of a Church Missionary periodical in the Irish language.

foreign departments—of the great system of evangelical labour.

“At Oughterard, where the principal part of the audience was composed of converts, and not more than half a dozen belonged to the better class of society, it was announced that no collection would be made at the door, but that a plate would lie on the table, and that any one who felt so disposed might put his contribution on it. The moment the meeting was at an end, there was such a rush towards the plate as nearly swept it and the table, together with the deputation, into the fire; and when we came to count the contributions, we found that they amounted to two pounds, five shillings, and threepence! This was at once a testimony and a gift from those who had themselves been delivered from dumb idols, ‘to serve the living and true God.’ One poor fellow, whom we had seen on the morning of the same day at Castlekirke, and who had walked all the way to the meeting, said, ‘I wouldn’t have thought hard of it to go twice as far to hear them great tidings.’ Another took my friend by the hand at the door, and said, ‘Now, Sir, before you go, will you promise to pray for my wife, for she’s a poor dark Roman.’

“Many other pleasing anecdotes of our tour might be narrated; but enough has been said to show what a spirit of inquiry is abroad, and what interest is taken, even amidst the wilds of Connemara, in the work which your Society is carrying on in Africa, and India, and other parts of the world.

“Since our return, we have had testimony, in the shape of sterling contributions, that this interest is something more than the transient emotion of the moment, and that, out of ‘their deep poverty,’ these poor converts have ‘abounded unto the riches of their liberality.’ Not only will the expenses of the deputation be covered by it, but a goodly testimony will be left for the cause of God, and of His Christ.”

Shall we not bid Ireland God-speed? Nothing is needed to render fully available the fertility of her green valleys, or the fertile intellect of her sons, but to be emancipated from the spiritual thralldom which has so long stunted and distorted her. But she should remember that it is by going out of herself that she will be best working for herself. The principles of the gospel will then spread widest in her own realm, when she sends her sons with that gospel over the whole world. Let her learn a lesson from her great tyrant. Pagan Rome sent her legions to Spain when Hannibal was at her gates. And Papal Rome

sent her first Missionaries to India before Luther died, when she had lost half Europe and was in danger of losing the other half. And this was in no spirit of despondency, as when the royal family of Portugal sought a kingdom in the new world out of despair of the old. This high and daring temper saved old conquests as well as won new. Let us give Francis Xavier his due, as having been, with all his superstition, a man of enthusiastic devotedness. It was the story of his success in the romantic and then half-fabulous regions of the East that restored to Rome the prestige, whereof the Reformation had well nigh bereft her. She began her re-conquest of Europe in Asia. And let Irish Protestants learn, we say, a lesson from their great adversary. Let them, too, throw themselves heartily into the warfare against the giant systems of Oriental heathendom. Missions are the chivalry of Protestantism; and yet our great want is men to enlist in this choicest enterprise. We need ardent spirits, that do not readily cower under discouragements; tender hearts, with a deep fund of Christ-like sympathy; rapid intellects, that can grapple with the clever Brahmin, and refute his vain-glorious and scoffing argumentations. And we know that the educated sons of Ireland can furnish all these. Only let them know “the plague of their own hearts,” and the anodyne by which Luther found peace, and then let them be once thoroughly persuaded that they are not deserting a national duty when they embark in the vessel that bears them to intertropical Missions, and we are persuaded that they will not long hesitate. Let them read soberly, deliberately, and prayerfully, the great Missionary Charter—“Go ye into all the world, and preach the gospel to every creature”—and we are sure they will begin to ask whether it be not binding also on them. Let them see the promise which countersigns the command, and they will know that the Church that commissions them will be none the poorer for the sacrifice—“Lo, I am with you alway, even unto the end of the world.” There is a blessing on them that “send forth” the labourer, as well as on them that “sow beside all waters.” If we would seek to save our own beloved land, let us seek to save the world; and in engaging in an undertaking, whose success is secured by Omnipotence and Truth itself, we shall not only reap a rich reward in foreign lands, but shall marvel at the literality wherewith the assurance is fulfilled—“He that watereth shall be watered also himself.”

## SUMMARY OF INTELLIGENCE

RECEIVED BETWEEN THE 22D OF DECEMBER 1852 AND THE 21ST OF JANUARY 1853.

**EAST-AFRICA MISSION**—Despatches were received on the 27th ult. from Dr. Krapf, narrating his proceedings since last reported.\* He has since been labouring amongst the Wanika at Rabbai Mpia. His companion in travel, Abbegonja,† continues eager for instruction, and though immature, and as yet unbaptized, is already of use in the way of example, the Wanika all admitting, that, "while laboriously attending to his secular business, he is yet a man of the book and prayer."

Two families, and these connected with the chief, join Dr. Krapf and his domestics in daily prayer and reading of the Scriptures. There are other slight symptoms that "the night is far spent," but the streaks of the dawn are as yet but very faint—"as the morning spread upon the mountains;" and Christians at home should be earnest in prayer on behalf of our much-tried Missionary brother. "I often almost despair," he says, "of the validity of the promise in Isaiah lv. 2; but when I, from dismay, endeavour to let the preaching of the gospel drop, and turn my attention to other matters, which may be called indirect or secondary Missionary work, I feel an indescribable disquietude pervading my heart, so that I must let the secondary matter drop, and return immediately to the principal thing." There is no doubt, however, that the hidden foundations of a future spiritual temple are being laid there. With the help of Mpitini, an intelligent native of the interior, the vocabularies of the East-African languages have been increased to eight, by the addition of the Kisambara and Kiparé. "Mpitini laughed at my asking him about the Kisambara word implying 'freeman,' and said they have no term for this, since they are all slaves. The king is all and every thing, even the mulungu (god) of his subjects."

**CALCUTTA**—The Rev. G. G. Cuthbert writes, in a letter dated Nov. 8, 1852—"An interesting case has just occurred here. A young Hindu lady of one of the high native families—a niece of Dwarkanath Tagore, who died in Europe—has escaped from her Hindu relatives, and taken refuge in the house of her cousin, Ganendro Mohun Tagore, who embraced Christianity about a year and a half ago,‡ and who, with his wife, has received the fugitive most kindly. She has been studying the Scriptures for some years, having been first taught to

read, and introduced to the sacred writings, by the former wife of Ganendro M. Tagore, who died about two years ago, a believer in Jesus. Her Christian leanings were observed by her family, and she was sent to Benares with a female relative. Whilst there she learned the Devanagri [or Sanscrit character, in which the Scriptures have been printed for the use of the natives of the upper provinces, especially of Delhi] in order to elude the vigilance of her immediate relatives, who, knowing the Bengali character, would be able to detect her reading the Scriptures in it. She obtained a Bible, or New Testament, in Devanagri, and continued studying it. On her return to Calcutta, not long since, she made known to her native-Christian friends her desire to embrace Christianity and be baptized, and has at length succeeded in placing herself under the protection of those Christian friends.

"It is so entirely novel an event for a Hindu lady to take such a step, that it has produced a very great commotion in the family, and, as usual, efforts are being made to prevent her proceeding to the length of being baptized. Legal means cannot, it is thought, be resorted to, as she is twenty-three years of age, and a widow, and consequently independent mistress of her own person and actions. But offers, promises, and threats have been plentifully used. She was offered the other day 10,000 rupees (1000*l.*) to return to her Hindu friends, and assured that she would be treated with the greatest kindness, and allowed to eat any thing she liked—which Hindus are apt to think, or at least to say, is the great object converts have in view—and also to read, believe, and, in fact, do whatever she chose; only not to come forward and receive baptism. At the same time threats of personal violence, even to the extent of killing her, were held out, in case of her refusing their offers. She continues unmoved by all. She said to the Hindu relative who made her the tempting offer—"If you were to give me a *crore* (*i. e.* ten millions) of rupees, what good would they do to me, when what I want is the forgiveness of my sins and the salvation of my soul? And as to your threatening to kill me, you may do it, but you cannot kill my soul." This is the substance of what she said in the Bengali language. She is to receive baptism as soon as possible, and in the mean time every precaution has been taken to place her under the protection of the civil authorities, lest violence should be attempted; and that protection has been most readily granted by the magistrates."

\* "Church Miss. Intelligencer," vol. iii. p. 192.

† "Church Miss. Record" for Jan. 1852, p. 2.

‡ "C. M. Intelligencer," vol. ii. pp. 268, 269.

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No. 3.]

MARCH, 1853.

[VOL. IV.

**"TROUBLED ON EVERY SIDE, YET NOT DISTRESSED; PERPLEXED,  
BUT NOT IN DESPAIR; PERSECUTED, BUT NOT FORSAKEN;  
CAST DOWN, BUT NOT DESTROYED."**

THE Lord's work, the cause of His gospel—of that kingdom which is "righteousness, and peace, and joy in the Holy Ghost"—is peculiar in its growth. It progresses in circumstances which, to any human work, would be destructive. It is fashioned in the furnace. It rises to ascendancy out of apparent hopelessness and failure. A purifying process is necessary. As the Christian's tabernacle of dust is broken down into the grave, that out of its ruins there may be raised a new and incorruptible body; as the vast earth itself, and all its works, shall be burned up, that there may come forth a "new heavens and a new earth, wherein dwelleth righteousness;" so it is with His spiritual work in the hearts of individuals, and in the world at large. The Lord continually brings it low, that He may lift it up; and permits it to be brought down into a condition of apparent hopelessness and failure, that out of the ruins He may revive it, and cause it to prosper and extend itself more than it had done before. "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread."

And thus it is that, in carrying onward His spiritual work, the Lord's mode of operation is often unintelligible to us;

"He moves in a mysterious way  
His wonders to perform."

Difficulties and trials supervene: obstructions are permitted to arise. We are ready to exclaim, with aged Jacob, when he had been bereaved of one child and was fearful of losing another, "All these things are against me." He was too short-sighted to perceive how these afflictive dispensations were working out for him a glorious result against a future period; how these seeds of sorrow were to yield him, in due time, a harvest of joy. We see the Lord's cause in some particular Mission field brought very low, and all our hopes and expectations respecting it disappointed. We are ready to abandon it as hopeless. We forget the lesson presented to us in the sowing of every seed, and in the death and resurrection process with which the whole course of

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nature is filled. We overlook the fact, that "that which we sow is not quickened, except it die." We forget that the procedure of spiritual work is in analogy with this—"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

In individual experience, and in the commencement of Missionary work, there is almost invariably a death of primary hopes and expectations, that out of this there may be raised up that true spiritual work which is alone of value, and can alone endure; and its subsequent progress is marked by a series of reverses and recoveries, of trials, and unexpected blessings consequent upon those trials, which lead us more and more strongly to feel that the work is of God, and to confide it the more entirely and unreservedly to Him. "Tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed."

It were easy to trace out this peculiar process in the case of individuals, in the first work of conversion and in the subsequent experience of the Christian—"buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead."

But this is not our duty. It is not so much with the hidden experience of the Christian that we have to do—where much passes which is never known except to the individual himself and his God—as with Christ's kingdom in its ostensibility, and the results produced in connexion with efforts made for the evangelization of those who are in ignorance of the gospel. It is with Missionary work we are especially concerned, its character, the manner in which it is dealt with, the laws by which it is regulated, the changes of aspect to which it is liable, and the peculiarity of the progress which it makes, so that it is often quickening and taking root when we think our effort has perished; working vigorously, yet secretly, when we think it torpid and inactive; ready to break out in glorious results, when we are regarding it with feelings of discouragement; and in the

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reverse aspect on the eve of severe trial, when we conceive it most prosperous; about to have its branches lopped when we are looking for their wide extension; these constitute our proper field of thought—the inductive science which it is our duty to pursue. It is our advantage that we have before us a variety of experimental operations—Missionary fields of diverse characters, where the work of evangelization has been carried on for many years. These we have the opportunity of comparing together, and, amidst the diversity of detail, tracing out the features of coincidence, and learning from thence somewhat of the great regulating principles by which Missionary work is governed; and, in all directions and from all quarters, we have this testimony loudly and unitedly pressed upon us—that the evangelistic work is a work steeped in tribulation; that its commencement is in great feebleness and weakness; that, in its progress to a more settled state, it is often brought to great extremity; but that it is a work possessed of an astonishing power of recovery, simply because it is the work of God; and that the moments of its greatest apparent prostration have been those in which it has consummated its greatest victories.

We shall first of all refer to that which is the grand central seed of Christianity, from whence has sprung all its subsequent developments; and then show how this peculiar characteristic of revival out of discouragement, and victory out of the midst of apparent failures, are interwoven with the history of Christianity in past times, and in its present movements throughout the world.

The period of the Saviour's crucifixion was one in which the cause of God appeared to be brought very low. The expectations of the disciples died with the death of Jesus, and their hopes and prospects seemed to be laid with Him in the tomb: "we trusted that it had been He which should have redeemed Israel." Crowded together like a group of frightened sheep when wolves are howling around, they concealed themselves in an obscure place, the doors being shut for fear of the Jews, and sought to hide themselves from the world. How changed the aspect of things when "Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you!" What a resurrection of buried hopes and prospects—hopes which, rising out of the death of previous expectations, were divested of the earthly elements by which the former had been weighed down, and ascended above the vain idea of a temporal kingdom to the anticipation of one which was heavenly in its nature. They who had been paralysed by the

discouragement of the crisis, changed, with its unlooked-for and glorious development, into fearless confessors of the truth, at the Pentecostal festival preached to the assembled multitudes that Jesus, who by wicked hands had been crucified and slain, but whom God raised up, "and the same day there were added unto them about three thousand souls."

The church was to find its own history wrapped up in the personal history of its Master. The two witnesses, the type of the true church, are described as prophesying in sackcloth: their testimony torments "them that dwelt on the earth." Persecution is stirred up, and they are slain. Their enemies "rejoice over them, and make merry;" but "after three days and an half the Spirit of life from God entered into them, and they stood upon their feet. . . . And they ascended up to heaven in a cloud." Often has it been so. By the pressure of untoward circumstances, and the storms of persecution raised up by "the god of this world," the voice of gospel testimony has been silenced, and they who disliked it, because it awakened conscience, have exulted in its apparent failure. Men have combined against the truth, and, as they hoped, persecuted it to the death; they have dug a grave and buried it out of sight; they have flattered themselves they should never again be troubled with it; yet has there been vouchsafed to it a joyful resurrection, and it has been raised to a higher and more commanding position than it had attained before.

Before we look into the roll of Missions, let us select two other illustrations. At the commencement of the sixteenth century the Papacy seemed to be triumphant. All testimony had been silenced. One writer, speaking of that period, uses this strong language—"Every thing was quiet, every heretic exterminated, and the whole Christian world supinely acquiesced in the enormous absurdities of the Romish church." Just then the Council of Lateran was held. The orator, at the opening of the session, gave utterance to words of triumph—"Jam, nemo reclamatus, nullus obstitit!" That was on the 5th of May 1514. Precisely three years and a half subsequently, on the 31st of October 1517, Luther published his ninety-five theses against the sale of indulgences, and the thunders of the Reformation disturbed the slumbers of the Vatican.

Another recent instance—one at our own door, and in which we are specially interested—presents itself. In 1827 there were certain indications which led some to entertain the hope that a reformation movement had commenced amongst the Irish Romanist population. A considerable number of persons, the precur-

sors, it was thought, of many others, openly renounced the superstitions of the church of Rome. But suddenly this movement was stayed. The people refused to hearken, and became unapproachable. The priests assumed great power, and there followed a long and disastrous period, during which blood was profusely shed by the murderer's hand. It cried to heaven, and the stroke of retribution at length descended. The land became famine-stricken, and pestilence followed in its train. Never did Ireland present itself in a more hopeless aspect. But, lo! her light has risen in obscurity, and her darkness is becoming as the noon-day. The reformation is advancing powerfully amongst her people. It is no longer a little rivulet trickling down the rocks, but presents itself as a broad and flowing stream.

Let us now, in the field of foreign Missions, look for kindred circumstances. Let it be remembered in what a long winter of discouragement the Greenland Mission was commenced. The everlasting snows presented a true type of the temperature of the native heart as to spiritual things. With each returning summer the ice yielded and gave way before the powerful action of the sunbeams; but no summer, marked by the yielding of hard hearts beneath the influence of the Sun of Righteousness, cheered the prolonged winter of Egede's labours. "The desolation of the land was not greater than the desolation of all his hopes. Confined and cabined the greater part of the year to one melancholy spot, he saw the same faces of unbelief daily gather round him; the same mockeries rang in his ear every eve, as the natives passed his dwelling on their return from sea." "Hope deferred maketh the heart sick." Yet still, although pained and sorrow-stricken, he persevered. It was with him no flickering glare of enthusiasm, that only lives so long as it has excitement to sustain it: it was the steady light of Christian principle, which burns on the same in adverse as in encouraging circumstances. Now he might be seen amidst the plague-stricken natives, wasted by the fearful small-pox, with his devoted wife, ministering to their wants, and "visiting the fatherless and widows in their affliction;" and then, only then, did one heart yield him a grateful response. "You," said a dying native, "have done for us what our own people would not do: you have fed us when we had nothing to eat; you have buried our dead; you have told us of a better life." Egede was a tried man. He laid the foundation-stone of the Greenland Mission in trial. His Christian partner, whose strong faith

had often upheld his, was removed by death. "Alone in their Greenland hut, with their three children as the only attendants, she waited the coming of her last enemy. The husband wept, and was subdued as a child. She breathed her last, blessing him." Satan took advantage of his bereavement to harass him. A deep gloom overspread his mind. "His spirits sank into such a state of depression, that he sometimes seemed like a man on the brink of despair." Enfeebled as he was in mind and body, after the labours of fifteen years, the finger of Providence pointed him homewards. The Moravian Missionaries, who had arrived three years before, had now undertaken the responsibilities of the Mission, and his farewell sermon was preached from the appropriate words, "I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God." Yet, since then, many a bright flower has been gathered amidst the barren rocks of Greenland, and transferred to bloom in the paradise of God.

We change the scene to a far different locality—from the barren coasts of Greenland to the luxuriance of tropical Tahiti. But unrenewed man is the same everywhere in his opposition to the gospel. In richly gifted, as well as in less favoured lands, the path to ultimate success lies through the midst of tribulation; and year after year the Missionary is necessitated to climb the same steep and thorny path before his feet stand "in a large place." If the Greenlanders were rigid as their winter's ice, the people of Tahiti luxuriated in evil. The rich island they inhabited was not more fertile in the production of vegetable life, than the hearts of its inhabitants in vice of every form. The beauty of these island-homes, which God has set in the midst of the great Pacific, contrasted strongly with the moral deformity of man. In the beautiful valley, sheltered by the mountain scenery around, stood the pyramidal morai. Its foundations had been laid in human blood, and step by step, as the building progressed, human victims continued to be slain, until the national idols found a place in its enclosure; and often the horrid rite had been repeated, and the body of some unsuspecting victim—suddenly stunned and murdered by those whose hospitality he was enjoying—in its long basket of cocoa-nut leaves been placed before the idol.

Here, amidst repulsive vice, the Missionaries took their stand. The gospel which they brought was needed, for the disease of sin was raging fearfully there; and that tree, whose

leaves are "for the healing of the nations," was not indigenous. But the natives despised the proffered remedy. Year after year passed away. Murderous conflicts raged amongst them, and confusion and desolation prevailed around. Although often in the midst of danger, their lives threatened and their property plundered, the shield of Divine protection was uninterruptedly extended over the Missionaries; but no indication of improvement presented itself—nay, increasing discouragement marked the prospects of the Mission. Time advanced, but the object they had in view—the conversion of an heathen nation to the gospel of Christ—appeared as far removed from them as ever. Six years had elapsed since their landing, and during that time—under the combined influence of wars, infanticide, diseases, and human sacrifices—the population had diminished to less than one half. The gloom and discouragement around seriously affected the minds of the Missionaries. Early in the work eleven of their number had retired from the island; and at length, even those who had refused to go with them found themselves in such dangerous and trying circumstances, that, after patient toil of twelve years, the scene of their labours was abandoned. Two, Messrs. Hayward and Nott, still lingered in the neighbouring islands, and the rest retired to Port Jackson. Satan seemed to have triumphed—to have met, successfully resisted, and repelled, this aggressive effort on his kingdom. As when of old the ark of God fell into the hands of the Philistines, and all seemed lost; and the dying wife of Phinehas named the child to which she had given birth "Ichabod, saying, The glory is departed from Israel"—but the Lord vindicated His own cause, and Dagon, the idol of the Philistines, was found "fallen upon his face," a mutilated stump before the captive ark—so in Tahiti the cause of God, separated from human instrumentality, left alone, and, as it were, captive in the hands of His enemies, in the season of its desertion prevailed to victory. In the course of another year we find the Missionaries, on the invitation of the king, rejoining him at Eimeo, and being shortly after cheered by his offer of himself as a candidate for baptism. Tahiti itself relaxed its repulsive aspect. First the king, and then the Missionaries, returned; and on the morning after their arrival the voice of a native was, for the first time, heard in prayer. He was in the bushes, where he thought there was no ear open but the ear of God. His words were the earnest entreaties of a troubled mind; and he was one of a little band of men whose hearts the Lord had

touched, and who were wont, from time to time, to meet together for prayer. So wonderful are God's ways. When left of man, as a vain and unproductive work, God touched it with His quickening spirit, and brought it into life.

Let us glance elsewhere. New Zealand was once a savage land. Its people were characterized by a ferocious energy, and the blood-stained battle-field was the chosen place of cannibal festivity. There, also, there were Missionaries; and there also, amongst the contending elements of human passions, they laboured to introduce the new and tranquilizing element of gospel truth. Often the storm raged furiously around them: the angry waves broke upon the threshold of their humble dwellings, and threatened to sweep them away. One period there was of more special danger, when, in the year 1826, Hongi, the powerful chief and warrior, who had laid waste the island in his wars, in an attack on the natives of Whangaroa received the wound which eventually terminated his life. On that occasion the Wesleyan Missionary Station at Whangaroa was plundered by the natives. The Missionaries—who, although living in the midst of dangers for twelve years, had never met with any serious obstruction in their work—were compelled to seek safety in flight, and found refuge with their brethren of the Church Mission. The position of the latter was little less hazardous, particularly at the Station of Kerikeri. Hongi's death was hourly expected; and as the Missionaries at Kerikeri, being resident on his property, were considered as belonging to him, according to native custom they were sure to be plundered on his death. The impression prevailed generally amongst the Missionaries, that they would be obliged to leave the island for a time at least. There had been, since they first landed in Dec. 1814, a long and wearisome night of toil, and the dense gloom had been broken by one only straggling ray of light. The heart of one native had opened to the truth. From him were heard, for the first time, confessions of faith in Jesus as a Saviour, and a clear and distinct expression of reliance upon Him for the salvation of his soul. That one native had been baptized, and had fallen asleep in Christ; and the Missionaries had ventured to indulge the hope, that the morning they had so long watched for was about to dawn: but now, amidst the excitement consequent on the apprehended death of Hongi, the feeble light disappeared, and the gloom became heavier than it was before. Although resolved to re-

main to the last moment, preparations were made for a hasty flight, should it become necessary. "When the natives are in our houses, carrying away our property," wrote one Missionary at this eventful crisis, "it will then be time for us to take refuge in our boats. There seems to be great indifference on the part of the chiefs as to whether we go or stay; and many of those of whom we have had a very good opinion have been most forward to join in the late scenes of depredation. It may be the will of God that our work should be interrupted for a season, that it may be carried on with greater vigour hereafter. Of this we have no doubt, that a change will soon take place, and a proof of this is the great opposition stirred up by the wicked one." No doubt he perceived his kingdom to be in danger, and put forth all his power to expel the Missionaries. This is the reason why seasons of great depression are followed by remarkable resuscitations. Those periods of discouragement are the times when the work is sustaining the bitterest hostility of the adversary, and is pressed down beneath its weight. He rages against it, but cannot destroy it. There is in it an element of endurance which he cannot overcome; and when, exhausted and unsuccessful, he departs from it for a season, with elastic power it springs up uninjured. Hongi's death, had it occurred at that moment of excitement, would probably have been followed by the expulsion of the Missionaries, but he lingered for fifteen months. By that time angry feelings had subsided; the truth had evidently laid hold upon the natives; conviction was at work; and that course of steady progress commenced, which gradually opened out into a general movement in favour of the gospel amongst the natives of New Zealand, and their eventual evangelization.

Our East-Africa Mission is one which, however feeble in its commencement, may be regarded, from its position and bearings, as certain eventually to prove of great magnitude and importance. The hinderances and difficulties we have encountered, in the endeavour to enter the door of usefulness which the providence of God placed before us in that quarter, are demonstrative of this. Satan's malice has been aroused, and he is offering strenuous resistance. The Lord, thus early in its history, permits the work to be deeply tried, that its future material may prove of an enduring character; and the present aspect of the Mission is that of weakness and apparent failure. Hopeful plans have been frustrated: arrangements made in much prayer and careful thought have been scattered to the

winds. Our Missionary Krapf, although persevering with the constancy which ought to characterize a Christian soldier under such circumstances, has suffered much, physically and mentally. The whole Mission looks dark, and clouds have intercepted the sunshine which rested upon it.

Is this wonderful? Is it unusual in the history of Missions? Have there been no such straits, no such tribulations, in other parts of the field, where the like afflictions have been accomplished—no dark times, no combined difficulties, against which, in the opinion of some, it seemed hopeless to contend; but in which others recognised that peculiar crisis which remains closed to such as are distrustful and faint-hearted, but gives way when we have a spirit like to him who "took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over?"

Could we expect it should be otherwise, or imagine that we should be suffered to commence so serious an aggression on Satan's kingdom, without having to contend against his strenuous resistance? Over the vast regions of East Africa he has reigned for ages unmolested. There have been none to resist him: none to bear testimony for God. The strong man armed has held his goods in peace; and, in the vaunting spirit of one who reigns in undisputed ascendancy, he has stretched forth his sceptre of oppression over the tribes and nations of Africa—"All this power . . . is delivered unto me; and to whomsoever I will I give it."

The landing of our Missionaries has been the first disturbance he has met with. We know of none who prevented them in prayer to the true God, and in the confession of the name of Jesus. By their efforts the languages were first wrested from the service of the enemy, and God's own gift to man made subservient to the setting forth of His glory. Through the instrumentality of their patient labours, the Spirit of the living God put forth His power to the first conversion; and it was shown, to the encouragement of all who are on the Lord's side, that the heart of a degraded East-African can be reached, and that his ear, when opened by Divine power, is not dull to hear and appreciate the loving accents of the gospel.

The wrath of the enemy has been kindled, and he has come forth to offer battle, and, if possible, expel this incipient effort from the coast. That is his object. His first conflict is with the Missionaries themselves. He

would either pour out upon them a spirit of deep slumber, or depress them, and drive them to despair; that thus, if they remain, it may be without injury to his kingdom, or else, under the pressure of repeated difficulties, their energies recoiling on themselves, they may be led to withdraw themselves from the effort, as one which God had not sanctioned. All through we can trace his craft and opposition, and more particularly when the prospects of success increased with the increase of the Missionary body. In many points of detail, which it would not be well to specify, we discern his subtle and malicious action. It is nothing strange to find the Lord's servants so tried. Job of old had experience of such tribulations. It was for this reason Satan hated him, because he stood forth as a testimony for God, because he presented an element of resistance which he had not prevailed to subjugate; and when he put forth his pretensions to unlimited dominion, and claimed to be the ascendant lord of all the earth, so that, as a king in his own dominions, he directed his steps whithersoever he pleased—"from going to and fro in the earth, and from walking up and down in it"—he was checked by a reminiscence such as this, "Hast thou considered?"

It was then that he disparaged Job's profession of religion, and denied that there existed in his mind any real principle of attachment to God—"Doth Job fear God for nought? Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth Thine hand now, and touch all that he hath, and he will curse Thee to Thy face." His fondest hope has been that the human heart has been so utterly ruined by sin, and brought into such close affinity with himself, as to be incapable of love and true fidelity to God, and that to renew man to holiness is an impracticability. And although again and again confounded in his scepticism, he still clings to it, still doubts, and still demands that each new profession of faith, and each new soldier of Christ who comes into the field, should be put to the proof. It is therefore in the persons of the Lord's people, that the power of God and the malignity of Satan come into direct collision. The enemy is permitted to try them by " manifold temptations: that the trial of their faith, being much more precious than of gold that perisheth . . . might be found unto praise and honour and glory"—that the reality of that work of grace which God has wrought within their hearts may be vindicated; that it may

be proved to be of such a real and permanent character, that Satan, with all his craft and power, may find himself unable to break it down; that the Saviour's personal victory over the great enemy may be infinitely reiterated in the spiritual conflicts of His people; and the devil, who "departed from Him for a season," be doomed to renewed shame and repeated discomfitures. The burning fiery furnace was prepared; the most mighty men in the king of Babylon's army bound the three faithful Jews, and they were consigned to the flames. Marvellously preserved, they came forth unhurt, while, "the furnace being exceeding hot, the flame of the fire slew those men that took them up." So the enemy heats the furnace; the Lord's people have often appeared as if powerless in his hands; but the effort has recoiled in vexation on himself, and has wrought for their edification and increased usefulness. It must be one of Satan's permanent tortures to find that the trials which he brings into action with such malignity, and directs so vehemently against the people of God, are overruled for their benefit, and not their injury; and that, instead of preventing, they facilitate and give expansion to the "work of faith, and labour of love," in which they are engaged. Therefore it is that he is permitted to try them. His wrath, controlled and restrained by almighty power, serves to produce that peculiar temperament of trial which is necessary to the advancement of the kingdom of God in the hearts of men, and at large throughout the world. In such efforts, the first conflict is with the human agents of the work. He grapples with them to overthrow them. In a strength superior to their own they must wrestle with him, that they may prevail; and it is through these spiritual conflicts that a door is opened for the preaching of the gospel, and the putting forth of those blessed operations which are for the glory of God, and the salvation of the souls of men.

Such appears to be the position of our Missionaries on the East-African coast at the present time. It was not in ignorance of the trials which awaited them that they went there. Let us refer to some of the precautionary language which has fallen from Dr. Krapf on this very subject. On the death of Wagner, the German mechanic, on the 10th of June 1849, he thus wrote—"Our friends at home cannot be too often told the fact, that, with the Africans, all our preaching and teaching must be attended by quasi-visible and palpable arguments, since the mind of the poor children of Ham is entirely bent upon this visible world. Hence we may not wonder

why God of His wisdom deems it necessary to try the African Missionaries by sickness and by death; which things are all-powerful preachings to the natives, if the remaining Missionaries turn their minds to these occurrences. Our friends, therefore, at home, though they hear most frightful and melancholy accounts of death and sickness, and other trials of their Missionaries abroad, must never despair, nor desire to abandon a Mission on this account; but they must rather rejoice in their sufferings, since the struggling Missionaries thereby 'fill up that which is behind of the afflictions of Christ in their flesh' for poor Africa."\* On the 2d of January 1851, when answering the Valedictory Address of the Committee on his approaching return to his field of labour, he thus expressed himself—"There is nothing doing in the kingdom of God of which Satan does not take notice. . . . The rulers of darkness were looking upon them, and at this moment designing how to defeat their plans. Satan was 'walking about as a roaring lion:' he would endeavour to destroy them."† He has met them, interfered with them, in various ways hindered them. On the elder Missionary, who first commenced the work, and directed attention to this neglected portion of the world, the hostility of the adversary seems specially concentrated. On his last journey to Ukumbani, not only was he surrounded by difficulties and dangers from without, but his soul was occasionally overspread with deep gloom, so that he could say, with the apostle, 'Without were fightings, within were fears.'" On his recent journey to Usambara, the particulars of which we shall shortly place before our readers, he experienced similar depression. The following passage occurs under date the 21st of February of last year—

"I awoke about two o'clock in the morning, and was unable to sleep again, as my mind was agitated by a multitude of uneasy feelings concerning the Usambara Mission. Should I take upon myself the long series of troubles, which I well knew would be consequent upon my landing, and meeting with the king's officers? Is the time come for the salvation of these benighted regions? Do I follow the leadings of Providence, or precede them? Is it worth the trouble to approach these heathen, who, as previous experience has shown in all places, evince a desire merely for temporal good, without regarding the blessing of their souls? These, and many other thoughts, harassed my mind, which was overcast with a

gloom inexpressible. With these thoughts I struggled till dawn, when I felt a little of the sweet presence of the Lord, and was put in mind of the words—"The Son of Man is come to seek and to save that which was lost." I then arose, and recommended myself, and the work which was before me, to the grace of God, very urgently entreating of Him to bring my undertaking to nought if it were contrary to His sovereign will. Abbegonja, who joined me in prayer, was at this critical moment a strengthening to my soul, as his very person gave me an impression of what may become of the million of Wasambara heathen, when once the 'Spirit . . . from on high' shall work upon their hearts. This babe in Christ appeared to me like a pledge of the grace of God being ready to manifest itself in this region. Besides, I remembered the numerous cases in which a similar gloomy feeling had pervaded my mind on undertaking a new Missionary Station. I have, I believe, mentioned this subject before. It is quite in consistency with the experience of all believers, to whom the wisdom and grace of God has consigned a peculiar lot in the accomplishment of His divine designs. See Gen. xv. 12—xxxii. 24."

Yet we find his mind rising above all this, and anticipating, in joyful expectation, the blessed time when these dark lands shall have become Christ's inheritance. Looking down from a precipitous mountain summit in Usambara on the valleys beneath, he thus expresses the bright prospects of the future which faith brings near to cheer the Christian pilgrim on his way—

"March 3—What a blessed country will this be, when once the Gospel, and civilization consequent upon it, shall have made its triumphant entrance into these regions of spiritual darkness and death! There will be room for thousands and thousands of new inhabitants. O that the world would know what is really conducive to its temporal and everlasting peace! I went up to the granite block of Utinde, and recommended this remarkable country to the mercy of Him who has promised to give all nations for an inheritance to the Lamb slaughtered on Golgotha 'for the sins of the whole world.'"

No doubt it is the time of travail with our East-Africa Mission. Our Missionaries are in tribulation. They are "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken." Yet if, in the midst of all this, they stand fast, and quit themselves like men—if, instead of abandoning the work, they hold fast by it, "enduring hardness, as good soldiers of Jesus Christ"—then is it the conflict that prepares to victory;

\* "Church Missionary Intelligencer," vol. i. p. 253.

† Ibid. vol. ii. p. 46.



it is the momentary triumph of Satan's malignity, in order to his more utter discomfiture; it is the travailing in birth that conducts to a joyful issue; it is the closing of the door of opportunity, in order that, in answer to the knockings of persevering faith, it may open more widely than before; it is the death and burial of the work, in order to its more glorious resurrection. It is a time, not for despondency, but to strive together with the Missionary in prayer for the deliverance of himself and his work from their straitened circumstances. It is a time, not to think of abandoning the field, but to urge the effort more energetically; because the very vehemency of Satan's resistance proves the importance of the opening—that it is worth contending for. It is a time, not to leave the Missionary alone, but to help him with all speed. "David waxed faint. And Ishbi-benob, which was of the sons of the giant, the weight of whose spear weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David. But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him."

2 Sam. xxi. 15—17. It is a time in which the church which sent forth that Missionary is herself put to the test, whether she be competent to the work to which she has committed herself; for no church, having put her hand to such an important work, and looking back from it because it presents more of difficulty and discouragement than had been anticipated, is fit for the discharge of so honourable an office. It is the time in which she is put upon her trial, in order that it may be seen whether she be possessed of that holy resolution, and tenacity of purpose in a good cause, which will enable her to hold on; whether she so sympathize with her ministers who go forth to distant lands, as to weep with them when they weep, as well as rejoice with them when they rejoice; whether there are to be found within her borders devoted servants of the Lord, who feel themselves constrained by the very urgency of the case to offer themselves—who give themselves to it, *because* it is a work of difficulty and danger, wherein the Lord needs their help, and in which they believe they shall find His special presence and strength proportioned to their day.

### THE REV. SAMUEL LEE, D.D.,

REGIUS PROFESSOR OF HEBREW AT CAMBRIDGE, CANON OF BRISTOL, &c. &c.

MANY notices have appeared, in periodical publications, of this eminent and accomplished scholar; whose history presents one of the most astonishing instances upon record, of great powers of mind surmounting difficulties, and raising the possessor from an apparently hopeless obscurity to the first rank in the literary world. But no mention has hitherto been made of Professor Lee's early connexion with the Church Missionary Society. The fact has been wholly lost sight of, that he owed to that Society his academical education, and that he had at one time devoted himself to the promotion of its objects, either at home or abroad. His subsequent election to a professorship gave a different direction to his future course of life.

Yet the Professor himself ever cherished for our Society a cordial and lively affection. A few months before his death, he visited the Society's house while the Committee was sitting; and one of the Secretaries being called out to see him, invited him to enter the Committee-room. Dr. Lee replied to the invitation in terms which are now recollected with peculiar interest, as they mark the last interview in a friendship of nearly forty years' duration—"My health is too weak to bear the

emotions which would be excited in entering that room. I look upon this Society as engaged in the greatest and most blessed work going on in the world. My prayers are constantly with you. May God give you grace to rise to the crisis!"

It will prove interesting to all our readers to have some account of the early struggles of this extraordinary man, in his course of self-education. To some, perhaps, who have entered upon a similar path, it may prove at the same time eminently instructive and encouraging. We therefore present a history which has been often printed in different forms, and which embodies the account which the Professor was himself accustomed to give of his own early career.

"Samuel Lee was born at the village of Longnor, which is situated on the Hereford road, about eight miles from Shrewsbury, on the 14th of May 1783. In this village a charity-school had been founded and endowed by the family of Corbett, ancestors of Archdeacon Corbett, who afterwards became Mr. Lee's earliest patron. In this school he received the first rudiments of his education, remaining in it until he was twelve years of age; but acquiring nothing more than a

general knowledge of reading, writing, and arithmetic, and without distinguishing himself in any respect by those developements of genius, which occasionally give, in early life, such strong indications of future greatness.

"Having attained the age of twelve, Mr. Lee was put apprentice to a carpenter; and, though little disposed to such an occupation, he yet pursued it for a time with diligence. Advancing, however, towards maturity, Mr. Lee felt an increasing attachment to reading, and perused with attention such books as happened to fall in his way in the house where he lodged. In the pages of these he occasionally found quotations from Latin authors, and felt no small degree of mortification in not being able to understand them. This circumstance suggested to him the first idea of making an attempt to learn the Latin language. Another incident, occurring nearly about this time, tended in no small degree to confirm the resolution which he had thus formed. Being employed in business by Sir Edward Smith, of Acton-Burnel, he had an opportunity of seeing many Latin books, and, not unfrequently, of hearing them read, accompanied with the painful reflection that their treasures were concealed from him.

"Having fixed his resolution to attempt the Latin language, when he had reached the age of seventeen Mr. Lee obtained Ruddiman's Latin Grammar, and some other elementary books, of which he made himself master. But, notwithstanding the information which they afforded him, the difficulties with which he was compelled to struggle still appeared formidable. To obviate some of these, he one day ventured to solicit information from a Catholic priest, who frequently visited the scene of his labours. But unhappily, instead of finding that assistance with which he had flattered himself, he was dismissed with an unexpected repulse.

"Mr. Lee, however, was not to be intimidated by this cold refusal. He was mortified at the unkindness he had received, but this indignity only furnished a new stimulus to exertion; and he determined, if possible, to excel, in his knowledge of the language, the man who had dismissed him with such frigid indifference. His circumstances, moreover, at this time underwent a slight improvement, and he was thus furnished with the means of reading the Latin Bible, Florus, some of Cicero's Orations, Caesar's Commentaries, Justin, Sallust, Virgil, the Odes of Horace, and the Epistles of Ovid.

"On being liberated from his indenture, he formed a determination to make himself acquainted with the Greek. He accordingly

purchased a Westminster reek Grammar, and not long afterwards a Greek Testament; which, with the assistance of Schrevelius' Lexicon, he was soon able to read. Having made this proficiency, he next procured Huntingford's Greek Exercises, which he wrote throughout; and then, agreeably to the plan recommended in these Exercises, read Xenophon's Cyropædia, and, shortly afterwards, Plato's Dialogues, some parts of the Iliad and Odyssey of Homer, the Golden Verses of Pythagoras, with the Commentary of Hierocles, Lucian's Dialogues of the Dead, some of the Poetæ Minores, and the Antigone of Sophocles.

"Having surmounted these difficulties, Mr. Lee next resolved to attempt Hebrew; and, with this design, he procured Bythner's Grammar, with his *Lyra Prophetica*, by the help of which he was enabled in a short time to read the Hebrew Psalter, a copy of which he procured. Advancing in the study of this language, he next purchased Buxtorf's Grammar and Lexicon, together with a Hebrew Bible, with which he soon made himself acquainted.

"Here it may be useful to observe, should this account meet the eye of some solitary, unbefriended student, that the system pursued by Mr. Lee in the study of Latin, Greek, and Hebrew, if not the best, is well adapted to the end for which it was intended. For if the authors here specified be read with patient industry, and accuracy of elementary research—namely, the constant exercise of analysis or parsing, declining the nouns, adjectives, and pronouns, conjugating the verbs, examining the rules for the genders of the nouns and tenses of the verbs, and investigating the syntax—the student—

Nabit sine cortice—

will be able to pursue his studies to any extent. During his progress, he would derive great assistance from Sir William Jones's method of double translation—that is, translating a passage of Latin, Greek, or whatever language he is studying, into English, and, after laying by the translation for a short time, re-translating it back into the original language: this method will give him a facility of expression, and, by comparing his re-translation with the original, he will, as it were, become his own master.

"It was about this time that a kind of accident threw in his way the Targum of Onkelos, which, with the assistance of a Chaldee Grammar he already possessed in Bythner's *Lyra*, and Schindler's Lexicon, he was soon able to read. His next step was to undertake the Syriac, in which, also, his efforts were crowned with success. By the assist-

I

ance which he derived from Otho's Synopsis and Schindler's Lexicon, he was soon enabled to read some of Gattir's Testament. He next turned his attention to the Samaritan, in which he found less difficulty than in several of his former attempts ; for as the Samaritan Pentateuch differs but little from the Hebrew, except in the variation of character, he found few obstacles to his reading it. In this, however, he was compelled to confine himself to such quotations as books supplied, as works in that language did not lie within his reach.

"During the whole of this astonishing career, Mr. Lee was unaided by any instructor, uncheered by any literary companion, and uninfluenced by the hope either of profit or of praise. The difficulties which he had to surmount, arising from his situation in life, were more than sufficient to depress any spirit less active and energetic than his own. But, in addition to these, his incessant application to study brought on an inflammation in his eyes, with which, at times, he was severely afflicted ; and this induced those by whom he was surrounded to use every effort to dissuade him from his pursuits, and to oppose his progress with every discouragement in their power. These circumstances united, presented to his view an accumulation of opposition, the aspect of which was truly formidable. But habit, and a fixed determination to proceed, had now made study his principal solace ; so that, when the business of the day was finished, he renewed his application, and found it rather a source of rest from manual labour, than a mental exertion which augmented his bodily toils. And although, in his prosecution of these arduous studies, he suffered many privations ; yet the solitary satisfaction which he derived from his successful efforts imparted a recompense, which a mind actuated by similar principles alone can feel.

"But while Mr. Lee made these rapid advances in the acquirement of languages, he was not inattentive to the business upon which his livelihood depended. Considering his trade as his only support, and receiving some intimations and promises of a favourable nature in the line of his occupation, his prospects in life now fully engrossed his attention ; and under these views he married in 1811. The changes which had thus taken place soon induced him to think, that, how pleasing soever his acquisitions might appear, they were entirely useless in the situation that seemed to be allotted to him ; and, under these impressions, he thought it prudent to relinquish the study of languages altogether. His books were accordingly sold, and new resolutions

were formed, that were suited to his station, if they were not conformable to his inclination.

"But the issues of human life frequently depend upon incidents, which we can neither anticipate nor command. Just at this time, Mr. Lee lost almost every thing that he possessed by a destructive fire ; and being thus almost incapacitated, for the time, from pursuing his previous avocations, he began seriously to think of adopting some new course, in which he might derive advantages from his former studies. At this time, nothing appeared so eligible to him as that of becoming a country schoolmaster ; and, to qualify himself more fully for this office, he applied himself to the study of Murray's English Exercises, and improved himself in arithmetic.

"Providentially, while he was in this state of depression, solicitude, and embarrassment, the Ven. Archdeacon Corbett, having heard of his singular attachment to study, and of his being at that time in Longnor, requested an interview ; that he might learn from his own statement the genuine particulars of a rumour, in which, from its singularity, he hesitated to place implicit confidence. A little conversation soon convinced him that report had by no means exaggerated Mr. Lee's acquisitions ; and an inquiry into his mode of life soon led to a developement of his present calamities.

"Pleased with having such an opportunity of fostering genius, of relieving distress, and of rewarding application, this worthy gentleman soon adopted measures, through which Mr. Lee was appointed to the superintendence of the Blue-school in Shrewsbury, and, at the same time, introduced to the notice of Dr. Jonathan Scott, who had been Persian Secretary to Mr. Hastings in India, and who was well known and highly respected as an oriental scholar. It was with this gentleman that Mr. Lee had, for the first time in his life, either an opportunity or the pleasure of conversing upon those arduous studies in which he had been so long engaged ; but which, under all the disadvantages arising from solitude and poverty, he had prosecuted with so much success.

"Astonished at Mr. Lee's acquisitions, and finding him possessed of almost unexampled facilities for the acquirement of languages, Dr. Scott put into his hand some books, through the assistance of which he made himself acquainted with the Arabic, Persian, and Hindustani languages. The loan of these books, and some instruction in pronunciation, included all that Mr. Lee received of foreign aid : his own mind furnished every other resource. And such was his progress in these

hitherto-untrodden paths, that, in the course of a few months, he was not only able to read and translate from any Arabic or Persian manuscript, but to compose in these languages. To his friend and patron, Dr. Scott, Mr. Lee sent Arabic and Persian translations of several Oriental apologues, taken from Dr. Johnson's *Rambler*, and also Addison's *Vision of Mirza*, in the *Spectator*; which translations, in the opinion of Dr. Scott, were 'wonderfully well done.'

"From the knowledge which Mr. Lee had obtained of the oriental languages through his acquaintance with Dr. Scott, he was introduced into a few private houses, as instructor in Persic and Hindustani to the sons of gentlemen who were expecting appointments either in the civil or military department of the Honourable East-India Company's service. This engagement, the superintendence of his own school, and his occasional attendance on two other seminaries as teacher of arithmetic, constituted his employment during his residence at Shrewsbury; and, from the proficiency made by his pupils, it may be fairly inferred that his talent of conveying knowledge to others corresponded with the facility with which he made his personal acquisitions.

"But the period was at hand, in which, through the order of an over-ruling Providence, Mr. Lee was to be transplanted to a region more congenial to his natural feelings and the bent of his genius. His acquaintance with Dr. Scott, which knew no interruption, was soon matured into a cordial friendship; and this, in conjunction with his constantly-accumulating attainments, led to the splendid advancement by which his subsequent career has been distinguished."

Dr. Scott introduced Mr. Lee to the notice of Dr. Claudius Buchanan, who had lately returned from India, and was deeply-interested in all the operations of this Society, especially in the oriental department. Dr. Buchanan at once conceived the idea that Mr. Lee's great talents might become useful to our cause, if the Committee should be satisfied with his religious character. A personal interview satisfied Josiah Pratt that Mr. Lee, amidst his astonishing literary acquisitions, had received the gift of true faith and deep humility; and that his views of Divine truth were, in all respects, consistent with those of the Society. The Committee immediately undertook to support him and his family while he passed through the University, with the prospect of eventually sending him as a Missionary to India or the Mediterranean, where his oriental learning

might be consecrated to the work of translating the Scriptures. Dr. Buchanan was at that time residing at Cambridge, and he was requested to select the college at which Mr. Lee should be entered. A letter in the published life of Dr. Buchanan thus notices the fact—"Queen's College, Jan. 13, 1814—I consulted the college to-day concerning the proposed admission of Mr. Lee, the Shrewsbury linguist. It was agreed to admit him at Queen's." He commenced residence soon after this date. His contemporaries well remember the striking simplicity and unassuming manners of their new associate. He diligently pursued the classical and mathematical studies which were prescribed in the college course, and regularly attended the lectures. But his chief attention was still devoted to oriental languages; and in classics and mathematics he did not obtain the first place, even in the limited competition of the college examinations. The Fifteenth Report of the Society records, that, during the first year of his residence at College, Mr. Lee translated into Arabic and Persian a small tract, entitled "The way of truth and life," of which the Persian edition was, three years afterwards, stereotyped, and copies were furnished to the Missionaries of the Edinburgh Missionary Society at Astrachan, who found it serviceable in their labours. In February 1815 Dr. Claudius Buchanan died, and a difficulty arose respecting the completion of the Syriac New Testament, which he was engaged in carrying through the press. The Committee gladly assented to Mr. Lee's undertaking the work on behalf of the British and Foreign Bible Society.

It became necessary that Mr. Lee should begin the work *de novo*; and, having collated several Syriac manuscripts for the purpose, it appeared in 1816. The following mention is made of Mr. Lee's literary labours in the Seventeenth Report of this Society—"The completion of the edition of the Syriac New Testament has been executed in a manner so honourable to himself as a scholar, that the Court of Directors of the East-India Company was pleased to present him with one hundred guineas in testimony of its approbation. Mr. Lee has proposed to enhance to the Syriac churches the value of this gift of the New Testament, by furnishing them with an edition of the Old Testament, chiefly by the aid of the celebrated Travancore manuscript of Dr. Buchanan; and your Committee will rejoice in being instrumental in thus reviving and confirming these ancient churches in the primitive faith." . . . "As the real history of those churches is imperfectly known, the Committee

have requested Mr. Lee to compile a brief narrative of the principal events which have occurred in that history. The Committee were desirous of thus making known the sufferings and exigencies of that persecuted people."

"This task Mr. Lee has very ably executed. He will be found, in his narrative, to have arranged in lucid order the chief facts which are supplied by Geddes, La Croze, and Asseman; and to have accompanied them by remarks well suited to interest the members strongly in behalf of these oppressed Christians." . . .

"Beside these works, Mr. Lee is editing the Old and New Testament in the Malay language, printed in Roman characters; of which tongue he made himself master for the purpose of rendering this service: and he is also carrying through the press an edition of Martyn's Hindustani New Testament, and the Book of Genesis in the same tongue, translated by Mirza Fitrut, and revised from the Hebrew by the lamented Martyn, the manuscript copy of which book was kindly presented to the Society by one of its friends from India."

The publication of the Syriac New Testament raised the reputation of Mr. Lee abroad, as well as at home. The University of Halle, in Saxony, accordingly presented him with the degree of D.D., through the hands of Dr. Gesenius, the Hebrew Professor of that University. The Syriac Old Testament was not completed till the year 1823, when 4000 copies in quarto were issued.

The compiler of these notices well recollects the fact alluded to in the foregoing extracts—Mr. Lee's acquisition of the Malay language. It was accomplished in the college Christmas vacation of about two months; and upon expressing to him his astonishment at the facility with which he acquired new languages, and the fidelity of his memory in retaining a perfect and distinct knowledge of each, Mr. Lee made the remark, that the acquisition of languages was to him as easy and certain a process, as the study of Newton's "Principia" appeared to be to his fellow-student; that in all languages there were certain links and dependencies, which, when once understood, fixed the language in the mind; and that afterwards the "copia verborum" might be acquired at your leisure.

In the October Term of 1817 Mr. Lee took the degree of B.A., and soon afterwards was admitted to Holy Orders as curate of Cherterton, near Cambridge. Several of his college friends went over to hear his first sermon; and one, at least, retains a lively recollection of the fervour and simplicity with which he

discoursed upon the text—"But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city" (Hebrews xi. 16.) This sermon afforded a lively proof, if one had been needed, that Mr. Lee's great advancement and rising reputation had not kindled the flame of ambition in his mind, nor corrupted it "from the simplicity that is in Christ."

The annual record of his literary labours, presented in the Eighteenth Report of the Society, introduces a new language to our notice. "The attention of the Committee has been called . . . to the Ethiopic Scriptures. A manuscript copy, in high preservation, of the first eight books of the Old Testament, in Ethiopic, having come, by purchase at a moderate price, into the hands of the Committee, the hope was again awakened, which had before been entertained, but often disappointed, of communicating to Abyssinia the gift of the Scriptures." "Mr. Lee at once prepared himself to edit the manuscript, while the British and Foreign Bible Society took measures to print it." "Of how great importance to Abyssinia the gift of the Scriptures would be likely, with the blessing of God, to become, a judgment may be formed from a 'Brief History of the Church of Abyssinia,' which the Rev. Samuel Lee has compiled, from the best authorities, at the request of your Committee. Mr. Lee has executed this task with the ability with which he compiled the 'Brief History of the Syrian Churches in the South of India.'"

He was also at this time employed, with the aid of a learned Persian, in preparing for the press an edition of the Old Testament in Persian, to accompany Martyn's New Testament; and he was associated with Professor Macbride, of Oxford, in preparing a correct and acceptable version of the Bible in Arabic. The two latter undertakings were to be at the expense of the British and Foreign Bible Society. Within the same year he also carried through the press a compendium of the Liturgy in Hindustani, prepared by Mr., afterwards Bishop, Corrie, and printed at the expense of the Prayer-Book and Homily Society. "It will appear from this statement," the Report of the Church Missionary Society observes, "how entirely Mr. Lee's time had been occupied. That his peculiar qualifications would enable him to render important services to the Society, either at Calcutta or in the Mediterranean, the Committee are well aware; but, while such employment as that in which he has been engaged crowds upon him at home, it would perhaps be im-

possible to place him anywhere abroad to so effective a purpose."

The Syriac and Arabic Bibles, together with his ministerial duties, occupied the attention of Mr. Lee during the year 1818.

The commencement of the next year introduces a new era of his life. The Arabic Professorship at Cambridge became vacant by the resignation of Mr. Palmer. His friends proposed that he should become a candidate; but as it was necessary that he should have an M.A. degree, the first step was to procure a royal mandate for conferring upon him that degree before the statutable time had been completed. For this purpose the consent of a majority of heads of houses, and a vote of the senate, were required. Mr. Lee's modesty and retired habits had made him little known in the University. He was opposed, also, by a gentleman already of the degree of M.A., who had been many years in India, and was an accomplished oriental scholar. Under these circumstances, a paper was printed, and circulated among the members of the senate, simply giving a list of the various oriental works which he had edited, and a few testimonials from well-known oriental scholars. Amongst them was the testimony of four native Persian gentlemen, at that time residing in London, who testified to his thorough acquaintance with the idiom and pronunciation, as well as with the grammar of that language, in the following emphatic terms—"Upon the whole, this being the entire persuasion of your servant, and in like manner the belief of all his companions who have spoken with the above-mentioned Mr. Lee, both in Persic and Arabic, that, whether as regards pronunciation, or reading, or writing, he is learned and perfect."

The claims of Mr. Lee upon the vacant chair, and his pre-eminent learning, were recognised by all parties. The petition to the Crown for a royal mandate was triumphantly carried through the senate. The Government used every effort to expedite the business, so that Mr. Lee obtained his degree just in time for the election. The election is vested in the heads of houses, and Mr. Lee announced his success to the Secretary of the Church Missionary Society in the following letter—

TO THE REV. JOSIAH PRATT—

*"Queen's College, March 11, 1819.*

"MY DEAR SIR—I have now the happiness of announcing to you my complete success in being elected to the Arabic Professorship. The Candidates had all withdrawn, except Mr. Keene, of Haileybury, and myself.

The numbers, I understand, were nine to four, so that my majority was great. But had it been necessary, I should have had a few more votes. Now let me pay the tribute due to Him who governs 'all things after the counsel of His own will.' My prayer and hope is, that this and every other dispensation of His providence may at length promote His glory, and the good of His church. I hope in this to be joined by many a warm and devoted heart; and also that some pious breathings may be put up for me, that I may not be led into temptation, but delivered from evil.

"My kindest regards to all friends—Mrs. Pratt and family, Mr. Bickersteth and family, &c. I hope soon to see you in town, when I will tell you particulars. Please to excuse haste.

"I am, my dear Sir,

"Your's very affectionately,

(Signed) "SAMUEL LEE."

The elevation of Mr. Lee to an University professorship naturally closed his official connexion with the Church Missionary Society, as he no longer needed the pecuniary assistance hitherto rendered to him.

And here it is impossible, for one who has had both the privilege of an intimate acquaintance with Professor Lee, and a large experience in Missionary subjects, to suppress the thought of what might have been the services rendered to the cause of Christ, if the original destination of Professor Lee had been adhered to, and he had proceeded to India as a translator. His early habits of life rendered him more independent than many others of the comforts and conveniences of home society. His extraordinary powers and diligence in the study of languages, and even his mechanical turn, would have enabled him, like Carey, at the head of a Missionary translational and printing establishment, to have spread over India a flood of religious literature. So great has been the vacuum in this respect, that, at the present day, the Church Missionary Society is commencing a series of elementary books of instruction for the use of 50,000 native Christians in South India. A remark once made by Professor Lee himself is recalled to mind by this review. It was to this effect—"I regret that I have no important work to leave behind me, as a testimony of my desire to consecrate my learning to the promoting of the knowledge of God among mankind. I have commenced in this view a revised version of the Arabic Bible, and I trust that I shall be spared to finish it, and to leave it as a legacy to the oriental world."

This wish was not fulfilled. It is important to dwell upon this topic, because it is feared that the conversion of the world has been much impeded by the mistaken and miserable notion, that talents of a high order should not be dedicated to Missionary work. Yet what achievements in literature at home can be regarded by the Christian as comparable with the presentation of the truth of the gospel to the nations which are perishing "for lack of knowledge?" The name of Samuel Lee, at Madras, might have been enrolled with that of William Carey, at Calcutta, as the greatest benefactors of a hundred million souls.

At the time of which we are speaking, it was thought by the Committee of the Society, and by Professor Lee's best friends, that he was providentially fixed in a home sphere. His labours were never intermitted; but they gradually became of a more general character, such as scarcely fall within the scope of this record, and a large share of them was engrossed by academical duties. He delighted whenever he had the opportunity of giving instruction to any students or Missionaries of the Society in the oriental languages. This he continued to do, even to the last year of his life. One of the alumni of Cambridge would scarcely reach his Mission, in West Africa, before he would hear of the death of the venerable friend who encouraged and helped him in the study of Arabic. Such pupils will bear witness that the learned Professor omitted no opportunity of inculcating spiritual truth, or ever failed to respond to the motives which carry a Missionary into a far country. One of his earliest letters lies before us, in which he thus speaks of the advice which he had just given to a student of the Society under his instruction—"Private prayer is the marrow of religion. It is that which makes the soul delight itself in fatness: but for literary men it appears to me to be almost the 'one thing needful.'"

The literary works which he undertook in furtherance of the Society's objects after his election to his professorship were, the compilation of a New-Zealand Grammar and Vocabulary, in which he fixed the orthography upon a system which has proved eminently successful. This work was accomplished mainly by availing himself of the assistance of two New-Zealand chiefs, Hongi and Wai-kato, who resided near him at Cambridge for several months in the year 1820. In 1824 he also edited the controversial tracts on Christianity and Mahomedanism, by Henry Martyn, being the substance of his public disputations at Shiraz with learned Mahomedans.

Among works of a general kind may be

noticed, a Hebrew Grammar, first published in 1832, and a Hebrew and English Dictionary in 1840; also an edition of Sir William Jones's Persian Grammar in 1828, which nearly deserves the title of a new work; the travels of Ibn-Batuta, translated from the Arabic, (1833); and the Syriac version of Eusebius on the Theophania, from a recently-discovered MS. (1840), together with a translation of the same in 1843. He published, also, a volume of Sermons and Dissertations, as well as several controversial Tracts and single Discourses.

In the year 1831 Professor Lee was removed from the Arabic professorship to the Regius professorship of Hebrew. As this Professor enjoys certain privileges at Trinity College, he migrated from Queens to that Society. In the same year he was presented by the Crown to a stall in Bristol Cathedral, through which he obtained the vicarage of Banwell, Somersetshire, which he afterwards exchanged for the rectory of Barley, in Hertfordshire, on the borders of Cambridgeshire. He resigned the Hebrew professorship in 1848, and died on the 16th of December 1852.

These brief notices may be well closed by extracts from two private letters which have been received from well-known friends of the Missionary cause. The first is from the Rev. Theodore Preston, Fellow of Trinity College, Cambridge, himself already distinguished in oriental learning; and the second is from the Rev. T. Vores, of Hastings, a late Secretary of the Church Missionary Society. Mr. Preston writes—

"You have probably seen mention in the papers of the death of Dr. Lee. He had been sinking for nearly a year, though, from the nature of his complaint, very sanguine, almost to the last, about his recovery. Long before that, he had an asthma, which seemed to me to be much increased by mental exertion, of which he was very unsparing, as well as by the keen air of Barley. I should think his review of my Makamat was about the last thing he sent to press. It is full a year that he has ceased to look over the proofs of the Arabic Bible. I remember his saying that it did not seem likely it should be finished (i.e. the revision of it) in his life-time. The whole of the translation has been made under his superintendence, to which it owes very much indeed. His Biblical labours were assiduous in the highest degree, and aided by an amount of erudition unequalled in this country. His learning and perseverance have been the model of many others, to whom he kindly



gave his aid and encouragement, myself among the rest, and by whom his loss is deeply felt. Along with enlarged and fervent charity, he was remarkable for his strenuous disapproval of the presumptuous speculations of modern German Neologians, to whom he would hardly grant a hearing, so strongly was he set against them. He laboured conscientiously through life to promote the devout study of the Scriptures, and it is impossible not to deplore the departure of the possessor of such rare endowments, with whom so much that is valuable is lost."

Mr. Vores writes—

"I fear that there are not any materials to assist you. I called on Dr. Lee's daughter yesterday, but she told me she fears her father

has not left any memoranda of his life. I would that it were otherwise, and I much wish that some one competent to the task would draw up a memoir of moderate length. Dr. Lee's distinguishing characteristic as a Christian was, his cheerful, rejoicing, thankful spirit. But when the period of suffering came, he was able to kiss the rod. He spoke of the abounding mercies which had attended him through life; he acknowledged the final mercy of his Father's chastening hand; and his spirit was like Job's, when he said, 'Shall we receive good at the hand of God, and shall we not receive evil?' I need not tell you, who knew him so well, that the Lord Jesus was to him the Alpha and Omega."

### SYLLABIC SYSTEMS—MOOSE FACTORY.

THE remarkable success which has attended the introduction of a syllabic system of writing amongst the Cree Indians of the shores of James's Bay, induces us to lay before our readers some notices upon the subject in general, which may not prove uninteresting; and also to put on record the substance of our last despatches from that remote and inhospitable locality, where our brethren are "enduring hardness, as good soldiers of Jesus Christ." The word of God is the grand instrument for the regeneration of the world, and it is either orally, or through a written medium, that this word is to be communicated to mankind, so as to influence their hearts and lives. That threefold division of Missionary labour—preaching of the gospel, translations of Holy Scripture, and schools—seems founded on reason and experience; and it expresses, substantially, the order of their importance.

In Hindustan we are able to carry out all these agencies, to the full extent of our means and appliances. In that vast region of the heathen world the two elements of "population and accessibility" exist in their highest degree. We may gather crowds in their market-places. We may circulate the Scriptures in languages which were adjusted after the nicest laws of euphony, when those of northern Europe were barbarous and ungrammatical *patois*. Their youth will gather into our schools with an avidity to which scarce any other land presents a parallel.

As to the remnants of the North-American aborigines, the contrast is remarkable. They are thinly scattered over a vast area. The necessities of subsistence force them, as long as they eschew agriculture, to a roving life and

restless habits. Though their languages have far more of grammatical refinement than comparative philology is usually ready to concede to them, yet their polysyllabic cast has made them extremely difficult to reduce to Roman characters, and, when reduced, to read. And instead of having any time-honoured systems of orthography, which old experience has gradually perfected, like the alphabets of the East, nothing was to be found among them but the ingenious picture-writing of the Mexicans, or the ruder hieroglyphics of the birch-rind rolls\* of northern tribes.

Without doubt, the obstacles in the Missionary's path there are formidable; and friends from Bengal may be pardoned for disparaging remarks as to the comparative claims of the two fields of labour. And were it not for the large and manifest blessing that has rested on our Missionary ministrations to those sons of the frozen desert, there might be some show of reason for withholding our sympathy from the Algonquin till the child of the Ganges had been supplied. But—we say it without disparagement to any other part of the world—there is no one country to which the finger of Providence has more plainly pointed us than to Rupert's Land; there are no pastures in the heathen wilderness on which blessings from above have dropped in greater richness and fragrance. Therefore is it that we are beckoned onward. And if we can supply these Cree hunters with a permanent teacher, who shall accompany them in all their wanderings, and place the arts of reading and

\* A specimen of one of these has been engraved in "The Rainbow in the North," p. 147.

writing their own tongue within their reach, by a phonography in accordance with its peculiar genius, we shall be accomplishing an object which, with the Divine blessing, may redound still more to the Red Man's best welfare.

We have said that the polysyllabic type of the Cree, and its cognate dialects, interposes a formidable barrier in the way of its being written or read in our ordinary English character. For example—"The sounds," says Sir John Richardson,\* "of the 'Tinnè [or Chepewyan] can scarcely be expressed by the English alphabet, and several of them are absolutely unpronounceable by an Englishman. In my attempts to form a vocabulary, I had great difficulty in distinguishing several words from one another which had dissimilar sounds to the native ear, and were widely different in their signification. A Dog-rib, or Athabaskan, appears, to one unaccustomed to hear the language, to be stuttering. Some of the sounds must have a strong resemblance to the Hottentot click, and palatal and guttural syllables abound in the language. Vocabularies of this tongue cannot greatly be depended upon, as no two people will agree on the orthography." Indeed, the structure of this whole family of languages presents many peculiarities, not to be found in the old world, or, at least, only to be paralleled—if the conjectures of some American philologists be correct—in the languages of the Indian Archipelago, whose phonetic systems, remarkably enough, are syllabic, and constructed on a principle somewhat similar to those which have been introduced, with so much acceptance, among the Indian tribes of the new world.

This contrast comes out, perhaps, most prominently between the lately-analyzed tongues of Africa and those of the Red Indian. Just as many of the physical and social characteristics of the two races are strikingly opposite, so in their language, which is the expression of nationality, is this opposition, as might be expected, most strongly marked. The noun is the leading part of speech in Africa. "By virtue of its grammatical monarchy or chieftaincy," says Dr. Krapf, "it imposes various forms upon the verb, adjective, and other parts of speech, which are, as it were, the noun's grammatical dependencies or camp-followers."† The Yoruba verbs are uninflected, and a large proportion of them monosyllables. How striking the contrast on the

other side the Atlantic. Take the Micmacs—a fragment of the aborigines of Nova Scotia, who have been strangely left behind in the midst of European settlers, while the ebbing tide of Indian population has receded many hundred miles westward. "The verb is twenty times as copious as that of the Greek language, which is so perfect in its inflection. The full conjugation of a Micmac verb would fill a large volume."‡ "No grammar of the Cherokee language," writes the Rev. S. A. Worcester, the agent of the Boston Board of Missions, further extracts from whose letter appear on a subsequent page, "has ever been published. The language is quite a curiosity, exhibiting, in the highest degree, what is termed the 'polysynthetic' structure; that is, expressing a great variety of relations and circumstances by modifications of the verb. I once asked Mr. Jones [of the American Baptist Mission], who had studied the grammar more than I, whether he had traced a transitive verb through all its modifications. He thought he had; and, if I recollect rightly, he said that the number of changes was more than 20,000." Or, once again, "the great characteristic," says Howse, "which distinguishes the languages of the new from those of the old world, is found in the peculiar structure and powers of their *verb*."§ Two hundred and thirty of the three hundred pages of his Cree Grammar are devoted to an examination and analysis of the verb.

It is indeed the nucleus about which all ideas cluster for expression. The Indians group and combine their conceptions after their own peculiar manner; and the modes of thought in some of their languages are as unlike those with which we are more familiar, as are the sounds to which they give utterance unlike those which our own vocal organs are wont to produce. What would be a whole sentence with us is accumulated with them into one long compound word—its various complex ideas attaching themselves, like the successive coatings of a bulbous root, to the germinal verb with which they become incorporated. In English, the agent and the action are expressed separately. In Latin and Italian, the agent and the action may be combined. In the American languages, a third generic family comes into view—agent, action, object, with collateral ideas, combined into a single verb.

For examples, the English sentence, "He made the water wine," becomes in Chepe-

\* "Arctic Searching Expedition," vol. ii. pp. 28, 29.

† Krapf's "Outlines of the Kisúaheli Language," p. 30.

‡ Third Report of the Micmac Missionary Society, p. 7.—Halifax, N.S., 1852.

§ Howse's "Grammar of the Cree Language," p. 14.

way, in one word, "*He-the-water-yellow-berry-liquor-ed*" — *Zháhwemenáhboowetóopun*, "Make it not a house of merchandise," "*Exchange-house-make-not-it*" — *Áhdahwáwegáhmegóowetookagoon*, one word, and that a verb.

Similarly in the Cree, *Kickassamayoo*, *lit.* "wear-snow-shoe-eth-he," "He wears snow-shoes" — *Kipwuttáwmooakoonayoo*, *lit.* "he-suffocate-snow-eth," "He is suffocated by snow" — *Ieskootápáyoo*, *lit.* "tire-hauleth-he," "He is tired by hauling" (a sledge) — *Thiskipáyoo*, *lit.* "rise-water-eth-it," "The water is rising."

Various terms have been invented by grammarians to express this peculiarity. W. von Humboldt calls these cluster-words of the Indians agglutinations (*ingluings*); Duponceau, "polysynthetic" (many-compound); but they are defined still more accurately by Dr. Leiber\* as "encapsulate," from their resemblance to a series of capsules one within the other, like the nests of boxes which are one of the commonest pieces of native workmanship in Madras.

This, and other characteristics, which would not be interesting to the general reader, combine to make the Red Indian's words very lengthy. Even the *utterance* of ideas is an affair of much greater duration than amongst ourselves; and the length of our Prayer-book service is so protracted in Cree, as to have suggested the desirableness of some modification. It will, then, be readily perceived how difficult must be the acquisition of the art of reading in Roman characters, even if a thoroughly satisfactory and uniform orthography had been arranged.

And how is this difficulty to be met? There must be *some* suitable phonetic system, which will at least diminish these formidable obstacles; and which, while it may be the vehicle of accurate expression, shall at the same time convey it in far fewer characters than are required by the Roman alphabet.

It would be interesting to review the different expedients which have been adopted, in different ages and countries, for the transmission of human thought. The successive steps appear to have been the pictorial, the hieroglyphic, the symbolic, the syllabic — which writes a consonantal and vowel sound by a single instead of two separate characters — and the alphabetic. And all these stages may be tracked in various systems still existing in different parts of the globe. The purely *pictorial* is obviously the first that would be attempted, and the childhood of the world has

left us many examples of it. In Egypt, Nineveh, Tartary, on the drums of Lapland magicians, on the birch-rind rolls of the Red Man, and in their totems, or signatures (Plate I.), among the antique records of Mexico, are its specimens extant — this picture-writing blending gradually, as on the Rosetta stone, into the true hieroglyphic.

On this is evidently founded the *symbolic*, of which the Chinese is the most notable example; and Morrison has traced the gradations by which their pictorial signs became gradually modified, ceasing to be representations, and becoming arbitrary symbols of the object to be designated. In the Chinese system, accordingly, every single symbol represents a whole word, idea, or object — the most cumbrous and complex possible form for the communication of ideas; for the number of characters must thus, of necessity, equal the number of words in the language.

The Japanese made a step in advance, and form the connecting link between the symbolic and the syllabic. They borrowed the Chinese characters for their syllabaries; but, instead of employing them to represent things, they have employed them to represent sounds — the sounds of syllables — making that phonetic which was before symbolic. "The Chinese character," says Dr. Gutzlaff,† to whom we are indebted for most of the scanty knowledge we possess of the languages of the Indo-Chinese Archipelago, "is universally read amongst the natives with a different tone and accent, more full and euphonical. For the common business of life, the Japanese use three different syllabaries, the Katakana, Hirakana, and Imatskana, which consist of certain Chinese contracted characters, and amount to forty-eight. From hence it appears that all the radical syllables of the language are no more than forty-eight, which, by various combinations, form all the words of one of the most copious languages on earth. The Japanese have copied from, and improved on, the Chinese." The Coreans, Anamese, and their neighbours, have also their own systems of writing; in some cases, "a number of Chinese characters are used as syllabaries to express sounds, without reference to their meaning."

The most illustrious example of a pure *syllabic* system is the Sanscrit alphabet. But it has been well observed, that *every* alphabet must have been originally a syllabarium, for that "the distinction of syllables into consonants and vowels is perfectly arbitrary. Neither a vowel nor a consonant can have any separate existence in spoken language: the consonant always requires a vowel-appendage in order to be pronounced: the vowel cannot

\* Schoolcraft's "History, Condition, and Prospects of the Indian Tribes of the United States," vol. ii. p. 348.

† "Calcutta Christian Observer," Jan. 1838, p. 29.

be pronounced without an initial breathing, which is sometimes so strong as to become a definite consonant." \* Such appears to have been originally the case with the Hebrew alphabet, the vowel-points being a comparatively modern refinement. In the ancient Ethiopic and modern Amharic the diacritical points, which mark the variation of the vowel sounds, still adhere to the syllabic symbol (Plate I.) The latest form of phonetic notation arbitrarily separates vowels and consonants; and, as in our own alphabet, preserves a separate character for each.

And now, to return to the reduction of the North-American Indian languages to writing—it is obvious, that to their characteristic genius, or, at any rate, to their present development, a *syllabic* system is most adapted—as, indeed, facts abundantly testify. The eye can hardly take in at one view their protracted words, when expressed in Roman characters. To write each syllable by one instead of two or three letters, at once reduces their words at least one-half, and brings them within the comprehension of a single glance. Accordingly, one such syllabarium has arisen amongst the Cherokees—the former Acha-laques of Tennessee and Kentucky. This alphabet will be found at the head of the present number (Plate I.) Missionary labours have been carried on among that tribe, by the American Board of Commissioners for Foreign Missions, since the year 1817. "These efforts," says Schoolcraft, "appear to have stimulated the vital spark of inventive thought, which led a native Cherokee to give his people an original alphabet." † His name was Sequoia, or Guess. "About 1824 it was definitely announced, and examined by the Missionaries, who found it to be a syllabical system, and pronounced it well adapted to teach the Cherokee population. It seemed peculiarly suited to the adults, who immediately embraced it; and it has since been taught to all classes, conjointly with English . . . It will be perceived that the Indian mind, accustomed to view objects in the gross or combined form, had fallen on this plan of an alphabet. Nearly all the words of the vocabulary end in a vowel. No other American language, with which I am acquainted, could be written by such a simple scheme. It cannot be applied to any dialect of the Algonquin, the Iroquois, the Dakota, the Appalachian, or the Shoshonee. Consequently its application is limited. It provides for the expression of such sounds only as

occur in the Cherokee language. Still, its utility in that language is highly appreciated, and it remains a striking phenomenon in the history of American philology." ‡

We have now lying before us various tracts and other publications which have been printed in this peculiar character, and we now transfer to our pages extracts from a letter on the same subject, received from Mr. Worcester, at present labouring amongst this tribe. Although parts of it deal with technicalities, rather than topics of universal interest, the suggestions may prove, on some future occasion, of so much practical value, in the Missionary field itself, that they rightly find a place here.

"Your letter of Jan. 16th reached me here yesterday. I fully reciprocate your views and feelings in regard to the sympathy and communion which should subsist between all, of every name, who are engaged in diffusing the gospel among the nations of the earth. And it often gives me great pleasure to observe the cordiality which is manifested by evangelical Christians of different denominations, when they meet on heathen ground. God grant that such a feeling of brotherly love may more and more prevail!

"The applicability of the syllabic method of writing to any particular language, may always, as it appears to me, be decided by the answer to a single inquiry—Does every syllable, or nearly every syllable, in the language terminate with a vowel-sound? This is true of the Cherokee language. No syllable ends with a consonant. Of the Vei language, § of which you speak, I am entirely ignorant; but I should infer, from its being written with syllabic characters, that it must possess the same characteristic. The same is true of such of the languages of the South-Sea Islands as I know any thing of. A few moments' thought will show that, if every syllable of a language terminates with a vowel, then one more than the number of consonants and double consonants together—one more, because each vowel may be a syllable by itself—multiplied by the number of vowel-sounds, must make up the whole number of possible syllables; and so at least the whole number of characters necessary to a perfect syllabarium. If, for example, the number of vowel-sounds be, as in Cherokee, only six, and the consonants

‡ Ibid.

§ Spoken by an African tribe about 100 miles south-east of Sierra Leone. The syllabic characters referred to in the text are those invented by a native of the Vei tribe, Doalu Bukaru, to express his own tongue. Vide "Church Missionary Intelligencer," vol. i. p. 103, and iii. p. 117. We have given a specimen of it in Plate I.

\* Donaldson's New Cratylus, § 99.

† Schoolcraft, vol. ii. p. 228.





and double consonants together be sixteen, then  $6 \times 17 = 102$ , is the utmost number of syllables which the language admits. But now, let syllables be allowed to end, as well as begin, with a consonant, and the number of possible combinations is multiplied to such a degree, that the convenience, if not the possibility, of the syllabic mode of writing is utterly precluded. If, therefore, the syllables of any language are all open—that is, all end in a vowel-sound—then the syllabic method is practicable: if not, it is out of the question.

"The syllabic method of writing, where it is applicable, I think the best. My strongest reason for this opinion is, the extreme facility with which, on that system, the art of reading is acquired. Spelling, and the art of combining letters into syllables, are set aside. The learner has only to master his alphabet, or syllabarium, and he has learned to read. To pronounce a word, is only to name in succession the several syllables which he sees before him. A Cherokee young man has been known to learn to read in a single day. Not that he so soon became a *ready, fluent* reader, but he had learned the syllabarium, and so was able to make out any word or sentence which might be given to him. Fluency, of course, must be acquired by practice.

"The reading of the Cherokee language is little taught in schools; yet a large majority of the people, I suppose probably much more than two-thirds, can read. Whoever wishes to learn, can get from some friend whatever instruction is essential, and that in a very short time.

"The occupying of less time and space in writing and printing, is also in favour of this system. In order, however, to gain time in writing, the characters should be formed with more regard to ease in writing, than those of the Cherokee alphabet.

"Time is saved in printing; yet less than might be supposed, because the multiplication of characters makes the cases inconveniently large. Much *space* is saved, of course, admitting the characters to be no larger than those of an alphabet of letters.

"There is one exception to its strictly syllabic character: the sound of *s* before another consonant is expressed by a separate character. As this is sometimes prefixed to all syllables beginning with *g*, *gw*, *d* or *dl*, it makes the number of characters less by twenty-three than if the alphabet were made, in that respect, strictly syllabic.

"Those characters which are out of the columns might be dispensed with. Set them aside, and make the alphabet wholly syllabic, and the number of characters in the syllabarium would be 101.

"You ask whether I have turned my thoughts to the formation of a new syllabarium, upon system, in the case of a new language. Not much. The following suggestions only occur to me—

"1. You will infer, from what I have already said, that, if it were mine to adopt a system of writing for a new language, I would first observe whether all the syllables of the language terminated with a vowel-sound. If so, I would form a syllabarium. If not, I would abandon the attempt.

"But here I may remark, that, if I found *most* of the syllables open, the analogy of the Cherokee language would lead me to suspect that the exceptions were only apparent. A white man would not unfrequently write a Cherokee word with a consonant terminating a syllable; but let him get a good Cherokee scholar to divide the word for him distinctly into syllables, and he would find a vowel after the consonant, which he had not perceived. Thus, the word for the number seven, a white man would write 'gul-quo-gi,' but a Cherokee would write it 'ga-li-quo-gi,' or 'galu-quo-gi;' the *i*, or, as a minority would have it, *u*, being scarcely perceptible to an unpractised ear.

"2. If I were to form a syllabarium, I would ascertain the number of consonant-sounds, including double and triple consonants, if any, and also the number of vowel-sounds,\* and, multiplying the one by the other, ascertain the number of possible syllables. In enumerating vowel-sounds, I would include diphthongs and triphthongs, if any, unless that would too much multiply characters. If it would, the second vowel of each diphthong might be treated as a separate syllable.

"3. Having done this, I would arrange the syllables in columns and lines, as in the arranged Cherokee alphabet, and form a character to represent each possible syllable. Then, if use should show that all were not needed, those which proved useless would

\* "I should not treat as distinct vowel-sounds those which differ in length only. Thus *a* in 'mane,' and in 'many,' [*e* in 'men']; *a* in 'father,' and in 'rival'; *i* in 'pique,' [long *e*], and in 'pick'; *a* in 'hall' [aw], and in 'halt,' [short *o*]; *o* in 'holy,' and in 'wholly' [which English orthoepists fail to distinguish, but which seem to me to differ just as *a* in 'mane' and in 'many']; *oo* in 'fool' and 'foot'—each of these I should treat as the same sound, whether I were forming an alphabet of letters, or a syllabarium. As to the sound of *u* in 'but,' if it occurs only in unaccented syllables, it may be regarded as only the short sound of *a* in 'father,' which, when *u* accented, almost necessarily slides into the sound of short *u*, just as, in English, in 'rival,' and like words."



be dropped. The Cherokee alphabet contains all but one of the syllables which the laws of the language allow.

"4. I would make much effort at simplicity in the forms of the characters, and at having them such as could readily be formed with the pen; and, if I could accomplish it, such as could be written in a running-hand; the written character being enough like the printed to be readily recognised. Perhaps, with so many characters, a perfectly running-hand could hardly be attained; but much approximation could be made.

"5. I would not take much pains to represent similar sounds by similar characters. It might, at first view, be thought a great advantage, that one part of the character should be made to represent the consonant, and another the vowel-sound. Of course this could be done. As if we should write thus—

Γ *ba*, † *be*, L *bi*, F *bo*, † *bu*,

the perpendicular stroke representing the consonant *b*, and the horizontals the vowel-sounds. This would be a sort of combination of the syllabic and alphabetic methods. But I think it would be found that there would be very little or no advantage in it, in learning to read—at least to those who had not previously learned to read alphabetically—and it would prevent the desired simplicity in the forms of the characters; so that, if there were in any respect a gain, the loss would be immensely greater.

"You inquire if the Cherokees have themselves written any thing, such as a narrative, letters, poems, &c., not translations from the English. I suppose you mean for publication. Letters are continually interchanged among them, chiefly business letters. I have seen a really considerable volume in manuscript, by a native who does not know English, embracing quite a variety of subjects. No strictly original Cherokee book has been published, so far as I know, unless we call by that name a small tract on temperance, by a native. Another excellent tract on the same subject, also by a native, is not strictly a translation from the English, though an English tract is the principal basis of it. Many original articles, mostly brief, but some of considerable length, have been published in their weekly newspaper. I have seen nothing like poetry in the language, except hymns and temperance songs, mostly imitations of English pieces, reduced to metre to adapt them to metrical tunes."

But though this curious Cherokee alphabet is limited in its applicability to the tribe amongst whom it originated, Christian ingenuity has devised a system which is more

extensively available, which has already been remarkably successful where it has been adopted in Rupert's Land, and which might easily have been modified so as to apply to the Maori, if it had only been invented at an earlier period of our New-Zealand Mission. It might still possibly find a sphere amongst some of the unwritten dialects of Africa. We direct our readers to the lithographed pages immediately succeeding (Plates II. and III.) They contain a syllabary not very long ago invented by the late Rev. James Evans, an eminent Wesleyan Missionary in Rupert's Land.\* A fount has been cast of these same characters, and we recently had the pleasure of receiving from the Rev. Wm. Mason, of the same Society, a translation of St. John's Gospel printed therewith. It is obvious that this system is suitable only where a language is composed mainly of open syllables; and that the very imperfect developement of consonantal sounds

\* The Rev. George Barnley, lately attached to the same Mission, has kindly furnished us with some further details as to this excellent man's life and labours.

"With respect to Mr. Evans, I beg to state that he had laboured for many years amongst the Indians of Canada West before his entrance upon the Hudson's-Bay Mission, and there so acquired the language that he spoke it with the most perfect command. He was a man of a bold disposition, and skilful in all departments of Indian exertion, so that he may be said to have become a naturalized denizen of the woods and lakes. In the year 1840, he, as general-superintendent of the Mission, took up his abode at, and founded, what is now the flourishing village of Rossville, near Norway House; while Mr. Mason, Mr. Rundle, and myself, in the same year, took up our abode respectively at Lac-la-Pluie, Edmonton House, and Moose Factory. Mr. Evans had previously published a book, entitled, "Evans's Indian Speller," an elementary volume, in which the Roman characters were used; but, apparently wearied with the cumbrousness of that plan, soon after commencing the Hudson's-Bay Mission he devised the alphabet now employed at our Rossville press. Being without properly-prepared type, his earlier labours in producing a few pages were very great, and the Hudson's-Bay Company for some time were unwilling to admit any other than the rude apparatus manufactured by Mr. Evans; but now there is a press in efficient operation, and a very large proportion of the sacred volume is already translated, and soon to issue from it, I trust to the eternal benefit of large masses of that interesting people. Mr. Evans returned to England; and, after attending a Missionary meeting one evening within a few miles of his native place, suddenly bowed his head forward in his chair, and never breathed again. Mr. Evans had baptized, I believe, and after careful examination, more than 700 pagans with his own hands."



## Plate II

# Syllabarium.

*Invented to express the CREE LANGUAGE.*

The Cree consists mainly of open syllables, i.e. syllables terminating in a vowel sound.

Such syllables may be expressed by the following 12 Syllabics: ∇ ∨ U 9 7 7 7 7 7 7 7 7 7 the last three being employed only for the East Main Dialect.

Each of them by a change of position, e.g. ∇ ∨ > <. represents four sounds. A point placed above the syllabic in the written character, lengthens the vowel sound, e.g. > po. > poo. This will be expressed in the printed character by thickening the Type, e.g. >>.

Thus, 84 open syllables may be expressed, and as many more if needed, by the introduction of the w point > po, > poo, (see below.)

Any of these syllables may be closed by the addition of one of the final Letters, which are occasionally employed as initials. \ / \ - ( ) ^ ∪ } T X H

(w) is formed by a dot before a vowel, thus: ∇ wi or we.

When the dot precedes a syllable, it indicates a (w).

inserted between the consonant & the vowel, thus: > puw.

Diphthongs are chiefly formed by (u) following another vowel, and are represented by a small circle on the right hand of the symbol

△ nearly as in 'few, but lengthened, (i u)

△ now but much lengthened, (i u)

△ the two vowels more distinctly heard, (i u)

thus, ∇ puu or puw.

A Diphthongal termination similar to the English (y) is formed by a dot on the right hand corner of the letter. ∇ my (mai)

*Table.*

According to

For Diphthongs &c. see previous page.  
 ——— Examples. ———

## Examples.

*Lord's Prayer in the East Main Dialect, (written character.)*

[illegible]

John 11:16 in the Red River Cree, (Mason's translation) printed character.

▽∧"f h p" Q' p y l σ ▽ ▽σ l ▽∧p,  
 b = p" ▽" f γ p' ▽σ Δ ▽ v l y d l q, ▽ ▽. e  
 L b q c v. 4 ▽ L q. ▽ b p f σ μ ▽. Q n y',  
 L b p f ▽ l' ▽σ l b p q. ▽ l n y Δ.



in Cree—wherein there are no medials, *b, g, d*—very much simplifies the notation. For the rest, the lithographed tables may be allowed to speak.

Not to allude at present to the success it has met with in other parts of Rupert's Land, it will be interesting to state the striking results which have followed its introduction amongst the Crees at Moose Fort, on the southern shore of Hudson's Bay—or, more correctly speaking, at the bottom of the Sound at its extremity, which is known as James's Bay. On the north-western shore is situated Fort Albany, at the mouth of a river of the same name; which forms, in fact, the Indians' highway from the Red-River Settlement eastward. On the opposite side of the Bay lies the East Main, with Rupert's House near its southern extremity; and, considerably northward, Fort George, or, as it is designated in the maps, Big River. Some notices of this interesting episode to our Rupert's-Land Mission have already been before our readers\*; but a brief recapitulation of the facts, with some additional information, may not be out of place. Moose Fort is 700 miles from Montreal, in Canada West, and still further from the Red River. It is a chief factory of the Hudson's-Bay Company, and the rendezvous for the Indians of an extensive district. It was formerly a Station of the Wesleyan Missionary Society, but was relinquished four or five years ago. The Romish priesthood, true to the character of their church, which ever seeks to recruit its numbers rather from nominal Christians than by direct inroads on heathenism, at once seized the opening thus presented, and had succeeded in persuading a large number of the Indians throughout the district to be re-baptized and admitted to their communion. The "mouth speaking great things"† thus announced its aggression: it is an extract from a letter of the Rev. F. Laverlochere, "Oblate of Immaculate Mary, to his Lordship the Bishop of Marseilles," dated Montreal, December 1849, narrating his journey from that town to Moose Fort and Albany—

"We only sojourned two days at this post [Abbitibbi], and then embarked for Hudson's Bay. I never enjoyed such happiness, in any of my journeys, for I never had such a large number of my children in my retinue. In addition to those I have already mentioned, ten more from the Great Lake, and thirty from Abbitibbi, swelled our troops. Our progress was

in reality an ambulating mission. At eve and morn we assembled, often under aged trees. There we made the echoes of the desert ring with pious canticles, translated into the language of the savages, which is so simple and poetic. How could I state to your Lordship the mingled sentiments felt by a missionary at the sight of the mighty scenes outstretched before his eyes! How convey the transports of love elicited from his soul, when presently after midnight, in the mild and majestic clearness of an aurora borealis, at the foot of a cascade, upon the sea-shore, under the vault of the starry firmament, in this immense temple of nature, amid the sound of the furious waves in fierce collision with the mountains of floating ice—his lips pronounce over the host the words which cause the Man-God to descend upon the earth! With what transport does he exclaim, whilst his eyes swell with tears at the recollection of the crimes that taint the civilized world, 'Wild beasts, and ye inhabitants of the forests, bless the Lord, since those of His children, whom He has preferably loaded with blessings, ceaselessly blaspheme Him!!!'

"Leaving Fort Abbitibbi on the 15th, we reached Moose Factory on the 21st. I continued during ten days the Mission commenced on the route. The Indians of this post, comprising forty or forty-five families, have almost all been baptized by a Methodist minister who resided eight years there. The Bible appellations they have received (chiefly the men) are the sole mark of distinction between them and the heathen. I found among them neither more virtue, information, nor morality.‡ Several of them, however, showed a sincere desire to know and embrace our holy religion. They hurried to me their newborn children, that I might baptize them. The sight of the cross, which I had raised last year on one of the finest sites of the island, where the Fort is built, had made a most salutary impression upon them. The Sunday after our arrival we performed a solemn procession to this cross. Our Christians of Abbitibbi and Temiskaming marched in good order, and singing hymns. The novelty of the spectacle had attracted the Protestants. When they heard the explanation of the nature of the veneration shown by Catholics to this sign of our redemption, they fell on their knees: I even saw several of them shedding

† The Bishop of Rupert's Land's testimony is singularly at variance with the above—"I am bound," says he, "to acknowledge the exertions of Mr. Barnley, for many years a diligent labourer here, and who laid the foundation of what we see around us." Blame may sometimes be the highest praise.

\* "Church Missionary Intelligencer," vol. iii., pp. 281—284.

† Dan. vii. 8. Rev. xiii. 5.

tears at the chant of the *Vexilla regis* by the children of the desert. When the ceremony was over, they crowded round me, and said, 'We never beheld any thing so fine. Will you not again perform this holy march before you leave us?' Yes, Rev. dear Father, the Indian, beyond all other people, requires some material object to raise him to God. Oh! how culpable are those who, through absurd calumnies, keep him away from the irresistible charm which he would find in the majesty of Catholic worship!

"I was very anxious to visit Albany Factory, where, last year, I had sown the divine seed in hearts that seemed to promise an abundant harvest. . . .

"We were just entering the river Albany, and the vessel had only a few more miles' sail to reach the longed-for port, when the ebbing of the tide left it on a sand-bank, where we spent the night. I saw the smoke curling from the wigwams of the savages that were scattered up and down upon the shores, the river, and the sea. We were, at length, going to announce the good tidings to these long-forsaken souls. I had been assured, last year, that about forty families, who were disabled from seeing me, were impatiently awaiting our arrival. The intelligence proved correct. Accordingly, as we neared the Fort, we perceived the Indians run forward to testify their joy."\*

Our Committee were requested by the Company, and urged by the Bishop, to occupy the post; and they received, in the most cordial manner, every information that he could furnish, from Mr. Barnley—who had himself already made some trial there of Evans' system. Mr. Horden was sent out, with his wife, to act as schoolmaster and catechist. They arrived there in August 1851. The scanty opportunities of intelligence furnished us at first but little information as to his progress. He announced his arrival, his cordial reception by the objects of his future care, and the friendly welcome he met with from the Company's servants. Since then he has not been inactive. Before quitting England, a primer was prepared for his use amongst his flock—a four-leaved tract on cartridge paper, secured in strong covers, that might serve as a vademecum for the Crees on their hunting expeditions. The voyage across the Atlantic gave leisure for the acquisition of the syllabic system. On his arrival, he at once devoted himself to the acquisition of the language. What seemed to him his slow progress at first

filled him with despondency; but he acted on the principle of Eliot, the apostle to the Indians—"prayer and pains, through faith in Jesus Christ, will do any thing"—and when the Bishop visited Moose Fort he was able thus to write † respecting him—

"At Albany I had full opportunity of judging how much of progress Mr. Horden had made in the language, and how successful he had been in gaining the affections of the Indians; successful, also, in teaching them to read and write in their syllabic system, as all of them had their books ready to produce and read before me. But although I saw quite enough there to lead me to form a most favourable opinion of his successful efforts and untiring diligence, the view of this spot [Moose Factory] tends much to deepen these impressions. To hear him talking with them in their tents; to hear him address them for some time in unpremeditated words; to see the love which they seem to bear towards him in the Lord; this is a sufficient reward for the length of way along which I have travelled. At Albany, when I was speaking with the Indians, they interrupted me by saying that Mr. Horden spoke their own language very well; and last evening, in examining an old chief for confirmation, his spontaneous testimony, without any question on the subject, was to the same effect. Indeed, it will be sufficient proof of this, if I mention that, in examining about twenty Indian candidates last night, he could interpret entirely for me, and no one was requisite besides ourselves. I deem it highly creditable to him to have acquired such fluency in so short a time. It has been, I think, by going at once into their tents, taking down often a long conversation from their lips, and sitting often for hours employed in this way. In the use of the syllabic system he has been most successful; and I must confess that, in raising the Indians, and carrying them rapidly onwards, I have not yet found any engine so effective. They carry their book now about with them: they have one or two of their little books in a bookcase, or within two boards joined with a string, and their demand from me at Albany was for paper. They can write very beautifully themselves, the women as well, on an average, as the men. Their dialect is different somewhat from the Cree, although I can understand them a little, and they me. It is their dialect that Mr. Horden speaks and writes exactly as they do."

It was at Moose Factory that Mr. Horden

\* "Annals of the Propagation of the Faith," vol. xii. pp. 96—98.

† We here reprint the passage relating to the syllabic system. The whole letter was given in our Number for Dec. last, pp. 281—294.



first came into contact with these Albany Indians, most of whom had been re-baptized by the Romish "Missioner" whose letter we have just quoted. Even there the humble catechist's labours among them were followed by the divine blessing, and he had received encouragement to visit Fort Albany himself. "On one occasion," as he writes, "one of the Indians who had been re-baptized took from his pocket a string of beads, to which a crucifix was attached, and, presenting it to me, said, 'I shall not listen to what the priest says, for I feel that he does not tell me exactly what is right.'" Did our space admit it, we might record many touching evidences of Mr. Horden's pastoral labours among these few sheep in the wilderness. In January 1852 he visited Albany, a sleigh-journey of three days; but, on this occasion, not accomplished without considerable effort and peril, as the dogs were unequal to the draught, and he had a forty miles' walk over deep snow and slippery ice. We have already quoted the Bishop's letter, which bears testimony to the successful results of our catechist's labours on his arrival. Part of his own journal will be read with interest—

"After conversing with them for a time, and telling them some of the word of God, to my surprise, one of the women took from her bosom a parcel, which she presented to me, saying that the priest had been to her two or three times before she would receive it. It contained two strings of beads, with crosses and medals attached to them, two pieces of figured cloth, the uses of which I did not understand, and a print representing the Virgin Mary sitting on a throne, and looking most graciously on some infirm and lame people, one of whom was presenting a garland of flowers to her. Another of the party gave me a crucifix. They said they were glad to hear me speak of heaven." In exchange for the beads he gave them a paper containing the ten commandments written in the syllabic character,\* which they were able to read. "They soon after departed, and I followed them with my prayers."

On leaving, at the close of a fortnight, the Indians assisted him into his cariole, and some accompanied him upwards of a mile.

In July he visited Albany again, and succeeded still further in detaching the Indians from the Romish influence under which they had fallen.

"July 18: *Lord's-day*—The number who

\* We hope that the next ship to Moose Factory will convey to Mr. Horden, who has had some previous experience in the art, a printing-press, with a fount of syllabic types.

attended my service to-day was above thirty while that of the priests' company was not above six.

"July 20—Engaged in instructing the Indians to read their books, in which they showed great diligence, willingly, yea joyfully, giving up a great part of the day to storing their minds with divine wisdom, and in getting their eyes familiar with the syllabic characters."

In August the Bishop reached Moose. We must refer our readers to his letter, already printed in our Number for December last, detailing the arrival of the Rev. E. A. Watkins, and the ordination of Mr. Horden. Various additional particulars of interest are, however, furnished by their own communications—

"By the Bishop's letter," writes the Rev. J. Horden, "you will perceive that our worthy friend, Mr. Watkins, is not to remain with me during the coming winter, but goes to Fort George, or Big River, as it is marked in the map, to open communication with the Indians in that quarter, and also, if practicable, with the Eskimos, who are very numerous about there. It is a noble field; and it is to be hoped that, ere long, many may, through the instrumentality of our friend, be brought to the light, and to the knowledge of a Saviour's love. This will likewise prove a firm barrier against the encroachments of the Romish emissaries, who looked with wistful eyes in that direction, hoping that there likewise they might be able to obtain some converts to their heretical doctrines. May James's and Hudson's Bays soon be clear of them!

"At Albany I assure you that I found enough to do: my opponents were very persevering men, and worked in a manner worthy a better cause. We could not but be friendly, for we lodged in the same house and messed at the same table: that, however, did not prevent some misunderstanding between us respecting their treatment of one of my Indians, which had something of an inquisitorial nature in it.

"But truly I may say that the Lord was with me, and that might and power are of little avail when the Lord is their opponent. Many were obedient to the word of the gospel, and I think that the numbers of Protestants and Romanists are already well nigh equal—namely, about eighty adults of each. There is, however, this material difference: theirs came in like a swarm of bees, remained four or five days, and then departed, leaving the priests with a very small number; whereas I could always muster a tolerable congregation.

"The Bishop arrived here one month since, in good health and spirits; and had not been

here many days before he had won the hearts of all with whom he came in contact. He laboured incessantly in the examination of the Indians, seeing them night after night, in small parties, at my house, where he frequently remained at work until after nine o'clock.

"Mr. Watkins came ashore on the 18th ult., and I was ordained on the following Sunday, when, if it is possible, you may imagine what was my joy at being able to assist in the administration of the Lord's Supper to twenty-seven of my Indian brethren, who then, for the first time, partook of the emblems of a Redeemer's love. They appeared most devout and sincere; and their conduct at the time of the celebration would not have disgraced an English congregation.

"I was ordained priest on the subsequent Tuesday, when Mr. Watkins preached a very excellent sermon. On the ensuing Monday, the Bishop departed, amidst the good wishes and regret of all. I accompanied him as far as Albany, where we passed a most happy Sunday."

"The wish," writes Mr. Watkins, on his arrival on Missionary ground, "contained in your letter, that I might meet with the Bishop on my arrival, was gratified; and I cannot but concur with the remark which you make, and add, that I, too, consider his being here as a signal mercy from the Lord. You will not be surprised at my stating how much delighted I was at the opportunity of becoming acquainted with such a chief pastor, and how much I valued the advice of so devoted a servant of Christ. The period of his visit was one of much spiritual enjoyment, and I could not but feel a measure of regret when he was obliged to be parted from us.

"Since our arrival here, on the 18th of last month, we have been residing at the Fort, where we have a room appropriated to our use, and take our meals at the mess-table. We have found chief-factor Miles exceedingly kind and considerate; so that we have scarcely felt that we are among strangers: indeed, we cannot but regard him as a friend raised up by God, and as a special instance in which to trace the fulfilment of our Saviour's promise, that those who have left brethren and friends for His sake and the gospel's, shall receive an hundredfold more, even in this present life.

"The Bishop thought it desirable not to remove Mr. Horden from this post, since he has made so great an advance in the language, but deemed it best to ordain him here both deacon and priest, and then to leave him in charge of this Station. With respect to my own destination, after much consideration, the

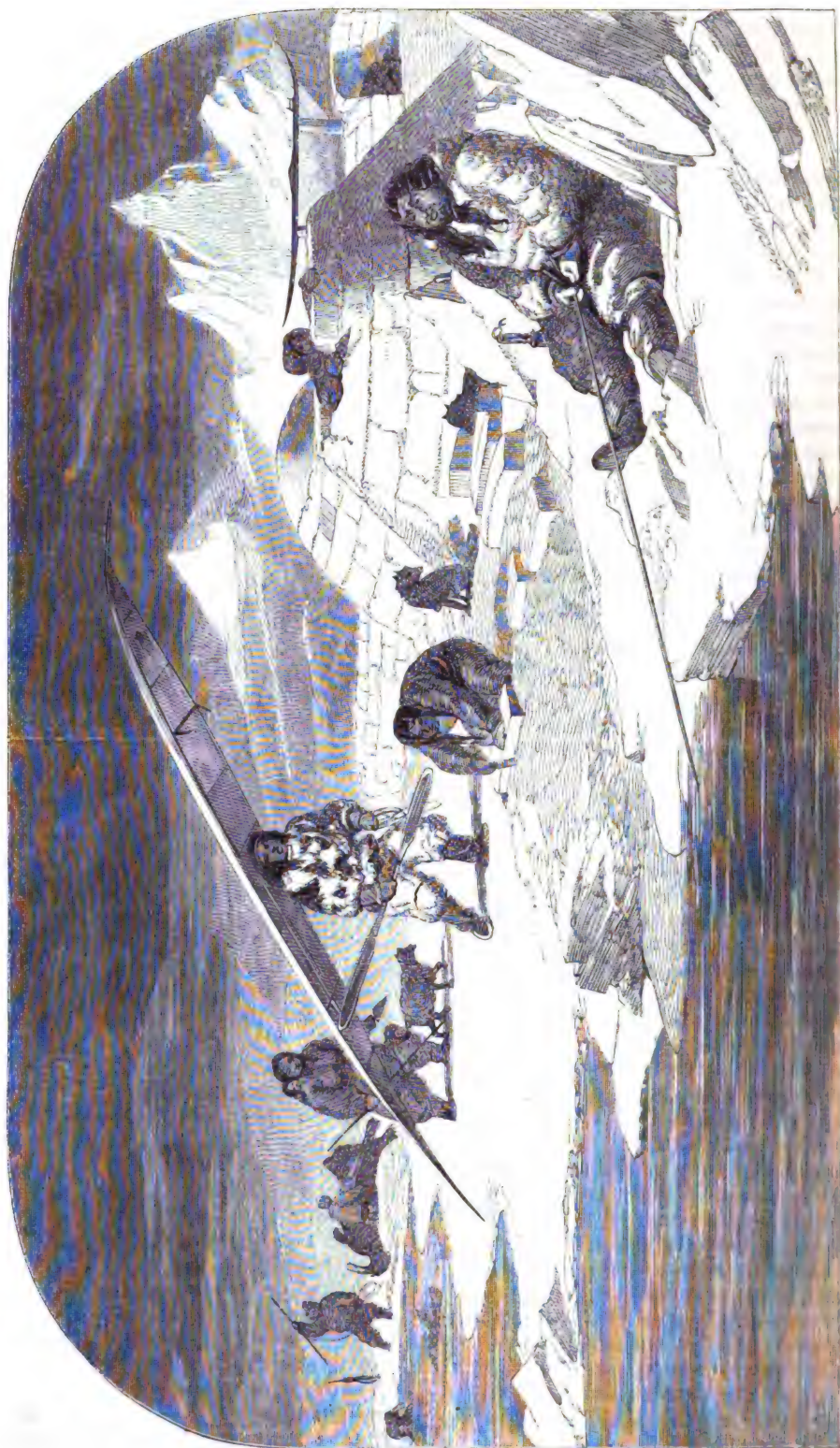
Bishop thought it would be well to avail ourselves of an opening for Missionary work at Fort George, on the Big River. It is at a distance of somewhat more than 200 miles from hence, on the north-eastern shore of James's Bay. This Fort is frequently visited, not only by the Indians, but also by the Eskimos, and the Bishop thinks I might be an instrument in God's hand for taking the gospel to that people, or, at least, might be able to gain information which would be useful to future Missionaries. He wrote out a few directions for my guidance, a copy of which I believe he forwarded to you; but he stated that I must be left, in a great measure, to the exercise of my own judgment after having seen the place, and gained some acquaintance with the nature of the work. Still, of course, I shall feel myself bound to adhere as closely to the Bishop's directions as circumstances will allow. It is intended for Mrs. Watkins and myself to proceed to Fort George as soon as we can after the departure of the ship for England, going as far as Rupert's House in the schooner, where we expect to remain a few days, and then performing the other part of the journey by boats, if the sloop cannot be obtained. The place appropriated to our residence at Fort George is the upper story of the Fort, which is at present unoccupied, as Mr. Spencer, the person in charge, and his family, make use of the lower rooms only. For this accommodation there will be no rent charged the Society, as the Company have kindly allowed me the free use of the apartments."

In God's good providence, this arrangement may lead to important results. The syllabic system, so successfully introduced at Moose and Albany, appears to be equally adapted to the widely-spread tribes of the Eskimos, who fringe the whole circumpolar sea from Behring's Straits to Labrador. "The introduction," says a competent authority, with especial reference to the Eskimo dialects, "of the syllabic character used by the late Rev. Mr. Evans in teaching the Cree Indians, would, I believe, remove the difficulties which orthography throws in the way of an European who endeavours to reduce the languages of North America to writing."\*

The time and pains which have been bestowed in elaborating this system of writing will be indeed overpaid, if only thereby, in these icy regions, the word of God has more "free course," and is more widely glorified.

\* Sir John Richardson's "Arctic Searching Expedition." App. v. Vocabularies. A. Eskimo Vocabulary, vol. ii. p. 363.





SNOW-HUTS, &c., OF THE ESKIMOS.

# Church Missionary Intelligencer.

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[VOL. IV.

## THE ESKIMOS.

THE extension of British ascendancy in India has been of a very remarkable character. In the history of its progressive increase there have been times when the Directors of the East-India Company would gladly have circumscribed the territory already acquired within fixed limits, beyond which the tide of conquest should not be permitted to advance. In this desire the feelings of the British nation have been strongly with them, and annexation of territory has been earnestly deprecated. Yet, not step by step, but with gigantic strides, the dominion of Protestant Britain has advanced. Wars have been carefully shunned, yet wars have kindled up. Each new war has brought with it a new accession of dominion, because it would appear to be the divine purpose that the rule of this Protestant nation should be thus widely extended, in order to afford opportunity for the preaching of the gospel.

We have referred to this, because it seems in some measure to illustrate the peculiar action of Missionary effort, which cannot stand still, but must continue to go forward. Missionary Societies—amidst the hinderances arising from deficient incomes, or the tardiness with which suitable agents present themselves for carrying on the work—have often decided, “We can take up no new Stations, we can advance no further: we must confine ourselves to the due maintenance of the efforts already brought into action, for the attempt to exceed our present limits can only serve to embarrass our position.” They propose an impossibility. Missionary operations cannot be thus arrested. It is their very nature to be still reaching forward, from one tribe to another, and from one nation to another. New openings, new facilities, present themselves. Places which had been regarded as the *ultima thule* of a Society’s effort, are found to be a door of opening to new “regions beyond,” and new names are added to the already crowded list of applicants from various quarters of the world, which solicit immediate help from the Christian church. Thus Societies and Missionaries are urged forward into new countries, whither they had never contemplated the extension of their labours, and they find themselves graciously dealt with; like the unbelieving parent, when, with an increasing fa-

mily, which he doubts his power to maintain, he finds that with increased demands additional supplies are given. We repeat, that if, either as Societies or individuals, we have identified ourselves with the progress of the gospel, we have identified ourselves with that concerning which the divine purpose is, that it should go forward. As well might the child propose to arrest the advancing tide, as it sweeps away with its touch the embankments of sand which, with much pains and labour, he has raised up, and vigorously rushes forward to occupy its appointed limits, as any earthly agency think to check those waters of life, which are going forward at the command of God to the ascendancy marked out for them, when “the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.”

The history of Christian Missions, both ancient and modern, abounds with proofs of this; and where Divine Providence points the way, we must needs go on, for He whose work it is will not have it otherwise. “Speak unto the children of Israel, that they go forward,” was the commanding word which urged on the hesitating host of Israel; and it was as they did so that a path was opened for them through difficulties insuperable by human power. Missionary Societies must expect to find themselves dealt with according to the principle, “With what measure ye mete, it shall be measured to you again.” On mere financial calculations to refuse the importunities of those whose spiritual necessities, in a language stronger than the most eloquent appeal, entreat our help, is unconsciously to shut up our sources of supply. It does so even in the way of ordinary cause and effect; for the sympathies of spiritual men withdraw themselves from the idea of being restricted by pecuniary considerations when souls are perishing, and there is, in other respects, the opportunity of helping them. It is the distinguishing characteristic and peculiar privilege of Missionary Societies to live, year by year, on the bounty of God. They have no vested funds, no endowments in well-secured estates. Under God, they are maintained by the voluntary contributions of the Christian public, and that of which they are the almoners is expended as fast as they re-



ceive it; and yet they find that "the barrel of meal wastes not, neither does the cruse of oil fail." We know of no instance in which such agencies have become seriously hindered and obstructed in carrying the message of mercy to unevangelized man, provided they have been careful to confine the application of their funds to the spiritual exigencies of the case, and have avoided, as much as may be, all secular incumbrances. Temporary difficulties, no doubt, have arisen; but they have arisen only to call forth faith, and prayer, and love, into more active exercise, and have served to usher in enlarged means of usefulness. All such agencies may well act upon the promise—"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

It is therefore with deep interest, and without any misgivings as to the sufficiency of supply, that we mark the circle of our Missionary operations year by year expanding and enlarging; first approaching some new tribe, then touching them in the way of an incipient effort, and then going beyond them, so as to include them. Such is the process that is unceasingly going forward in every healthful Missionary Society: it is the gospel element that is advancing—the glorious light of the Sun of Righteousness, as it first dawns on new meridians, and then gradually rises to its noon-tide there, until, having passed the limits of the natural daylight, it shall have diffused itself, not over a hemisphere merely, but coterminously over the whole earth—"And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light."

In another part of this Number we perceive this expansion of the circle of light. It is beginning to rise from the plains of India to its wooded hills and mountain districts. They receive the earliest rays of the morning sun, and reflect its light when the plains below lie shaded in the sombre twilight. They shall soon begin, by the blessing of God, to reflect the radiance of a brighter day.

Within the chill regions of Northern America, where the limit of permanently-frozen subsoil descends far more to the south than it is permitted to do on the western shores of our European continent, the light of promised mercy is not unknown, and the shores of wintry Labrador have long since been gladdened by its influence. There, and on the coasts of Greenland, the gospel has visited the

northernmost family of the human race, and converted Eskimos have had a place assigned them in the family of God. To our own Society they have hitherto been strangers. But now, in connexion with our work amongst the Red Men of North America, we are beginning to reach "as far as to them also in preaching the gospel of Christ." In doing so, we trench not on the labours of our Moravian brethren. Such are the circumstances of this singular people, that many Missionary Societies might operate simultaneously for their benefit, without interfering in the slightest degree with each other. They are exclusively a littoral people. They love the borders of the ocean, from whence their chief subsistence is derived, and line its shores for a distance of nearly 5000 miles, following its indentures, from the Straits of Bellisle far westward, until they are found encamped on the North Pacific, beyond Behring's Straits. Secluded from other tribes of the great American continent, with whom they have but little intercourse, they are not shut out from the care of Him whose "tender mercies are over all His works." They are singularly adapted, in constitution and habits, to the wintry climates they inhabit. In these hyperborean regions even the summer wears a wintry aspect, and the traces of its presence are sparse indeed. The permanency of winter cannot be said to be interfered with, where, even in the month of August, the frozen subsoil is to be found everywhere at eighteen or twenty inches beneath the surface. Summer influences of such a superficial character produce only a scanty vegetation. The stern ascendancy of cold—as if repentant of having intermitted even for a moment its severity—encroaches early on the brief summer. Towards the end of August the keen east winds bring the snow showers, and the new ice begins rapidly to seal up the waters. The hardy reindeer, assembling themselves in large bands, begin to remove from these lands—too wintry even for them—to more southern localities. Yet man remains behind, and women and children brave a temperature too low for one of the hardiest of beasts. Unlike the unthinking Indians, the Eskimos spend their short summer in diligent provision of food against the winter. They waylay the deer, in their transit southward, at narrow passes by the rivers or lakes; or, armed with the *katteelik*, pursue the whale in their light kayaks;\* or retire for a season from the coast to the interior lakes, where the salmon abounds. In the beginning of September they abandon their

\* *Vide* Frontispiece, showing the mode of carrying the kayak.

tents, and retreat within their winter houses. Some of these are of permanent construction, framed strongly of drift-wood, or, if this be not available, of the bones of whales, the whole covered thickly with earth. A low door in the side, or a trap-door from the roof in localities where the snow lies deep, gives access to these windowless habitations, in which a lamp, placed on a stone in the centre of the timbered floor, serves to give light and cook their food—a process by no means essential to these people, whose European name, Eskimos, is by some thought to be a corruption of the Abenaki term, Eskimantik, which signifies ‘eaters of raw flesh.’

But even if drift timber, or the bones of whales, be not available, there are other materials to be found in unquestionable abundance in these regions, which suffice to the Eskimos for the construction of a house. The snow which lies so thickly around is made subservient to his use. It is this which enables him, with the approach of spring, when the hard-frozen stock of food, the results of his summer labours, is nearly exhausted, to move seaward on the ice to hunt the seal. At that season—when the intensity of the cold precludes the use of tents, and the shifting nature of his occupation is irreconcilable with any permanent habitation—the snow house precisely responds to his requirements, combining facility of erection with sufficiency of warmth. The pure white snow, under the influence of keen winds and frosts, has become firmly indurated, and, as light as it is hard, presents an admirable building material, “with which the Eskimo master-mason erects most comfortable dome-shaped houses.”\* The following description of this singular architecture is taken from Sir W. E. Parry’s “Account of the Esquimaux of Melville Peninsula,” &c.

“The work is commenced by cutting from a drift of hard and compact snow a number of oblong slabs, six or seven inches thick and about two feet in length, and laying them edgewise on a level spot, also covered with snow, in a circular form, and of a diameter from eight to fifteen feet; proportioned to the number of occupants the hut is to contain. Upon this, as a foundation, is laid a second tier of the same kind, but with the pieces inclining a little inwards, and made to fit closely to the lower slabs, and to each other, by running a knife adroitly along the under part and sides. The top of this tier is now prepared for the reception of a third, by squaring it off smoothly with a knife; all which is dexterously

performed by one man standing within the circle, and receiving the blocks of snow from those employed in cutting them without. When the wall has attained a height of four or five feet, it leans so much inward as to appear as if about to tumble every moment; but the workmen still fearlessly lay their blocks of snow upon it, until it is too high any longer to furnish the materials to the builder in this manner. Of this he gives notice by cutting a hole close to the ground in that part where the door is intended to be, which is near the south side, and through this the snow is now passed. Thus they continue till they have brought the sides nearly to meet in a perfect and well-constructed dome, sometimes nine or ten feet high in the centre; and this they take considerable care in finishing, by fitting the last block, or key-stone, very nicely in the centre, dropping it into its place from the outside, though it is still done by the man within. The people outside are, in the mean time, occupied in throwing up snow with the *pōoāl-lērāy*, or snow-shovel, and in stuffing in little wedges of snow where holes have been accidentally left.

“The builder next proceeds to let himself out, by enlarging the proposed doorway into the form of a Gothic arch three feet high, and two feet and a-half wide at the bottom, communicating with which they construct two passages, each from ten to twelve feet long, and from four to five feet in height, the lowest being that next the hut. The roofs of these passages are sometimes arched, but more generally made flat by slabs laid on horizontally. In first digging the snow for building the hut, they take it principally from the part where the passages are to be made, which purposely brings the floor of the latter considerably lower than that of the hut, but in no part do they dig till the bare ground appears.

“The work just described completes the walls of a hut, if a single apartment only be required; but if, on account of relationship, or from any other cause, several families are to reside under one roof, the passages are made common to all, and the first apartment—in that case made smaller—forms a kind of ante-chamber, from which you go through an arched door-way, five feet high, into the inhabited apartments. When there are three of these, which is generally the case, the whole building, with its adjacent passages, forms a tolerably regular cross.

“For the admission of light into the huts, a round hole is cut on one side of the roof of each apartment, and a circular plate of ice, three or four inches thick and two feet in diameter, let into it. The light is soft and plea-

\* *Vide Frontispiece.*



sant, like that transmitted through ground glass, and is quite sufficient for every purpose. When, after some time, these edifices become surrounded by drift, it is only by the windows, as I have before remarked, that they could be recognised as human habitations. It may, perhaps, then be imagined how singular is their external appearance at night, when they discover themselves only by a circular disc of light transmitted through the windows from the lamps within.

"The next thing to be done is to raise a bank of snow, two feet and a-half high, all round the interior of each apartment, except on the side next the door. This bank, which is neatly squared off, forms their beds and fire-place, the former occupying the sides, and the latter the end opposite the door. The passage left open up to the fire-place is between three and four feet wide. The beds are arranged by first covering the snow with a quantity of small stones, over which are laid their paddles, tent-poles, and some blades of whalebone; above these they place a number of little pieces of net-work, made of thin slips of whalebone; and, lastly, a quantity of twigs of birch and of the *andromeda tetragona*. Their deer-skins, which are very numerous, can now be spread without risk of their touching the snow, and such a bed is capable of affording, not merely comfort, but luxurious repose, in spite of the rigour of the climate. The skins thus used as blankets are made of a large size, and bordered, like some of the jackets, with a fringe of long narrow slips of leather, in which state a blanket is called kéipik.

"The fire belonging to each family consists of a single lamp, or shallow vessel of *lapis ollaris*, its form being the lesser segment of a circle. The wick, composed of dry moss rubbed between the hands till it is quite inflammable, is disposed along the edge of the lamp on the straight side, and a greater or smaller quantity lighted, according to the heat required or the fuel that can be afforded. When the whole length of this, which is sometimes above eighteen inches, is kindled, it affords a most brilliant and beautiful light, without any perceptible smoke or any offensive smell. The lamp is made to supply itself with oil, by suspending a long thin slice of whale, seal, or sea-horse blubber near the flame, the warmth of which causes the oil to drip into the vessel until the whole is extracted. Immediately over the lamp is fixed a rude and ricketty frame-work of wood, from which their pots are suspended, and serving also to sustain a large hoop of bone, having a net stretched tight within it. This contrivance, called in-nētāt, is intended for the reception of any wet

things, and is usually loaded with boots, shoes, and mittens. . . .

"With all the lamps lighted, and the hut full of people and dogs, a thermometer placed on the net over the fire indicated a temperature of 38°; when removed two or three feet from this situation it fell to 31°, and, placed close to the wall, stood at 23°, the temperature of the open air at the time being 25° below zero. A greater degree of warmth than this produces extreme inconvenience by the dropping from the roofs. This they endeavour to obviate, by applying a little piece of snow to the place from which a drop proceeds, and this adhering, is, for a short time, an effectual remedy; but for several weeks in the spring, when the weather is too warm for these edifices, and still too cold for tents, they suffer much on this account."

In providing for their physical wants, these people display much ingenuity, courage, and patient endurance of fatigue. In daily peril they seek the food which is needed for this life; and in their light kayaks go forth to contend with the walrus, which, when wounded, often turns with fury on his aggressor; or, in pursuit of the seal, entrust themselves to the treacherous ice, which not unfrequently, yielding to the power of the tide, breaks off from the main floe, and is swept away into the sea. Yet, fearless and inured to hazard, they pursue their customary toil; their unsparing energy in this respect contrasting fearfully with their utter unconsciousness of all spiritual wants.

As the winter draws towards its termination, and their stock of provisions decreases, the necessity of fresh supplies becomes apparent. The practised eye of the Eskimo perceives on the level surface of the ice a small elevation, in shape and size such as the mole throws up in pasture lands: it is the work of the seal, who is forming for himself a breathing hole in the ice. There the native stations himself, building, in the first instance, a snow-wall about four feet high, to shelter him from the cold wind. His precautions against the least noise are singular. He inserts into the snow little forked stinks, on which depositing his spears, lines, and other implements, he is enabled to move them in silence as he wants them. He makes use, also, of a little instrument called keipkuttuk, formed of a slender piece of bone nicely rounded, and having a point at one end, and a knob, or laniard, at the other. This is thrust through the ice. Delicate in its formation as fine wire, it escapes the observation of the seal, while the movement of that portion of it which is above the surface indicates to the fisherman that the

animal is at work. His spears are of different kinds, increasing in strength and power according to the prey he has to contend with. These spears are tipped with the point of the narwhal's horn. But the most curious portion of them is "an appendage called *siatkö*, consisting of a piece of bone three inches long, and having a point of iron at one end, and at the other end a small hole, or socket, to receive the point of the spear. Through the middle of this instrument is secured the *ällek*, or line of thong, of which every man has, when sealing, a couple of coils, each from four to six fathoms long, hanging at his back. These are made of the skin of the *oguke*\* as in Greenland, and are admirably adapted to the purpose, both on account of their strength, and the property which they possess of preserving their pliability, even in the most intense frost." When the spear is about to be used, the *siatkö* is fitted on its point. "In this situation it is retained by bringing the *ällek* tight down, and fastening it round the middle of the staff by what seamen call a 'slippery hitch,' which may instantly be disengaged by pulling on the other end of the line. As soon as the spear has been thrown, and the animal struck, the *siatkö* is thus purposely separated, and, being slung by the middle, now performs very effectually the important office of a barb, by turning at right angles to the direction in which it has entered the orifice."

Thus armed, the Eskimo watches until the ice becomes so thin that the blowing of the seal is distinctly heard, when he drives his spear through the thin crust into the animal, whose labours have thus facilitated its own destruction. With his panna, or iron knife, which is straight, flat, pointed at the end, ground equally sharp at both edges, and firmly secured in a handle of bone or wood, he cuts away the ice so as to secure his prey. "The *neitiek* is the only seal killed in this manner, and, being the smallest, is held while struggling, either simply by the hand, or by putting the line round a spear with the point stuck into the ice. For the *oguke* the line is passed round a man's leg or arm; and for a walrus, round his body, his feet being at the same time firmly set against a hummock of ice, in which position these people can, from habit, hold against a very heavy strain."†

The capture of a walrus, after a season of scarcity, is the occasion of intense excitement in an Eskimo village. Every lamp swims with oil; the huts become a blaze of light;

and the cutting up of the spoil is a scene of joyous festivity, terminating too frequently in gluttony of a most disgusting character. Sickiness follows as the result, and death removes many. Then comes the sorrow which has no hope, and the selfishness of corrupt human nature terminating it as quickly as possible. After the first burst of grief, the routine of human life goes on as usual; and, except an occasional visit to the grave, there is nothing to indicate that a husband, or parent, or child, has been removed. Painful it is to see the poor Eskimo standing beside the grave, calling the dead by name, and conversing as he was wont to do with them when in life; and, after a low monotonous chant of some minutes, turning himself away from thoughts and reminiscences which he is anxious to forget as quickly as possible. Poor people! the darkness of their mid-winter, unchecked and unbroken as it is even by the light of a brief day, presents a just type of the dense gloom of heathenism which reigns around them. Labrador and Greenland excepted, the rays of the Sun of Righteousness have never yet reached so far as these northern shores, nor have these cheerless regions ever been lighted up by the dawn of spiritual day. In what chilling exile from the source of light and truth do not these far-off tribes dwell! True, they are a poor and scattered race, and not likely to rise to commanding influence among the nations; but do they not form a portion of the promised inheritance of Christ? and shall not the sceptre of His mild dominion be extended over these suffering tribes, who, on the frontier of the habitable regions of the earth, eke out a precarious subsistence, amidst dangers and privations of which the inhabitants of more favoured climes know nothing? Shall we not, then, esteem it a privilege to be, in some small degree, instrumental in carrying forward His purposes of love, and making known to the Eskimos that "gospel of the grace of God" which will free them from that dread of malignant spirits under which they labour, and lead them to the grateful recognition of Jesus as their Saviour and Lord?

"As to intelligence, and susceptibility of civilization," says Sir John Richardson, "I consider the Eskimos as ranking above the neighbouring Indian nations, though my personal experience on this head, being confined to the interpreters employed on the several expeditions to which I have been attached, is perhaps too limited to found much upon. These individuals, however, showed a docility, industry, steadiness of purpose, a ready adoption of European customs, and an amiability,

\* The larger seal.

† *Vide* Frontispiece.

which I did not observe among the Northern Indians or Crees, in the course of several years' study of their characters. The success of the Moravian Missionaries, in introducing printing and the arts of reading and writing among the population of the Labrador coast, is a strong inducement to attempt an extension of the same system of instruction to the well-fed multitudes that frequent the estuary of the Mackenzie."

When sailing down Hudson's Bay to Moose Factory in July and August last, our Missionary, the Rev. E. A. Watkins, first beheld some of this singular people. We introduce that portion of his journal in which he refers to them.

"July 29—We have now entered Hudson's Straits, and are surrounded by blocks of ice in every direction as far as the eye can reach, presenting a novel and interesting sight. The thermometer stands at 38°, rather a low temperature for the end of July: indeed, the scene altogether accords but little with my English notion of this time of the year.

"Aug. 1: *Lord's-day*—I was aroused from sleep at an early this morning by a great shouting on deck, owing to one of the Eskimos being in sight, and the captain being anxious to get him alongside for the purpose of trade. He at length came up in his canoe, delighted with the sound of 'Chimoo, chimoo'—'Trade, trade'—which was almost unceasingly vociferated by the captain and others on deck. I felt much distressed at having so unhallowed a commencement of a Sabbath-day; and, though very desirous to see the poor savage, thought it desirable not to appear on deck, lest my presence there should be considered as giving sanction to the Sabbath-trading then being carried on. In about an hour's time, when the trading had ceased, I went on deck, and had a good sight of the pitiable creature. He was in a small canoe about fourteen feet long, pointed at both ends, and covered all over with seal skins, except in the centre, where there was a circular hole just large enough to admit his body. His clothing consisted of a coat and a pair of trousers made of seal skin, a pair of boots made of the skin of the fox, and a kind of hood for his head, made of the same material. The head-dress was decorated all round with teeth, and there was a piece of ivory resembling a tooth fastened outside his upper lip. He was much delighted when he made any purchase, licking every article which he obtained in barter, whether saw, knife, file, or needle, and then shouting heartily, and shaking his hands and arms in a most frantic manner. This practice of licking every article which they receive appears to be quite customary among the Eskimos, as

a necessary ceremony before they consider any thing as their own property. I could not but secretly offer up fervent prayers for the poor creature and for his fellow-countrymen, that they might receive the blessings of the gospel of peace.

"On going on deck after morning service, we found that the 'Prince of Wales,' our consort ship, was very near us. I and Mrs. Watkins went on board, a boat being sent for us, and in the evening I held service. When we were thinking of returning, information was given that several Eskimos were drawing near the ship. Upon going on deck I saw several of the poor creatures coming, in canoes similar to the one in which the man was who visited the other vessel in the morning. They were using their paddles most vigorously, each one being anxious to outrow his companions. The paddles are about eight feet long, and, in being used, are held by both hands at a short distance from the centre, and put into the water alternately at the right and left side of the canoe. This exercise, when continued for any length of time, appears to be very violent, for we noticed that several of the men exerted themselves so much as to cause profuse bleeding at the nose. The cry of 'Chimoo, chimoo' was commenced as they advanced towards the ship, and when they came alongside a vigorous trade was begun. The scene was one of a deeply-interesting character, and one which I should have witnessed with great pleasure on any other day than Sunday, but its taking place on that day was a source of great grief. The men were clothed much in the same way as the one whom we saw in the morning. Some of them, however, had coats made of the skin of the white bear, the hair being turned inside; and many of them had not head-dresses as a separate article of clothing, but made use of a hood affixed to the coat. Many of them had the addition of mittens for the hands, made partly of the fox skin, and partly of the skins of birds. The goods which they brought for trade consisted of skins, principally the white fox, tusks of the walrus, spears, and carved ivory, for which they received saws, knives, axes, files, and needles. Of these they were more especially anxious to obtain saws; and they showed their preference by constantly crying out 'Kittisaw-vak' as soon as they came near the ship. When the captain had traded with them on behalf of the Hudson's-Bay Company, for the above-named articles, the sailors were permitted to make any purchases which they thought proper. These consisted of mittens, seal-skin coats, trousers, and boots, and some

small pieces of ivory carved with various devices, principally as representations of birds and animals. So anxious were the poor creatures to obtain goods in exchange for their skins, that many of them parted with the clothes which they wore, and returned to the land almost naked. The trade was all carried on at one side of the ship, at the gangway; and the scene would not have formed an uninteresting subject for a sketch. There were about sixteen canoes crushed closely together, each containing one person; and the whole length of the bulwark on that side was covered with passengers and sailors anxiously looking over to witness the proceedings, while the captain and one of the mates were conducting trade, partly standing on the canoes, and partly fastened by cords to the ship. During the whole time there was a confused noise kept up, by both the Eskimos and the traders crying out, 'Kitti-saw-vak,' 'Chimoo,' 'Pillichee;' while the former were constantly expressing their joy by licking the articles they received, shouting, and flinging their arms about in every direction. While leaning over the bulwarks, looking on, I could not but feel my heart much drawn towards these poor pitiable objects; and earnestly did I pray that they might soon be made acquainted with the precious truths of the gospel, offering up many ejaculatory prayers for them from an overflowing heart. I spoke two or three words in Cree, thinking there might perhaps be more resemblance between the two languages, but I did not appear to be at all understood. However, upon mentioning the word 'Innuît'—the name by which the Eskimos are known among themselves—I immediately received the response, 'Innuît.' I was particularly pleased with the character of one of the men, who was brought on deck by the captain after he had finished trading with him. Upon his receiving two needles as a present from one of the ladies on board, he was extremely anxious to show his gratitude by taking off his coat, and giving it

in return: indeed, it was with great difficulty that he was dissuaded from doing so.

"Aug. 2.—While dressing this morning, we heard the now familiar shout of 'Chimoo, chimoo,' announcing the near approach of some more of the Eskimos for trade. Upon going on deck, several of them were seen coming towards the ship; and it was most pitiable to see the great exertion which was required in the use of their paddles, as we were going at a considerable pace. The perspiration rolled down their faces most profusely, and one or two of them were bleeding at the nose. When they gained the vessel, trade was carried on much in the same way as yesterday. Mrs. Watkins purchased a speared tipped with ivory. It had the marks of recent blood upon it, caused by the death of a diver, at which it had been thrown but a short time before, and this proof of the owner's dexterity was lying on the forepart of the canoe.

"While we were on the 'Prince of Wales' yesterday, our own vessel was visited by the largest number of the poor Eskimos ever seen at her side. The captain asserts that there must have been nearly three hundred, consisting not merely of men, but women and children also. These latter classes were not in canoes similar to those used by the men, containing only one individual each; but in large flat boats, nearly square, some of which would hold sixty persons, all huddled together. Their children were supported in hoods at the backs of the women; and it is a singular fact that the mothers will most unnaturally part with them at the price of two or three needles each. The captain says that many of the women were exceedingly anxious to dispose of their children for this sum."

Our readers are already aware, from the last Number of the "Intelligencer," that the locality assigned to Mr. Watkins, as the sphere of his Missionary labours, is one which will bring him into direct communication with the Eskimos.

## THE HILL ARAANS AND OTHER MOUNTAIN TRIBES.

ON previous occasions\* we have directed the attention of our readers to some of the numerous debris of an aboriginal population, which are to be found in the hill fastnesses and secluded forests of India. It is not without reason we have done so; for, in the words

of the eloquent Hall, "whatever tends to render our acquaintance with any portion of our species more accurate and profound, is an accession to the most valuable part of our knowledge." Anatomy is a science of great importance, affording as it does that knowledge of the structure of the human frame which is essential to the removal of disease by the application of suitable medicines. An acquaintance with the vast framework of

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\* "Church Missionary Intelligencer" for May and August 1852.  
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human society, of its various parts, and the relation in which they stand to each other, is of first importance, in order to the due administration of the gospel remedy; and ethnological researches and investigations constitute a most valuable auxiliary to the successful prosecution of Missionary effort.

India is one of those portions of the heathen world with which we oftentimes regard ourselves as sufficiently acquainted. Yet our knowledge of it is too much of a generalized character, and wanting in minuteness of detail. The whole of that vast and populous territory, the British provinces—its ten subsidiary states—its two hundred protected states, exclusive of the petty rajahs in the Cossya and Garrow-hills, those of the Cuttack mehals, and the chiefs in the province of Kattywar, which would make the two hundred four hundred—all are absorbed in the one term of India, and the whole of its vast population lumped together as Hindus. Yet how great the diversity of languages spoken within its limits—not less than thirty! What lines of national distinctiveness pervade the mass! And although the idolatry of Brahminism, disregarding the interruptions which differences of nationality and of language might be supposed to have presented, has rolled onward from nation to nation, yet has it not overflowed all—nor risen to universal ascendancy in India. There are still rugged peaks and cliffs which raise themselves above the monotony of the deluge; and “numerous tribes are to be found, inhabiting principally the forests and mountains of the country,” which “either have not succumbed to its authority, or refrained from receiving its doctrines and rites without great concessions being made to their original superstitions and observances.” They are the retreats of that wild demonism which appears to be of anterior formation to the Buddhist and Brahminical systems, and which generally prevails in rude and unsophisticated tribes of men, just as the more elaborate forms of idolatry appear to have place amongst those which have attained a semi-civilization. The vague and incoherent ideas which attach to devil-worship are far less capable of resisting the aggressive action of the gospel, than those which are pervaded by more of Satanic policy and arrangement; and the work of conversion amongst the hill tribes begins more quickly, although there is no doubt that, when it shall set in decidedly and with vigour amongst the masses of the plains, the results produced there will be the most important and extensive.

There are two distinct references to this increasingly-interesting subject, to which, in

this paper, we desire to direct attention; one in connexion with our Tinnevely Mission, exhibiting the wretchedness of the hill and jungle races while destitute of the gospel; the other in connexion with our Mission Station at Pallam, near Cottayam, in Travancore, from whence the gospel is extending itself, in a remarkably encouraging manner, to the tribes inhabiting the hill ranges in the vicinity.

The wild men inhabiting the mountain jungles which lie between Tinnevely and Travancore, are brought before us with painful interest in the following narrative of a visit made to them by the Rev. Septimus Hobbes, of the Patur district, Tinnevely—

“Aug. 5, 1851—I set out last evening from Kalianipuram, and proceeded to Pavanasam, which I left at day break this morning, and immediately began the ascent of the mountains. After ascending the first hill, we passed on through about fourteen or fifteen miles of flat table-land, sometimes of very wide extent, bounded on all sides by mountains. We had left our horses at the base of the mountains, and were proceeding on foot; but if we could have succeeded in getting them over the first rocky ascent they would have been useful for many miles. This can be done sometimes, when the torrents are not so full; but as it was, we were obliged to go on foot, which would have been very pleasant indeed, but unfortunately the sun over our heads was too bright to be agreeable. In many places the dense forests completely sheltered us, but in many others we could obtain no shelter; for there are extensive tracts quite clear of forest trees, with all the appearance of meadows, which are very pleasant to the eye, being quite covered with green grass, and affording excellent herbage. In almost every one of these openings numerous herds of cattle were grazing, tended by persons from the low country. At night the herdsmen collect their cattle together, each herd in a separate pen, round which they light fires to keep off the beasts of prey, by which, however, they are often destroyed, notwithstanding this precaution. My only surprise is, that, with so slender a protection as they are able to procure, any of the cattle should escape. We walked on until the sun literally obliged us to halt under a shady grove of trees. By the way we had seen very many persons either cutting wood, or proceeding to some part of the mountains for that purpose; so that in this part of our journey we were not as lonely as we had expected to be. This part of the mountain must contain every day a large population from the low country, amongst

whom, probably, much good might be done if proper agents could be sent amongst them.

"At our halting-place we met with one or two strangers, as if by accident; but it afterwards appeared that they had managed to meet us, and that, though they showed themselves friendly, their real object was to frustrate, if possible, the object of our visit. We had, however, some interesting conversation with them, and they certainly, for once in their lives, heard the gospel. Who can tell what the Spirit of God may effect, even on their hard hearts? After much conversation, in which the plan of salvation was clearly laid before them, one of them said that he could read. We accordingly lent him a Tamul Testament, and asked him to read the parable of the Prodigal Son, which we explained as he went on. After we had taken a little refreshment, our guide came to us, with some degree of anxiety depicted on his countenance, and urged us to hasten on our way, because the sun was declining. We accordingly rose and proceeded, and, rather to our surprise, our new acquaintances accompanied us. They were some of the farmers of the mountains, that is, persons who pay a certain sum to the government in lieu of taxes for the produce of the mountain forests, and levy imposts on the wood-cutters, charcoal-burners, &c. These persons derive a great part of their profits from the labours of the poor people of whom we were in search. They had heard of our Scripture-reader having gone to the settlement,\* and of our intention to go, and had so arranged as to meet us and go with us, under the pretence of helping us, but in reality to intimidate the people, and make them say that they did not wish to change their religion. Their object became clear enough. They are afraid that, if a Christian teacher should be stationed amongst these mountaineers, their oppressions would become known, and the hope of their gains be in danger; and have been telling the mountaineers that, if they did not resolutely refuse to become Christians, they—the farmers—would drive them out of the mountains.

"About half-past four o'clock we saw evident tokens that we were drawing near the object of our search; for, having crossed a small stream, we entered a plot of ground in a sense cultivated. The forest trees which had once grown there were cut down, and not removed, but left to rot in the places where they fell. This seems to me to be a mark of sagacity,

for these fallen trees answer two very important ends—1st, As they lie they form a defence; for wild elephants and bison, which abound here, would find it very difficult, if not impossible, to get over them and destroy the crops; and, 2dly, They form, when they rot, an excellent manure. Between these fallen trees, all mixed together in the most strange manner, were different kinds of grain and vegetables growing. For example, a patch of Indian corn, with tobacco plants growing here and there in the middle of it. In one little piece of ground, not more than a quarter of an acre in extent, we counted no less than eleven different kinds of grain and vegetables, &c., not in separate divisions, but mixed indiscriminately, as if the seeds had been mixed in the hand and sown broadcast over the land. A few minutes longer brought us to the settlement. It contained ten or eleven houses, or huts, each being about eleven feet long, six broad, and four or five high. These wretched huts contained, infants included, about fifty inhabitants. The women did not make their appearance, but the men stood in a group, waiting to receive us. They trembled exceedingly as we approached; but we spoke encouragingly to them, and they said they would not be afraid. The cause of their alarm presently appeared. The wicked 'farmers' had managed to arrive there a few minutes before us, and were standing by when we arrived, whispering some things which we could not hear. After we had spoken a few words to the mountaineers, they gained a little confidence, and offered to put up a new hut for our accommodation. They not only offered to do so, but did it, and that very speedily. In about two hours they erected a habitation superior to any of their own, and furnished it too; for they manufactured, by tying together rough sticks, two very comfortable cots for us to sleep upon. While this process was going on we had good opportunity of observing them, and occasionally speaking to some of them. They are all of very small stature, but very active, and showed much ingenuity in their simple way. They have a very distinctive cast of countenance. Their hair is curly, but I do not feel certain whether this is natural, or the effect of a little rude art, aided, perhaps, by want of cleanliness. Their dress consisted in a very small strip of cloth, excessively dirty in every case. A single square yard would, I think, have supplied several of them with such habiliments as those in which they were attired, and they were their best clothes. The few women who afterwards appeared had a little more clothing

\* "Proceedings of the Church Missionary Society," 1851—1852, pp. 130, 131.



than the men, though but a little. Their language was rude enough : it was a mixture of Tamil and Malayalim. With great labour we could sometimes make ourselves understood, but we frequently made use of an interpreter. While the building was going on, we were by no means idle. We talked to separate individuals as we could get opportunity, but invariably observed that one or other of the farmers came and stood near to listen, and every now and then put in a word. I observed a very curious ornament on a little boy's ear, and asked what it was. An old man replied, 'This is only a few hairs out of a squirrel's tail. We have no ear-rings now, nor cloths, nor any thing else, for the people come up from the plains and take away all that we can get, and leave us nothing.' Upon which one of the farmers, always close at our heels, and listening to every word that was spoken, came forward and said to me, 'He does not mean us. He means the men who had the government contract before us, who did oppress these people very much, and therefore it was changed, and given to us.' It is far more probable, however, that these men offered a higher rate, and so gained the contract; in which case they would probably oppress still more, in order to make their bargain good.

"While I was standing at some distance from the rest, talking to the inspecting catechist, one of the mountaineers came to me and said, 'I want to learn : teach me. I will even come down to Pavur to learn.' While he was yet speaking, one of the 'farmers,' seeing that he had come to me, followed him with rapid strides, and stood by his side, and the poor fellow was silent, not daring to speak. Shortly afterwards, the farmer being yet present, another mountaineer said aloud that he did not want to learn; whereupon the farmer remarked, 'They are all very unanimous: none of them want to learn.' I replied, 'Yes, in your presence; but when they are not in fear of you they do want to learn.'

"The hut being finished, they requested that we would go in and sit down. We did so, and two or three of them soon followed, bringing a hollow piece of bambu filled with delicious honey, a few plantains, and some yams and other roots, as a present. We accepted it, and tasted the honey; after which, we in our turn requested them all to assemble outside the hut, because there was not room for so many inside; and when they were all gathered together, we knelt down and prayed for the blessing of God on these poor children of the forest. One of them, seeing us about to kneel,

cried out, 'No, no, we don't understand that;' but immediately ceased to interrupt, and he and all the rest remained quiet for a little while. After a short prayer, we arose and spoke to them about the Christian religion, telling them, in as simple words as possible, what Christ had done for our souls and theirs. But they all said, 'No, no, we don't want to learn; we don't understand; our fathers-in-law did not learn, and our fathers-in-law's fathers-in-law did not learn; and we won't learn.' This peculiar form of expression, 'fathers-in-law,' &c., marks them as connected with Travancore, in which kingdom inheritance passes through the female line. A person connected with the farmers volunteered to act as interpreter, but attempted to make a jest of what was said, which we immediately perceived, and stopped, and dispensed with his services. After striving for about half an hour to give these poor mountaineers some idea of the gospel, we concluded with prayer. We then offered them a return present of a few cloths, a little salt, and a little rice; whereupon, their terror knew no bounds. They trembled, and exclaimed, 'No, no, we don't want it. We won't leave our mountains. We won't learn the Vatham. We won't leave our mountains.' We asked them what they meant by saying that they would not leave the mountains; when they replied, 'You will make us learn the Vatham, and then you will take us away from our mountains, and we don't want to go, we don't want to go, and we don't want the presents.' We now saw what the farmers had been about; and, addressing ourselves to them, we asked how they could have been so wicked as to tell the people that we should remove them from their mountains. They all denied having said any such thing, but the terms used by the mountaineers were such as they could only have gained from the farmers. Turning again to the mountaineers, we said, 'You have given us a present, have you not? and we have taken it. We do not wish you to leave your mountains at all. This is only a story these designing men have told you. We do not want you to leave your mountains.' 'Oh, then,' they all replied at once, 'we want—we want;' and very gladly took what we gave, and asked for more.

"Aug. 6—After we had dismissed the little assembly we lay down to rest, and slept soundly indeed until the morning. We arose at half-past five o'clock, and found the weather much colder than we had expected. The natives pointed out a ruined fort on the summit of a mountain opposite to us. It seems from their account, as well as from its situa-



tion, not commanding any important pass, to have been built rather for pleasure than defence.

"We prepared to pursue our journey, and visit other settlements. We had to retrace our steps for some miles, in order to pass round the base of a high mountain. The settlement which we were now searching for is out of the boundary of those farmers who opposed us yesterday, but nevertheless they had tried every means to dissuade us from going, telling us that it was very difficult of access, and that all the inhabitants had left on account of the ravages of the small-pox. I told them that I would go, though every house should be empty, and they ceased their importunity. On our road we found a woodcutter who was perfectly acquainted with the track, and willingly offered to supply the place of our guide. We engaged him, and travelled round the mountain until we arrived at a sheltered spot near the beautiful waterfall called the Vana Therltham. Here we halted to take some refreshment. Our guide left us for a few minutes, but soon returned, saying that there was a settlement close to the spot, about an hundred yards through the jungle, but that the houses were all empty, and that the people had fled from fear of small-pox. We followed him immediately to the scene of desolation. There were about seven or eight huts, with pots and chatties in them, and deserted cultivation, forming one of the saddest spectacles we had yet seen in our journey. No voice was heard, no trace of a footstep seen, in the place which had so recently been the habitation of men.

"We had left all our heaviest burdens on Tuesday morning at the foot of the mountains, and taken only such as could be easily carried. But now, even the lighter burdens could not be taken up the steep and rugged track which we had to pursue; so, leaving all the burdens except a little salt and rice, and a few cloths, for a present in case we should find the people, we proceeded with volunteers only. These volunteers, however, formed half our party, all hands having begun to feel something of the spirit of enterprise. It was indeed a difficult ascent, and the way was long. We had occasionally to clamber up upon our hands and knees. When we had reached the first summit—first, that is, after our last starting-place—another rose before us; but in order to reach it we had to pass through long grass, reaching above our heads. The mountain which we then ascended was densely covered with forest trees, through which the sun did not penetrate, though it was a cloudless day, and only two hours after noon. There was a manifest difference of climate, though we did not

feel cold, for our toil up such an ascent, several miles in length, had kept us warm enough. We saw nothing alive, except a few black monkeys, which grinned and growled at us, and shook the branches of the trees they sat upon, as if in great anger that we had disturbed their solitude. One of our party wished very much to fire at them, which I would not allow, because it was mere wanton cruelty; but told him that if any thing appeared which was good for food he might do his best to secure it. He told me that monkeys' flesh is good for sick people—a statement which all the party confirmed—and added, that bears' flesh is also eaten by certain invalids, and is esteemed a valuable remedy for some diseases. As we proceeded we saw the footprints of wild elk, and clear traces of bison and wild elephants, but the most numerous were those of bison and wild hog. After a long and difficult climb we reached another summit, and had a most delightful view of the low country, which we had left far behind, but which now appeared in the distance spread out like a map before us, as we looked over the tops of the mountains below. We then passed on through a kind of plain, covered with the long mountain grass. I lost my guide several times, though he was not ten yards before me, and we were obliged to keep together by means of shouting. At the end of this opening we again entered a dense forest, and could discern at a short distance, as it seemed, signs of cultivation, which betokened that we were near our destination. We were destined, however, to have a much more difficult search for it than appearances from this point indicated. After scrambling over unnumbered trunks of fallen trees, we came into a thicker jungle than ever. The voice of dogs barking, however, gave fresh vigour to our somewhat wearied limbs, for we felt sure that the mountaineers had returned to their dwellings. My guide looked confused, and I asked him if he had not come a little out of his way, and lost his track. He admitted that he had; but immediately added, 'Here is the track; I have found it now;' and proceeded for some distance. I followed him, but before he had gone far he stopped, and very coolly said, 'Stop, sir, this is not the way: it is not the track of men at all, it is only an elephant's track.' I answered, 'Very well, if that's all we need not go any further this way.' Curiosity, however, led me a little further to look at the fragments of the cave which some elephants had only recently left.

On emerging from the dark jungle, and proceeding a few steps in the right direction, we rejoiced to see the huts of the mountaineers

before us, and some of the men standing near their humble doors. Here were no 'farmers' to interrupt us, the persons who have the contract for this mountain not having come. The mountaineers welcomed us with all their hearts, and came to see and converse with us without any signs of fear. This settlement was a larger one three months ago, when my readers first came to see it; but the small-pox has since carried off two-thirds of the inhabitants. There are now only six families, and of these several members have died. There was consequently a melancholy cast on every countenance. We asked the men to sit down to hear the word of God; but they said, 'Not yet: we must first build you a hut, for you must not go away to-night; you must sleep here, and stay one day at least with us.' We replied, that we could not remain, because we were not prepared; and, seeing that the day was far advanced, we had better at once explain what we had come to see them for. They sat down on the ground, and we knelt down to pray for God's blessing on our work. Seeing this, the mountaineers knelt too. After a short prayer we resumed our seats, and I commenced telling them about the Saviour. The difficulty of communicating with them, and giving them ideas of Christian truth, was not small. Their language was half-unknown to me, and mine half-unknown to them. They had certainly never heard any words, even in their own language, conveying the Christian ideas of salvation, redemption, sin, and atonement, nor any other theological terms; so that, if the language had been in the main the same, theological terms must have been avoided rather than trusted to; for sin in a heathen sense is very different from sin in a Christian sense, and the same may be said of almost every other theological term. Perhaps, therefore, it may not be uninteresting if I give a few extracts from my first sermon to them. Not knowing any thing with accuracy of their ideas of a future state, nor indeed any of their tenets, I first asked them—'When a man's body dies, where does his life go?' They answered, 'It goes to God.\*'—'True; but will all people, good and bad, go to God, and be for ever happy with Him?' 'We don't know.'—'Then I will tell you. God is a holy God, and He will not receive wicked people to be with Him, nor could they be happy with Him if He did.' 'We don't un-

derstand that: tell us that again.'—'Very well, I will. Some people tell lies, steal, and do other bad things like that, do they not?' 'Yes, yes.'—'Does God do bad things?' 'No, no.'—'Does He like people who will do bad things, and will not do what He tells them to do?' 'No, He cannot like such people.'—'Will He take them to be with Him when they die?' 'No, He will not.'—'Very true. But if not, He cannot take any of us to be with Him, for we have all done bad things. Have you never done a bad thing?' 'Yes, we have done many bad things.'—'God is a just God, and how, then, can He forgive those who have done bad things?' 'He cannot forgive: He must punish.'—'Now, I will tell you how He can forgive, and yet be a just God still. He knows that we all of us have done bad things, and must in justice be punished. Yet in love He desires to save us. So He sent His own Son into the world, who never did any bad thing, and therefore did not Himself deserve to be punished, but yet suffered our punishment instead of us. Therefore, if we trust in Him, He takes away our wickedness, and gives us His own goodness.' 'Oh, that's a good word—that's a good word: tell us more of that: send some one to teach us.'

"Up to this point, though they had been very attentive indeed, they had not discovered any particular emotion; but now their countenances brightened and their eyes glistened, as they looked first at us, and then at one another, and said one to another, 'That is a good word indeed.'

"Though I used my utmost efforts to be simple and clear, I was obliged to make frequent use of an interpreter. The young readers, who first came up by themselves a few months ago, acted as interpreters, and managed exceedingly well; but the mountaineers managed best of all, for they would not be satisfied until they understood every sentence spoken to them. Sometimes, after two or three attempts to make myself understood, they said, 'No, we do not understand yet.' But as soon as they gained the idea, they said, 'Now we understand: you may go on and tell us something more.'

"It began to get late, and we had at least eleven miles to walk through the jungle to our sleeping-place; so, after taking their little presents, and giving ours in return, we conversed but little with them, took leave, and came away. That little conversation was, however, full of melancholy interest. They gave us a shocking account of the ravages of the small-pox amongst them. They also told us that the 'farmers' trouble them very much. They said that Mr. E. B. Thomas, formerly Collector of

\* It is worthy of remark that the word they used for "God" was not an epithet of any false deity, but  $\text{ᱫᱷᱟᱱᱵᱟᱫᱽ}$ , which is, being interpreted, the Perfect One, the Possessor of all divine perfection.

Tinnevely, of whom they spoke in terms of great affection, had, amongst other acts of kindness to them, given them a gun, and that it had been very useful to them as a defence against the wild beasts, but that the farmers had come up and taken it away. Also, that they had taken away every thing out of the houses of their deceased relatives as soon as they were dead. They added, 'If we do not get that gun again, we do not think that we shall be able to live here. While speaking to them of the small-pox, I described vaccination to them, and recommended them to be vaccinated, without, of course, using the word. They said that they had never heard of such a thing; and one of them stepped forward, holding out his arm, and saying, 'I have not had the small-pox: prick me.'

'We returned to our resting-place as quickly as possible, but were several miles distant from it when the sun went down. Our guide, and some other men amongst our party who were well acquainted with the mountains, and who had hitherto been the boldest in the company, now became the most nervous and timid, and continually called upon us to fire blank cartridges, which we frequently did. I had borrowed a gun for the occasion. The night was very dark; and as we were drawing near the temple, in the portico of which we were to sleep, I called to the guide, and asked, 'Are there many wild beasts in this part of the forest?' A strange voice from the jungle answered me, 'Yes, there are. Last night a tiger sprang amongst my bullocks, and killed two of them.' I looked through an opening in the jungle, and saw, by the light of some fires, a cattle-pen, and herdsmen standing by it, one of whom had answered my question. I asked, 'How did that happen?' He replied, 'We went to sleep, and let our fires get low.'

"Aug. 7.—We descended from the mountains before breakfast this morning, breakfasted in a choultry about eight miles from our last halting-place, and in the evening returned to Pavar."

The movement in Travancore is of a very encouraging character. The forest-clad hills and mountains about forty miles to the east of the Pallam and Cottayam Stations are inhabited by the Hill Araans, a race of cultivators, interesting in their appearance and manners, and proverbial throughout the country for their truth and industrious habits. In the year 1848 the headmen of these people from five different hills applied to our Missionary, the Rev. H. Baker, jun., entreating that the advantages of schools and reli-

gious instruction might be extended to them, and some protection afforded them from the oppressions of petty officials. Mr. Baker, apprehending that the latter request was the exclusive cause of their application, put to them some searching questions, and found that, while they wished for aid in that respect, they were not without the consciousness of far deeper need. And when one, with a touching confession of their darkness, exclaimed, "We worship our ancestors, besides other gods: we know nothing right. Will you teach us, or not?" and another appealed to the Christian sympathy of the Missionary in such words as these—"The cholera last year, and the fever this spring, killed all but two of my relatives: they died like beasts, and we buried them like dogs: ought you to neglect us?" he felt he could not refuse to help them. He accordingly set out to visit them, accompanied by his brother, and, after a fatiguing journey, reached their secluded abodes. Their villages are situated on the mountain sides, little terraces being cut out on the steep ascents, to prevent wild elephants getting to them. Around are dense forests of splendid trees, each valley having a little stream falling over the granite rocks. He found them most anxious for instruction, needing no pecuniary help, as their hill sides give them abundance of rice, and only desiring to know how to serve God aright, and to be shielded from the oppression and exactions of unauthorised persons. Already the emblems of superstition had commenced to disappear. The kudumbies, or top-knots of hair, which it is customary for those persons to wear whose office it is to offer to the spirits of their ancestors the cower of all their seed, paddy, &c., had been removed from the heads of many. They flocked around him, adults and children, promising to build a prayer-house in each hamlet, and requesting him to come and reside amongst them, and erect a church in some central place. On that, his first visit to them, they united with him in prayer, all kneeling in the open air, and, as it was night, with large fires burning, the individuals present being the representatives of nine hundred souls.

Schoolmasters were now placed amongst them, Mr. Baker continuing to visit them from time to time. As the work of Christian instruction advanced, other idolatrous symbols, which lay nearer the heart of their superstitions, disappeared. The little huts, in which lamps to the memory of their ancestors had been kept burning, were removed, and the stones which represented the spirits of the dead rolled down the hill side. Instead of

these, the promised prayer-houses were erected, the Sunday kept holy, and united prayer offered up, morning and evening, as well as on the Sabbath. The Missionary was kindly treated, and solicitously cared for, when he came; so much so, that during one fortnight, in which he remained with them, they lodged him in a hut built in a large tree, some twenty-five feet from the ground, out of the reach of the tigers and elephants with which the woods are infested. At this place—Assappian—the jungle had been cleared away; several houses for native families were being erected; and the whole surrounded with a high bank of earth and granite stones, and a ditch, to keep off the elephants. Thus, in a two-fold sense, a spot commenced to be cleared in the wilderness; and the ignorance and superstition to be removed, in which many a destructive vice had sheltered itself. Since the year 1848 the work in this secluded place has been going forward; and a considerable number of these people, whose earnestness of manner, and satisfactory answers, showed that they had profited by the instruction they had received, have been baptized. This progress has not been made without some of that hinderance and opposition which is sure to be attendant on every genuine Missionary work; and the manner in which these local reactions have been endured, and eventually overcome, encourages the hope that it is from no transient impulse that all this flows, but from a deep-seated spirit of inquiry opened within their hearts.

In January 1852, Mr. Baker, accompanied by the Rev. E. Johnson, of Cottayam, visited the circle of Araan villages under instruction. In the following extracts from a letter written by the latter Missionary will be found some interesting notices of these mountain homes and their inhabitants—

“On the 8th I left Cottayam, in company with Mr. George Baker, and reached Mundakyam in the afternoon of Saturday, the 10th. The Rev. H. Baker, jun., had arrived two days before. I was much surprised to see the great change that had taken place since I had been there twelve months ago—so much ground has been cleared, and so many houses built, during that time.

On Sunday morning we had a congregation—not reckoning our servants and kulis—of 26 men, six being Araans from Assappian, 20 women, and 15 children. In the evening 20 men were present. Mr. Baker catechized them on the Lord's Prayer, the Creed, and the Commandments. The answering was very fair. Mr. Baker having remarked, that any one who broke the Sabbath was sure to suffer

for it in some way or other, an old man remarked, ‘Very true: I went to Canyerapalli last Sunday, and the cow eat my plantains.’

“On the following Wednesday we went to Assappian. There the change was even greater than at Mundakyam. When I was there before, a small place in the forest was covered with recently-felled trees, and there was no habitation but a hut in a tree. Now the whole side of the hill is cleared, and four comfortable houses are standing in the midst of a luxuriant crop of grain and dāl. Mr. Baker's little tent was pitched for a church, and the people began to assemble. One house caught my attention especially. It really appeared as if the people would never cease coming out of it. I was puzzled to imagine where they all found room. At last, all were assembled; and 11 men, 9 women, and 10 children, presented themselves for baptism. As some wore kudumbies, the first step was to have them cut off. We had no scissors with us: however, Mr. Baker's penknife answered very well. Two men performed the office, each for the other. There was one man who cheerfully said he could do it himself, and he did it well. The font, like the church, was indeed a primitive one—a chair with a box on its end, and a common saucer for the water. As Mr. Baker read the service he commented on various parts of it, which was necessary, because the Araans' dialect differs somewhat from that of the low country. They were baptized by families. I humbly trust that God was present with us, and that His Spirit was vouchsafed with the outward ordinance. Deeply did I sympathize with Mr. Baker's joy in seeing the first-fruits of his arduous labours for above three years—from grey-headed, though sturdy, old age, to helpless infancy—admitted into Christ's church. May the blessed work go on and prosper in his hand! When the baptisms were over we walked about the place. It was pleasing to find how well the people knew, and how readily they answered to, their Christian names.

“Next day we went to Combakutti. Very few of the people were at home. I reckoned nine houses in it; and if each contained as many as came out of that at Assappian, the population cannot be small.

“Next day we walked to Wellani, an Araan village on the east of the first range of the hills. There are in it four houses, containing about thirteen families. They appeared very poor; yet they maintain a vagabond Nair, who professes to teach their children writing and accounts. He was unable to read the printed Malayalim. The poor people appeared very glad to see us, and Mr. Baker had a long con-

versation with them. It was his first visit to the place.

"Next day we reached the summit of the first range. Glorious indeed was the view—range after range of low wooded hills, dotted with clearings—the valleys filled with cocoa and areka palms—the back-water like a silver line—then the dense forest of cocoa palms, and, beyond, the ocean. We could clearly distinguish with the naked eye the Pallam river, though above forty miles distant. We passed the night in an open space in a small wood near the top of the mountain—thank God, without being disturbed by any thing.

"The next day, Sunday, after prayers, we visited an Araan village lying out of our route. It is called Congada. The men were all absent. The women received us cheerfully, spread a clean mat for us to sit upon, and brought us water to drink. There was an air of comfort about the place, quite striking after Wellani. I reckoned thirty children, all looking well fed and healthy, and none of whom could be more than twelve years old. From their appearance I should say that there were four or five families, yet there was but one house.

"On Monday, the 19th, we went to Kutipalangkad, a prosperous village, with numerous jack-trees and cocoa and areka palms, many of a great age and size. The present headman had told the Combakutti people that they had lost caste because they had received Mr. Baker into their houses, and that he would have no communication with them. However, he received us with all honour. We were much pained, in walking about the village, to see so many little temples. They were dedicated to Bhagivan and Bhagavathi, and the hill gods. There are eight or nine houses in the village. The part we stopped in they called one house, yet there were three, in each of which probably from three to five families lived. One of the Araans had seen Mr. Baker before. He brought us a basket of oranges, which refreshed us greatly. He told us of village after village, about six miles apart, extending far away to the north. In conversation with the headman we learned that he could read, and tried him with a Testament. He could read it, but would not be induced to take it into his hands. In the evening, strolling about, we met him and five others opposite the principal temple. Mr. Baker entered into conversation with him. He told him of the supreme Father, who was to be loved and served, not feared, as they did Bhagavathi, whose temple they had only set up when visited by the small-pox a few years ago. The Araan assenting, Mr. Baker told him how the true God ought to be served,

quoting the Commandments. The Araan said they were very good, but added, that they must serve those inferior deities, in order to be preserved from disease, &c. They then disputed about the origin of evil. This is the great stumbling-block to them all. Mr. Baker urged a state of probation, &c.; and, in showing the necessity for calling upon the true God alone, made use of an excellent parable. 'If your son,' said he, 'were to fall from a tree in the forest, and break his leg, upon whom would he call for help?' 'On me, of course,' said the Araan. —'And the louder he should call the quicker you would come?' 'Yes,' said he. —'But if he were to call upon a slave instead, what would you do?' 'I would give him a good beating,' said the man. This silenced him upon that point. But, turning to another, he spoke of the greatness and majesty of God, and said that we required mediators. 'Yes, we do,' said Mr. Baker, 'and there is one.' —'But being of various nations, and various castes, we require many,' said he. Then Mr. Baker led him on to acknowledge that all men are sprung from one father and one mother, and that therefore only one mediator is required; whereupon he 'preached to them Jesus.' It was then quite dark, so we returned to our tent.

"The next day we returned to Mundakym, rather tired and foot-sore. During the six days we were out we walked, by mountain paths, above ninety miles. We reckoned up that, during the excursion, we had seen the cultivations of fifteen Araan villages, and know of two more, all in a semicircle of about thirty miles, and within a radius of twelve miles from Mundakym."

Recent communications from Mr. Baker, bearing date Dec. 1852, are satisfactory as to the progress of Missionary labours amongst the hill tribes in this quarter, and invest them with a more important character, and as likely to affect a larger amount of population, than we had at first supposed. They are as follows—

"I have written a short account of a visit I lately made to some hills, for the information of the Committee, and I wish to express to you the great trouble I am in from want of efficient help. I do hope, from what you have told me, that the Home Committee may soon send me another Missionary to relieve me of Pallam, but a new man cannot take charge for perhaps two years to come. I have about 1000 Christians below, and schools besides. There are 250 Christians here and at Assappian, a mile and a half along. A friend has engaged to build a church for them, and I have applied to the Circar for permission, the Brahmin landlord, for a consideration of 38 rupees, having consented.

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"There are many hundreds of people, Araans, &c., in these hills, begging and praying me to teach them the way to heaven. O that you could see their looks when told of the love of Christ—hope even in the grave, and how that even the sting of death was the gate of joy! And then we see those kneel in prayer who never thought of a God but as an awful, angry being, ready to torment. I will be travelling Missionary, a circulating one, or any thing you like to style me. If you cannot afford it, lessen my salary, only give me sufficient to live respectably. I want no grand bungalow, only a couple of rooms here, and another one some twenty miles away, wherever there may be a circle of Stations."

The narrative of his visit above referred to is as follows—

"Dec. 9, 1852—I have been living here for the last five weeks, with my wife and children, in order to be nearer my hill people, and get them into regular habits. The Christians here number more than 250, and, according to human sight, none of these would have heard of Christ crucified but for the establishment of this outpost. More than half are Araans, and the rest of almost every caste in Travancore. Last Sunday week I baptized 1 Nair, 1 Vellalah, with his wife and child, and 3 Chogans, with 2 women and 3 children. Next Sunday I propose, by God's grace, to baptize 27 Araans. I have also a delightful school and congregation of from 50 to 60 Palayam slaves, who assemble from different parts of the jungle cultivations on Sundays. Some of them seek baptism: all know the rudiments of Christianity by rote. They are taught by a Syrian lad, with one of themselves as assistant. They seem very hopeful at present.

"Before I left Pallam I had two visits from the head men of some Araan hills north-east of Cottayam, and near Eratapettah, on the Cottayam river. Some of them visited the Christian Araans of Assappian, and, on their return home, sent again last week to me to come and teach them. After such pressing requests, I determined to go, although the room to be occupied by my family was but partly boarded, and the walls but grass screens. I was away six days, and found that several villages existed on a high mountain about eight miles from the river side. In fact, the whole range is full of inhabitants. Eranpara has 47 householders, Mailkao, 63, Walagum, 20, and several others, as Mangumba, Kunapali, &c., south of these, which I did not visit, containing still larger congregations. A Circar officer on the spot told me that there were 500 families in the Travancore rajah's terri-

tories, and more near Poniatu Nedakil, in the little state of Poniatu, close by. This rajah I have met, and he is willing the hill people should be taught, so long as his interests do not suffer.

"During my visit I walked between seventy and eighty miles, and from sunrise to eight or nine at night. Neither I nor those I took with me had much intermission in talking. The Jonambens of eight or ten hills came with their trading men to ask what was 'our message.' Captain Ward was the only European ever before amongst them. The men of four villages wished at once to cut off their top-knots, and asked for baptism forthwith. These were the people who had sent to me. I said that faith and patience were the life of Christ's people, and that a profession of this nature could not be put on and off like clothing: they had better wait; and if they held to their determination, in February, when I hoped to see them again, then, though I could not baptize, yet I would receive them as probationers. But they said, 'You must destroy our devil places, and teach us to pray to our Father, as you call Him, in heaven, or some beginning must be made.' So I gave them two schoolmasters, and went, over rocks and ravines, to some spots where their genii were supposed to reside. At one place there was a fragment of granite, well oiled, and surrounded by a great number of extinguished torches. This easily broke into fragments. Another stone I found difficult to move, but at last sent it down the hill side. The most fearful demon, however, was found in a hollow tree, and was, they told me, worshipped by more than two thousand families of Araans. I could not find it for some time, as they did not know the precise hole in which the visible symbol was to be found. I brought it away with me, and it looked like the hilt of an old sword. On my return to my hut they again said they must soon be baptized, or they should not feel themselves Christians; when one of the Christian Araans who had gone with me said, the water might keep the devils from the body, but still they would have to keep them out of their hearts, where the water was of little use. So we agreed to defer baptism for the present. Some thirty or forty Chogan families are also resident among them, but only request that their children may be taught to read. Some Nairs and Romo-Syrians live not far off—not more than three miles, I hear. The church and bungalow at Cottayam, with the sea beyond, are in view from the school shed. I would judge Earmapara is about three thousand feet high, and Walagum about eight hundred more. There is a complete



string of Araan villages the whole way from this to Mundakyam, averaging not more than three miles' distance from each other. From these and other places to the south I am repeatedly getting messages to come to them, but, under my present engagements, I cannot undertake any thing afresh, but hope in January to make my proposed visit, so as to be able, at least for once, to preach to these poor people of Christ. From what I have seen, I imagine the number of Araans in the three talooks in the neighbourhood to be more than two thousand householders, each one comprising from three to four families in his circle.

"From all I see, I am persuaded they do not profess Hinduism as such, but are simple demon-worshippers. Their names, habits, appearance, manner of burial, &c., all differ. The numerous cairns and druidical-like stones among these hills would seem to point out the same. In the Pallam district each part is, I trust, going on steadily. What we lack is efficient teachers and more energy of character, with one object in view—Christ."

Our readers will rejoice to hear that Mr. Baker's request for help has been taken into consideration, and that it has been resolved, as soon as possible, to strengthen his hands.

## THE EAST-AFRICA MISSION.

WE now proceed to place before our readers Dr. Krapf's journal of his last visit to Usambára, in some degree abbreviated, yet not so as to interfere with the coherence of the narrative. The route pursued was not the same with that of 1848.\* On that occasion he crossed the great Wakuafi wilderness, entering Kmeri's territories a short distance from Nuguiri. On his return he struck coastwise to Pangani, and proceeded to Zanzibar, and thence to Mombas. On the present occasion he coasted in a native boat to Pangani river, and from thence, through the Washinsi province, reached the more mountainous country of Usambára, and Fuga, its capital. As it is in the territory of the Washinsi that Kmeri is willing there should be the commencement of Missionary labour, we are anxious to be informed as to its suitability for such a purpose. In this respect the journal is both interesting and important. Dr. Krapf had considerable opportunity afforded him of observing the nature of the country, and the character and habits of the people. The Mount Tongue, to which reference is made as the site of a Missionary Station, presents several eligible features. It lies at no great distance from the mouth of the Pangani river: it is thus of easy access, and may be reached by water. It appears, also, to be a fertile spot, and requiring only the application of human industry to render it productive. But it is a deserted locality, the Washinsi, by whom it was inhabited, having been driven from it by an invasion of the Wasegua, who live on the south of the Pangani, about ten or twelve years ago. Dr. Krapf thinks that they would now readily return.

The selection of a Mission site, especially the one which is to constitute the basis of further operations in the interior, is of first importance. Concurrently with providential indications, much prayerful consideration is requisite. Missionary, like military, operations need prudential arrangement; and with each step in advance the communication with the central Station ought to be sustained.

At present, however, forward action is impossible. Nothing can be attempted until some are found to offer themselves for the service of the East-Africa Mission. Are there none such? We do not want men of great talents, but of a gracious, loving, devoted, and self-sacrificing spirit—men willing to go forward in humble confidence, believing that the Lord will work by them.

"In conformity with the observation closing my late journal descriptive of my eventful journey to Ukambani, viz. 'that the Ukambani Mission should be postponed until some nearer Station on the coast has been occupied, and until an increase of Missionaries to East Africa has been secured,' I resolved, after a few months' rest at Rabbai Mpia, upon a journey to the kingdom of Usambára, for the purpose of ascertaining fully from king Kmeri whether he still would acquiesce in the proposal made to him, and accepted by him in 1848, relative to the establishing of a Mission within his extended dominions.

"It was indeed not without a considerable amount of uneasy feelings that I undertook this journey, as I was well aware of the possibility of incurring the displeasure of the mightiest monarch of East Africa, in consequence of not having strictly fulfilled the agreement made in 1848 between the king and myself, to the effect that I should return

\* "Church Missionary Intelligencer" for June 1849 to Feb. 1850.



to his country after the lapse of one, or at most two years. However, uneasy as the feelings were with which I started on my journey, I could not permit them for one moment to render my mind wavering in this important undertaking. Already on my first journey to the capital of Usambára, in 1848, I made the happy experience that the Lord of lords saved me from the 'lion's mouth:' why, then, should He, who turns the hearts of the potentates of this world like water-brooks, not be able to rescue me a second time from the Simba wa Muene, *i.e.* the lion is he himself, in contradistinction from the little lions, or petty governors scattered over the mountainous country of Usambára?

"Besides, I was in my mind fully conscious of the deferring of the Usambára Mission not having been caused by myself, but by circumstances over which I had no control. My journey to Ukambani in 1849—a voyage to Cape Delgado, and subsequent journey to Europe—and a second journey to Ukambani in 1851—allowed me no time for thinking effectually of the Usambára Mission at an earlier period; though I never lost sight of the subject, as I was aware of the important geographical position of that country with regard to the ultimate design of the Committee in behalf of this unhappy continent. We are invited onward by the leadings of Providence, ruling in our time over these countries in a manner which cannot be mistaken by any acute observer and true friend of Africa. But an indelible stain is attached to the Christian church at home, that she cannot raise a sufficient band of men, properly qualified, and willing, to open a spiritual warfare against the ruler of darkness, who carries captive this benighted continent. Will the Lord not censure this church, as Joshua did—Josh. xviii. 3—when He said unto the children of Israel, 'How long are ye slack to go to possess the land, which the Lord God of your fathers hath given you?'

"East Africa is given to the Missionary church as surely as Canaan was allotted to the tribes of Israel; but fight they must for their inheritance, though it had been promised to them. There was no city that made peace with them. They had to take them all in battle. And the children of Joseph are told by Joshua, xvii. 15, 'If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee.' Let us, therefore, 'be strong, and of good courage' in the Lord; for every place that the sole of our feet shall tread upon, that has the Lord given

to His faithful church. Let those who have faith, and love, and self-denial to enrol themselves soldiers of Christ, and instruments towards the extension of the Redeemer's kingdom throughout all Africa—let them not be afraid, neither be dismayed, for the Lord their God will be with them whithersoever they go. Only 'let the book of the law not depart out of their mouth; but they shall meditate therein day and night, that they may observe to do according to all that is written therein: for then they shall make their way prosperous, and then they shall have good success.' Josh. i. 8, 9.

"It was towards the close of January 1852 that I made preparations for my ensuing journey to Usambára. Every matter being satisfactorily, as I conceived, settled, and having recommended myself and object to the care and mercy of Almighty God, I started in a native boat from Mombas on the 10th of February. Being favoured by a strong northerly wind, I reached the islet of Tanga in the evening of the same day. From Tanga I intended to despatch two Wanika, whom I had hired at Rabbai, direct to Fuga, the capital of Usambára, in order to apprise king Kmeri of my coming, and to obtain permission to enter his dominions without delay. One of these messengers was our friend Abbe-gonja, whose acquaintance I had made just a few days previous to my departure to Europe in 1850, when he expressed a desire for instruction, which accordingly was imparted to him by Mr. Rebmann. I shall hereafter have an opportunity of speaking about Abbe-gonja's Christian character, and his usefulness during my journey, as well as on his defects; for it is on such occasions that the Missionary may become intimately acquainted with the real worth of his converts, and, *vice versa*, that these have an opportunity of observing the conduct of their spiritual guide.

"After sunrise on the 11th, I went to see the governor, Jemindar Deluash, a native of Beluchistan, who has lately been appointed by the Imam of Muscat as his agent at Tanga, in lieu of Stamboli, whom I have known since 1844, and who has been transferred to the government of Barawa. Jemindar Deluash received me very politely. When I mentioned my intention of sending two messengers to king Kmeri, and requested him to forward the men through the territory of the Wase-géju, he said that he had no objection to my proceeding personally, or sending messengers to Kmeri; but that I must show him a written document from the Imam, authorising him to forward myself or my messengers to the interior, before he could do so. If I was not

in the possession of any document of this kind, the duty he owed to the Imam would prevent him from permitting myself or messengers to start to the interior. Besides, he pleaded great difficulties of the road, arising from the war which, for several years past, has distracted the Wasegeju and Wadigo in the vicinity of Tanga and Wassin. Knowing that remonstrance and further application to the Beluchí—who undoubtedly, on the receipt of a handsome bribe, would not have demanded a written document, nor pleaded the least obstacle—was unavailing, I bade him farewell, and returned to my boat, ordering my captain to steer direct for the estuary of the Pangani river, where we arrived about four o'clock in the afternoon. The boat having been moored, I immediately went ashore to the Pangani village, to seek out the dwelling-house of my old friend, Minjie Minjie, whom the king of Usambára, in 1848, had ordered to convey me to the interior on my return to Usambára. Happily I met him in the street after a short search. The Yambo sana tediousness, or complimentary prolixity, being overcome, I advanced my business, requesting Minjie Minjie to set out without delay, and take my messengers, who carried an Arabic letter, to the king of Usambára, without whose special orders, I well knew, no stranger can proceed to the interior. In the mean time, I proposed to go to Zanzibar, and stay there for a fortnight, after which the messengers would have returned to the Pangani village with an answer from his sable majesty.

“Minjie Minjie expressed his great pleasure at my arrival, which, he said, took place in the very nick of time, himself having been called by the king through a sharp messenger a few days ago, with whom he would leave the coast on the day following. This juncture of circumstances pleased and encouraged me greatly. Accordingly, on the morning of the 12th of February, Minjie Minjie, conjointly with my messengers, started to do his errand to the king, whilst my captain stood out to sea for the island of Zanzibar, where we arrived on the 13th.

“Having stayed a few days at Zanzibar, I proposed to employ my time in going over to the main land, to a village called Kipumbui, in the vicinity of which a creek runs into the country of the Wasegúa, at a considerable distance from the coast. Not far from the termination of the creek is a mountain, which some natives called Gendagenda, but which, it appears, goes also by other names, as is usually the case in the mixture of languages of this quarter. The mount is said to be in-

habited by Wasegúa, and might, at a distant period, become important for a Mission Station in behalf of the Wasegúa, and other heathen tribes residing between the coast and Uniamesi. When we had passed the entrance of the extensive creek, and endeavoured to steer along its channel, we were advised, by the people of a village situated close to the channel, not to go any further, as our boat was too large, and would run aground at some distance from the coast. Perceiving their dislike to our further movement, and having no permissive-paper from Said Khaled, the Imam's son, and vicegerent of Zanzibar during the absence of his illustrious father, besides seeing the day almost spent, I desisted from entering further up the river. We cast anchor near the village; and on the following morning sailed back to Zanzibar, the impression having revived in my mind of the trickishness of the Suáheli, who endeavour everywhere to perpetuate their exclusive intercourse with the interior, and most stoutly at places where European commerce and consular authority are established.

“I departed from Zanzibar on the 19th of February, anchoring in the evening in the shallow water of the island Tumbátu, which lies at the north-western head of the island of Zanzibar.

“Feb. 20—We arrived in the Pangani harbour after five o'clock P.M. When steering toward the anchoring-place, we descried my two Wanika walking along the sea-beach, and making a sign expressive of their desire for coming on board. I instantly despatched the canoe of our vessel, which brought them on board, where they began to tell their tale. They reported that, after having left the Pangani village on the 12th, they arrived on the 13th at Jumbi, a village distant from the sea-coast about thirty miles. At Jumbi, Minjie Minjie, as well as the messengers, were prohibited by the governor from prosecuting their journey. There they met also with the mdóe, or vizier, of Kmeri. Both officers, the mdóe and Migni Hattibu, the governor of Jumbi, were about to proceed to the Pangani village, for the purpose of collecting the boko, or tribute, from the chiefs of the Pangani district. The mdóe declared that he himself would convey the Msungu—European—to his master at Fuga, the capital of Usambára, and that, on this account, he had ordered the governor of Jumbi to countermand Minjie Minjie and his attendants. Having received this intelligence from my messengers and Minjie Minjie, who himself came on board, I kept silence, and remained in my boat, as it was too late for going ashore. I sent my respects

to the officers, and promised to call upon them early the next morning.

"Feb. 21—Having gone ashore, I was immediately led by Minjie Minjie to the room where the officers of Kmeri were waiting for me. These were, the mdôe, or wessiri (vizier) of the king; Muigni Hattibu, the governor of Jumbi; and Abdalla, governor of a district called Dafa. The latter two gentlemen are sons of Kmeri, who embraced the Mahommedan religion without having been prevented by their pagan father and sovereign. They were all very civil; and the mdôe, having hearkened to my statement, immediately declared himself ready and responsible for my safe conveyance to his bana (master) at Fuga. In about five minutes my whole affair was settled—a circumstance I had never witnessed during a fifteen years' stay in Africa.

"The aforementioned officers, at this first interview, did not allude to any present on my part; but being able to read their hearts' desire on their friendly foreheads, I offered a present of my own accord, being pleased at their unprecedented readiness to promote my journey to their bana at Fuga.

"Feb. 22—The wessiri being about to complete his official business in the Pangani village, fixed to-morrow for departing, stating, that his soldiers would be ordered to carry my baggage. Thus I was at once relieved from the great trouble of engaging luggage-bearers. I confess I have never witnessed any thing of this kind in Africa, except in the kingdom of Shoa, which bears considerable resemblance to Usambára in both a physical and political point of view. In both countries the king is sovereign lord of his subjects, whom he rules with unlimited power. A stranger enjoying his good will is never at a loss for means of conveyance.

"In Shoa, as well as in Usambára, the stranger receives his daily allowance from the royal kitchen, and in both countries the petty governors must imitate the king in treating the stranger. In both countries the king is surrounded by state-officers, and a body-guard ever ready to enforce his commands. In both countries no foreigner can enter or leave the country without the royal consent. In short, in both countries the king is the life-soul of the whole machinery of the country. Nobody has any property without his consent. Neither beast nor man, especially no woman, can be safe, except by the will of the bana in Usambára, or the gieta in Shoa: for why is he king, if he be not absolute, or a kind of mulungu (god), as it were, of his subjects? Thus speaks the jurisprudence of the African despots. Of course the sovereign

does not always carry his power to the extreme, just as the lion does not always roar, but lies quiet in his den when he has appeased his appetite; and on that account the despotism is borne by the subjects with submission.

"But I have not yet closed my comparison of Shoa and Usambára. Both countries have high mountains, which, however, differ in point of shape and fertility. The Shoan mountains are generally much higher, and have plateaux on their tops, which are very fertile, and productive of wheat and barley, and other articles of food, which is not the case with the Usambára mountains, which are by far more difficult of ascent, and have no level plains on their tops, which generally contain nothing but wood, and forests of the banana-tree. As to the relative advantages which the Missionary may meet with in Usambára, the case, compared with Shoa, stands thus—in Usambára the Missionary shall not have to struggle with a fanatic Christian priesthood, as is the case in Shoa; but in lieu of the clergy he may have to contend with the many sorcerers who are about the king in his capital. The people of Usambára know more of the power and wealth of the white men, in consequence of their connexion with Zanzibar; whilst the Shoans are entirely shut out from the coast, and know but little of the superiority of Europeans. The king of Usambára, notwithstanding all the absolute power he has over his own subjects, always takes great care not to offend strangers; and by no means does he manifest hostile feelings against the Imam of Muscat, as he knows his power, and is perfectly aware of Zanzibar being the only place where he can purchase his muskets and ammunition, and other necessary articles. True, there is more civilization in Shoa than in Usambára, owing to the influence of Christianity, and the connexion which has from time immemorial subsisted between Abyssinia, Egypt, and Arabia; but this civilization is kept down by the influence of a jealous priesthood, which immediately checks every amendment, whether from within or without. Perhaps we shall find it different in Usambára. However, we must not speak too confidently on this point, since experience has shown hitherto that the 'ada'—custom—is the mighty barrier which obstructs the progress of civilization in these countries. Whether the king of Usambára will consider himself justified to protect and defend the ancient ada, or custom, of his people, and to put down by force every contrary movement, is a question which can only be decided in the progress of time. No doubt the Usambára Christians will have to enter the kingdom of

God in no other way than by that of much *affliction*, which all real believers have trodden from the commencement, the great Captain of salvation having preceded them.

"Feb. 23—A great deal of rain fell this morning, though the rainy season is not expected before the end of March. The *mdôe* put off our departure to the day following. Since I have arrived at the Pangani village, the natives, especially Mahomedans, have come from all quarters to ask me the object of my journey to the interior. I have told them, without the least reserve, that I wished to plant the Christian religion in this, as in the Wanika country; and that I was going to Kmeri to ask him for permission to select a place where I might begin with preaching the Ngili of Jesus Christ, or Isa-el-Messih, as the Korân calls Him. The inhabitants of the coast and its vicinity are all Mahomedans by profession. They dare not show that bigotry, and contempt of the *makáfiri*, which is so conspicuous in the Mahomedans of Arabia and other countries. Their political rulers themselves are *makáfiri* (infidels), for Kmeri is the lord of the Pangani villages, and of all the coast as far as to the islet of Tanga. Besides, most of those Mahomedans who read the Korân do not understand its true meaning, as they are unacquainted with the Arabic. I have frequently put them to the test when I have seen them reading the Korân. If asked by me whether they did understand, and could tell me in Kisuaheli what they were reading in Arabic, they replied, 'We know nothing of the meaning, nor can we render it in Kisuaheli: still, we read the Korân, as we are ordered to do so.' A principal reason of the ignorance of the Pangani Mahomedans lies in the insignificance of the place, which did not attract the Mahomedan teachers who came from Arabia. They preferred residing at Zanzibar, and the larger commercial places of the coast. Lastly, I would mention the abundance of slaves collected from different quarters of the interior. This concentration of slaves constantly pours a heathen element into the Mahomedan population, and thus keeps up a motley mixture of pagan and Mahomedan tenets and customs. I feel persuaded that a Missionary could labour among the Pangani Mahomedans with as much liberty as among the heathen, and I have no doubt he would labour with success.

"The natives of the Pangani places are exceedingly corrupted by their habits of idleness, voluptuousness, and slavery. Almost every one is in deep debt, in consequence of the great expenditure in vicious indulgences. Their slaves are obtained from Usambára,

Uniamesi, Ngú, from the Wasegúa, and other countries situated south of the Pangani river, which empties itself into the Indian Ocean at this point. At its estuary it is about two hundred yards in breadth. It is navigable with small craft to the distance of thirty or forty miles. Its main source rises from the snow-water of Kilimanjaro, in Jagga. Several tributary streams and brooks, coming from Pare, Usambára, and the great Wasegúa wilderness, join the Pangani in its course. It is called Luffu by the Wasambára and Wasegúa. The Suáheli only call it Pangani. At its estuary there are situated four villages, viz. two on the northern, and two on its southern bank. The northern villages belong to king Kmeri; whereas the southern are claimed by the Wasegúa chiefs, and by the Imam of Muscat, who has a governor at Buyéni. The river forms the boundary between Kmeri's dominions and the country of the Wasegúa. I suppose the four villages situated on the river's banks do not contain more than 3000 or 4000 souls.

"The Pangani district belonged formerly to that dynasty of Washinsi which ruled the whole province of Bondei, and which had its governmental seat at Handei, a village situated on one of the highest mountains of Bondei. The Handei dynasty, in the course of time, was overthrown by the rulers of Usambára, who conquered Bondei and its dependencies on the sea-coast. In this manner the whole coast, from the Pangani to Tanga, became subject to the crown of Usambára; and on this account the king of Usambára raises a *boko*, or tribute, from the Panganians, from the people of Tanga, and formerly also from Tanga. The Pangani men have founded small villages along the banks of the river, and the celebrated fertility of the Pangani region favoured their colonization scheme. By this means the Mahomedans of the coast obtained a considerable influence among the pagans, who, besides, are dependent on the Suáheli in regard to foreign articles, such as cloth, brass wire, beads, muskets, &c. The Mahomedans have always exerted themselves strenuously to prevent the *makáfiri* inland from proceeding to Zanzibar, and selling their goods direct. They wish that the *makáfiri* first sell their goods to themselves. Hence the Mahomedans buy them, either on the coast, where the inlanders carry their saleable articles; or they themselves stroll over the country, buying rice, Indian corn, bullocks, sheep, goats, ivory, slaves, &c."

We regret that we can give no more of the journal in our present Number.

## JUBILEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

THE following Resolution was adopted by the Committee of the Church Missionary Society of the 14th of March—

“Resolved, That this Committee, at its first Meeting during the Jubilee Year of the British and Foreign Bible Society, desires to record its deep interest in the season, and to recognise the free and copious distribution of the Holy Scriptures, not only as a part of the original design of the Church Missionary Society, but as the indispensable accompaniment of all Protestant Missions, and the foundation of all their success. The Committee desires also to thank God for the intimate union and co-operation which has existed uninterruptedly

between the two Societies; to record the readiness and liberality with which the British and Foreign Bible Society has ever supplied the wants of our Missionaries and native churches; and to express a fervent and devout hope that the Jubilee Year, already auspiciously begun, may be accompanied throughout with an abundant blessing from the Lord; and that as Missions are extended, and Missionary efforts are multiplied in the church of Christ, the influence and means of the British and Foreign Bible Society may be proportionably enlarged, to distribute through these multiplied channels the pure waters of everlasting life.”

## SUMMARY OF INTELLIGENCE

RECEIVED BETWEEN THE 22D OF FEBRUARY AND THE 21ST OF MARCH.

**NEW-ZEALAND MISSION**—The accompanying extract is illustrative of the extent to which Christianity has penetrated the more secluded districts. The Taupo country, nearly in the centre of the Northern Island, has long needed a resident Missionary; and on Archd. W. Williams's return to the East Cape, the Rev. T. S. Grace is to remove from that Station, of which he now has the charge, to a suitable position in the interior. Mr. Telford accompanied the Rev. R. Taylor thither, in order to report upon the most eligible locality. The Wanganui had been so much swollen by constant rains that they were forced to quit it, and, after proceeding some distance up one of the tributaries, to travel across the country by an old native path. They put up at night at a small native village, named Hamaria (Samaria); and these Samaritans at the Antipodes welcomed Christ's messengers, during the time that they abode with them, as those of an elder age did the Saviour Himself. (John iv. 40.)

Mr. Telford shall narrate the particulars in his own words—

“Here we received a most hearty welcome, which the Christian Missionary never lacks in New Zealand, and two of the best huts that the place afforded for our accommodation.

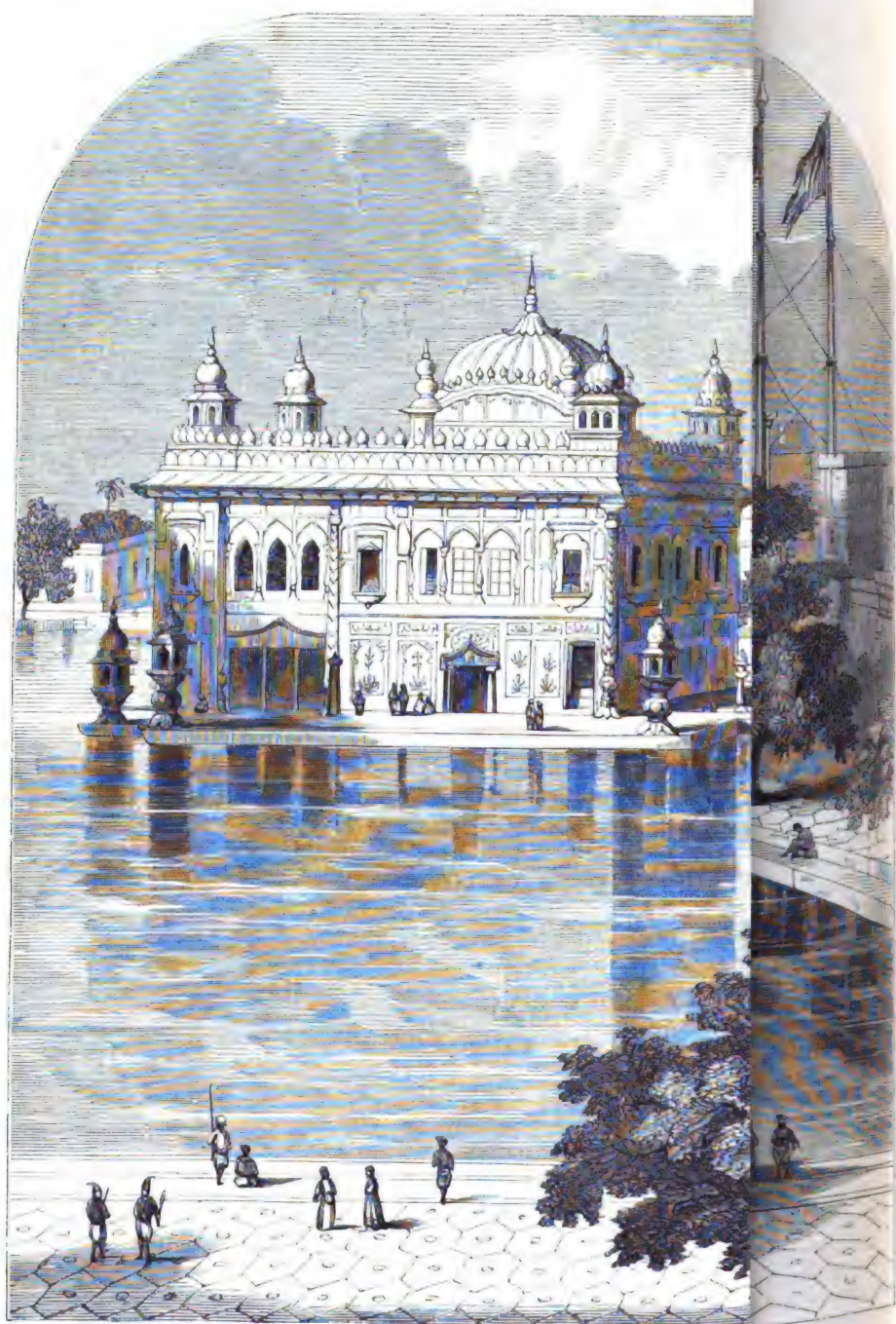
“The rain continued to pour during the whole night, and in the morning showed no signs of clearing off. We therefore resolved to remain in Hamaria for the day, and occupied the time to advantage by religious exercises with the villagers. In passing from house to house we found one or two sick people, to whom we administered some medicine, and a few also anxious for baptism. One old

man in particular, whom I found seated by himself under his little verandah, expressed great anxiety on this head. He was evidently the patriarch of the place, not less than eighty years of age, and formerly a man of note in his tribe. I sat down beside him, and did my best to make myself like another New Zealander. Nothing charms either the old or young so much as this, when their teachers become, as it were, a part of themselves—to listen with patience and concern to all they have to tell, and to enter into their feelings and desires as a native would. He told me the dark history of his early life—of his wars, of his murders, and of his many acts of cannibalism. ‘But now,’ he remarked, in an exulting tone, as I rose to depart—for the bell had begun to ring for evening prayers—‘I am a disciple of Christ; and all the old things of my evil heart, and of my dark time, have passed away for ever.’ Happy old man! I spoke of him in the evening to Mr. Taylor, as we sat together in his tent; and next day, which still continued rainy, he was baptized along with other two, very old men like himself.

“On the following day the weather cleared up a little; but the swollen state of the many rivers, which the natives assured us we had to cross, detained us yet another day in Hamaria. This delay disquieted us a little; but if we had gone up the Wanganui, we should have passed by this mountain village and all its interesting people; and that aged disciple, now, I believe, with the Lord, would not have been baptized before he died. It was therefore the Lord Himself who turned our steps into this bye-path, and we went on our way rejoicing.”









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## THE PUNJAB MISSION.

THE first report of the Punjab Mission, by our Missionaries the Rev. Messrs. Fitzpatrick and Clark, as well as some extracts from private letters which have been placed in our hands, afford to us the opportunity of adding to the information already placed before our readers\* respecting this new and important sphere of Missionary labour. We embody in this paper, in the form of quotations, such points of interest and information as are found interspersed throughout these documents.

The selection of Amritsar as the first Station of our Society, from whence, as agents are given to us, and the divine blessing is bestowed, our operations may branch forth over the land, appears to have been in every respect judicious, and graciously directed. It is equal, if not superior, in population to Lahore, the latter being estimated to contain 90,000 inhabitants, while Amritsar rises to 95,000, or 100,000; with a tendency in the latter to increase, and in the former to diminish. Lahore is exclusively political in character; while Amritsar is invested with a religious and mercantile aspect, and, from the superior influence it exercises over the native community, presents a more commanding centre for the prosecution of Missionary labour. Here are to be found the sacred tank and shrine of the Sikhs, and the residences of their gurus.

Ram Das, the fourth guru of the Sikhs, who succeeded to that office in 1574, occupied himself much in the improvement of an ancient city called Chak, and which, for some time, bore after him the name of Rampur, or Ramdaspur. By him was built the holy tank, which he termed Amrita Saras, signifying the fount of immortality. In the centre of this stands the temple of Hari Mander,† surmounted by its golden roof, and surrounded by little vestibules, the roofs of which are supported on richly-ornamented pillars. It is approached by a bridge, before the entrance of which are two large banners of red, on one of which are inscribed in white letters the words, "Wah! Guruji ki Fateh," the national watchword of the Sikhs, meaning, "Victory attend the

guru!" and on the other the name of Ram Das. To visit the holy shrine, and bathe in the reservoir, are meritorious acts of the Sikh religion. The holy place of bathing is on the east side, opposite to which stand some small buildings, and the bathers descend by stone steps into the waters, which are clear as a mirror.

Here the akalīs, or military devotees, were accustomed to convene the guru-mata, or great council of Sikh chiefs and leaders, when all private animosities were supposed to cease, and the assembled members, in the presence of the holy books, on which were placed cakes of wheat, butter, and sugar, were expected to surrender all private interests to the good of the khalsa, or commonwealth, the eating together of the sacred cakes being the pledge of their union, confirmed by oaths taken on the grant'h, or sacred book of the Sikhs.

In the days of Sikh depression, when their fanaticism, having assumed a military character, brought down upon them the avenging sword of their Mahomedan rulers, stolen visits to the shrine at Amritsar testified to the strength of their religious prejudices. Often were they slain on these occasions, yet never was a Sikh known, on his way to Amritsar, to abjure his faith. They sought, rather than avoided, the crown of martyrdom. After the defeat of the Sikhs at Kos Ruhira by Ahmed Shah, in 1762—a disaster characterized in Sikh tradition as the ghulu-ghara, or bloody carnage—the conqueror, irritated by their restlessness, on his march through Amritsar blew up the shrine with gunpowder, and defaced and partially filled up the reservoir, polluting it with the blood and entrails of cows and bullocks.

Our frontispiece is from a drawing by a native artist, and presents a truthful picture of this Mecca of the Sikhs. The bungalows, or temples, surrounding the tank, are fine buildings; each missul, or military confederacy, of the Sikhs, of which there were originally twelve, having had a separate bunga.

Even now that the dream of universal conquest, which bound the Sikhs together, is for ever dissipated, and the prestige of their fanaticism gone, a larger number of Sikhs are resident within the limits of the holy city

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\* "Church Missionary Intelligencer" for July 1851, pp. 147—162, and Nov. 1852, pp. 243—248.

† Vishnu.

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than are to be found elsewhere. It may be stated, without the fear of incorrectness, that between 10,000 and 20,000 of these people reside there permanently, while great numbers visit it. It is also a favourite resort of the Hindus, as might be expected from the close affinity of the two systems; so much so, indeed, that their number preponderates largely over other religionists, the Mussulmans being next in number, and the Sikhs the third.

"In its commercial character, Amritsar is of as high repute as any town north of Calcutta. Its merchants are esteemed as very wealthy and respectable. They carry on an extensive trade with Calcutta, Bombay, and other parts of India, and a few of them have agents in London. We know one, and believe there are others, who has, at this time, a Mahomedan agent for the sale of shawls in the great metropolis of the world.

"There are also resident here about 25,000 natives of Kashmir; and there is a constant influx of merchants from Afghanistan and Persia, and other parts; so that, as a centre of influence, it can scarcely be surpassed; whilst, as compared with any other place in the country itself, it vastly preponderates.

"In respect of natural intelligence, we think very highly of the people. We do not suppose they are surpassed by any of the inhabitants of India: but they are of course very ignorant. We believe a large proportion can read: the Mussulmans generally do so, and the Sikhs almost invariably. Morally, they do not stand lower than others. As compared with the people of Lahore, we believe they are much less addicted to the grosser crimes. The use of intoxicating drugs is, we fear, very general amongst the Sikhs."

In the important element of salubrity, Amritsar is confessedly superior to Lahore, "the unhealthiness of which, for the last few seasons, has had its precedent in former years. The Maharaja Ranjit Singh was accustomed to reside at Amritsar for a short season every year, for this and other reasons. The soil is light and dry, and we have observed, since we came, how healthy the Station has been. We thank God that we have not had a single day's sickness, and have been enabled to pursue our several duties day after day without the slightest interruption."

"Externally, the city is the best we have seen north of Calcutta, but we believe not so fine as Delhi or Lucknow: it is far superior to Agra and Benares. Its open streets offer great advantages for the erection of all Missionary buildings, the residences of Missionaries excepted."

The new Missionary house—"built of pukka bricks throughout, in the most substantial manner, without any expensive ornament," and, still better, through the active kindness of the residents, without the expenditure of Missionary time and energy, "stands alone, and at almost equal distances from the city, the fort of Ghovind Ghur, the cantonments, and the civil station; and to any of them we have access in about ten or twelve minutes. We can walk to our present school in the city in twenty minutes; and of the healthiness of the site there can be no doubt, as the ground is high and dry, and freed from all the noxious influences of stagnant water and decayed vegetation."

Beyond the limits of the city itself the field of usefulness indefinitely enlarges. Within a few hours of Amritsar are several towns crowded with Sikhs; namely, Tarantara, Pattala, Dera-nanuk, and Dinanuggur, with populations varying from 5000 to 40,000.

Such, then, through the good providence of God, is the opportune position of our Missionaries, in a central and commanding spot, from which there is easy communication to all parts of a country, from whence, a few years back, European Missionaries were rigidly excluded, but which, at the present moment, lies remarkably open for immediate, extensive, and unfettered operations.

"Looking at the state of the country politically, we think there is a remarkable opening for the ministers of the gospel. As perfect peace and good order reign in the whole extent of the Punjab, as in any part of England. We see nothing to deter any prudent, faithful man from travelling about in all parts, or settling in any one place, and preaching the gospel of salvation fully; and, in doing so, holding up to just condemnation all the false systems by which the people are held bound of Satan. Much more, we think there is not only a wholesome fear, but a just respect for the Englishman. The government of the country have done much to establish this state of things. The governing board are well known for their high principles; and their spirit and example pervade all the officers of government, who seem to have been selected for energy, talent, habits of business, and upright character. The rapidity of the improvements in the country is really wonderful. A few years have done the work of an age in the Punjab; and the people, feeling perfect security for life and property, and a strong reliance upon the administration of justice, are freed from all petty oppression, and, in the full exercise of industrious pursuits, are not only contented, but happy. And,

moreover, the general state of European society is good: churches are in course of erection at six Stations, and religious Societies have been formed, branches of some of the large Societies of our church at home; so that a remarkable opening is thus evidently presented for Missionary enterprise, and a strong claim forced upon the church at home to view this opening, and the state of things connected with it, as urgent. You instructed us to consider it our duty to make as wide an extension of Missionary effort as we could, that these exertions might be cotemporaneous with those of the Christian government of this land. It is an obvious duty; but we are, as the Committee may well know, wholly inadequate to the work. Instead of two Missionaries, let us ask you deliberately, Can you not send twenty, for our five millions of people? Such a state of things as the present may not last long. The time is urgent.

"But, again. Mark this in the present religious state of the Sikhs. Broken up nationally, it is the general opinion that they are also broken up religiously. Already many have become Mussulmans, and very many more Hindus. The sect of akalīs, of whom there used to be four thousand in Amritsar, scarcely exists here: it is rare to meet with one. There is, indeed, no provision for a long perpetuation of the system. The only book they have in the Punjabi, or Gurmucki, is the *granth*. The present gurus are aged men: their death will, it is likely, hasten the dissolution of the system. Bereft of all national and military spirit, it has no sufficient distinctiveness to remain long independent: it will naturally be absorbed in Hinduism or Mahomedanism, if not enlightened and converted to Christianity. The people are frank, open, and independent, such as one feels naturally inclined to minister to. If converted to the faith of Christ, they will, from those natural qualities, sanctified by the Spirit of God, be eminent for zeal and devotedness. The few specimens we have bear out this, as you will see in the characters of the two we have with us; and would be equally evident from a third we know of, who was baptized at Lodiana, and is now in his regiment at Ambala. Where, then, are the Missionaries?

"Again, the climate favours active exertion. The hot and rainy seasons do not continue more than four months and a-half. For at least five in the cold we can travel about in tents: many stay out eight. And that cold season is far superior to any period of the year in England.

"We cannot think that one in a hundred of our brethren at home has a sphere of labour

so great, so inviting, so glorious, as that given to us. We believe, if they could but see things as they are, many of them would resign their livings and curacies to others, and come forth with joy. They ought to be men of some experience, for, placed in so new a situation, and called to the decision of the most important questions, as well as opposed by the subtleties of the Brahminical and Mahomedan systems, the highest talent, and the most cultivated minds, will find as severe an exercise of their powers as they can desire.

"Yet, notwithstanding all this, there are only two Missionaries in the whole country beside ourselves—the Rev. C. W. Forman at Lahore, and the Rev. Gholok Nath at Jullunder.

"To the Church Missionary Society the most important Station in the country has been assigned, and large funds have been placed at its disposal. It has friends at Lahore, Peshawur, Sealkote, Rawul Pindi, Jhelum, Multan, Jullunder, and elsewhere, ready to assist in every way. We long and pray that that Society may be enabled to occupy the whole land, centralizing its exertions in the plains, where are the populous towns; and posting its Missionaries also at Sealkote and Peshawur, that they may seek, not only to evangelize the people of those towns, but, watching the further openings of God's providence into Kashmir, Afghanistan, and Persia, may prepare the way for the efforts that would follow—just as the Americans occupied Lodiana twelve or fifteen years before the Punjab became a British possession, and during that time acquired that knowledge of Punjabi, and made those translations, the benefits of which we and they are now reaping, and the fruits of which have been already great, but will be largely multiplied."

These are large and comprehensive views, the expression of which, by Missionaries living in the midst of heathenism, with opportunities of usefulness of which they might at once avail themselves, if their numerical strength permitted it, we recognise as suitable. We think a Missionary is then labouring in a proper spirit, when, applying himself to the diligent improvement of every minute opportunity, he, at the same time, does not suffer his views and expectations to contract with the present limited measure of what he is enabled to effect, but looks forward to the large results beyond. We wish him to take extensive views of his field of labour, to survey it in its length and breadth—like Moses, when, from the top of Pisgah, he viewed that promised land concerning which the Lord said to him, "I have caused thee to see it with

thine eyes, but thou shalt not go over this;” thus, with the eye of faith, to realize future results, and a glorious progress to be made when his own personal efforts shall have ceased, and then return to his work in the full persuasion and encouragement, that, minute as that work may seem to be, and short-lived as it may prove to be, it is, nevertheless, the seed of all that he has been enabled to anticipate. For ourselves at home, we feel how much we need the promptings and pleadings of earnest and hopeful men, that, while thankful for our measure of attainment, we may feel it is but the infancy of labour, and pray and long for the time when we shall be enabled to go forward, with efforts less disproportionate to the magnitude of the work, “to the help of the Lord, to the help of the Lord against the mighty.”

We cannot be surprised that our Punjab Missionaries feel anxious that the endeavours put forth for the evangelization of its inhabitants should be characterized by the same energy that prevails in the operations going forward for their temporal improvement. Around them they see indefatigable earnestness and activity, and the energetic application of all the powers of the European mind to the assigned duty, whatever it may be.

“It does one good”—we refer to a private letter—“to see so many men of talent and rank, all intent on their work, and all alive, and progressing onward, and sparing no labour, of either body or mind, to perform their end. Every thing here is on the alert. Men are on their Arab horses, and off, at a moment’s notice, anywhere, and at a rate that would terrify some in England. Others go out, and spend six months at a time in tents, and think nothing of either the hot sun by day, or the cold frosts by night, as they travel along, administering justice from town to town. They have sometimes to leave a Station at a week’s notice, and, selling off all, go to a distant part of the country. And if men gladly do all these things as soldiers or rulers, surely we ought not to be behind in a better cause. They seem here to have their eyes open to every thing that is going on in the whole country—making roads and canals, erecting bridges, settling the revenue, building cantonments, planting trees, and looking into the minutæ of every thing. But we want more men, for the members of the government are doing all they possibly can to encourage us, and probably there are few countries where such an opening presents itself.”

But let us consider what are the incipient agencies and efforts which the Missionaries

are bringing into operation: let us look down into the foundation work in which they are engaged, in considering which we may say, “Who hath despised the day of small things? for they shall rejoice.”

The introduction of the native element into the working of a Mission is most important. The instruction given is thus rendered more intelligible to the native mind, and more capable of minute and close application to the consciences of the hearers. We have, in a previous Number,\* compared it to the naturalization of the seed; and simply because, previously to the employment of the native instrumentality, much of the seed is lost amidst the difficulties connected with an imperfectly-acquired language; whereas, when communicated to the natives by one of themselves, under the direction and superintendence of the European Missionary, the message of the gospel is more generally intelligible, and, by the blessing of God, more generally effective. In the commencement of a Mission, however, this valuable auxiliary is rarely attainable. There is no converted native. The gospel must, first of all, lay hold on some, and this is the great preliminary difficulty to be overcome—the first step of progress, to which, perhaps, the Missionary does not reach until after a laborious process of many years. In this respect the Punjab Missionaries have been peculiarly favoured; for instances had occurred of Sikhs who, having wandered into the north-west provinces, had received at the older Missionary Stations—Benares, Mirut, &c.—the knowledge of the truth; and some of these have been introduced at this early period into the work. Of one such useful assistant we find the following notice in the report—

“We have taken into service a Sikh Christian—David Singh—and his wife, whom Mr. Fitzpatrick brought up from Benares, and have sought for others from that and other Missions. David was highly recommended by our brethren, Messrs. Smith and Leupolt, and by the catechist, Mr. Broadway, as a man who would show what a Christian is, although they thought he was not fitted for any higher office than an overseer of workmen or other servants. He is a native of a place between Lahore and Amritsar, and is respectably connected. His father is a zamindar—a landholder—and his uncle, who lives in this city, is owner of about twenty villages. He himself owns some few hundred rupees. He was, until about two years and a-half ago, a soldier, and fought with his countrymen in the Sutlej campaign, receiving a severe wound

at the battle of Mudki. He afterwards, like many others, entered the Honourable East-India Company's service. It was while in his regiment, and at Cawnpur, that he was led to think seriously of true religion. A portion of God's word, translated into Punjabi, was placed in his hand by a native, who was distributing many, but whom he did not know; and in a month or two afterwards, by the perusal of that book, he became a serious inquirer. He entreated his commanding officer to give him his discharge, that he might go to Benares, and learn the way of salvation; but the application was not granted, the officer probably desiring his real good, and thinking it better that he should take a longer time to consider, before making so great a change in his circumstances. David, however, in two or three months more, renewed his entreaty, obtained an honourable discharge, and at once went to Benares. There he placed himself under your experienced and very highly esteemed Missionary, the Rev. W. Smith, who from day to day, for nearly five months, continued to instruct him; and at length, satisfied of his sincerity, and the sufficiency of his knowledge, admitted him into the church of Christ by public baptism. That was upon the 29th of September 1850. He has since maintained an even course of true consistency. He was employed in duties of trust, and found most worthy. The testimonial given him by Messrs. Smith and Leupolt, and the catechist, Mr. Broadway, is very high indeed. He married, in July 1851, Rebecca, one of the orphan girls educated by Mrs. Fuchs and her predecessors, and has been a faithful and affectionate husband, as she has been a fond and useful wife. She is a clever, and, to a certain extent, well-instructed girl, about seventeen years of age; a very interesting, active, well-conducted person, of whom we hope well as a Christian, though we have not the same evidence of her religious principles and piety as we have of her husband's. We found them both superior to what we had expected, at least in mental capacity, and fitness for better things; and accordingly, upon the opening of our school in the city on the 21st of April, we made David a teacher of Punjabi, giving him only beginners for instruction; and about the same time, but a little earlier, employed him to distribute portions of the Scriptures and other books in the city. He has hitherto fulfilled both duties very admirably; and as we have continued to instruct him from day to day—and he is very quick and earnest—we think he may, in the course of a few months, be qualified to go out with us, when we shall begin to preach, and soon after

be able to tell more effectually to his people the way of eternal life. His character is clear and unequivocal. Naturally bold and fearless, of extraordinary energy, independent and high-spirited, he is yet tender and simple, and possesses a good deal of Christian humility. His knowledge of other things is very limited; but he possesses great good sense, is a shrewd observer, and in that guileless. He is often at a loss to give an explanation of many things connected with true religion which others know; but his spiritual perception of whatever pertains to the doctrines of grace is quick and accurate. His zeal would be rash, if he were not perfectly submissive. He told us of his having spoken with Mahommedans in the city, and of the angry crowds that surrounded him; and we have therefore forbidden him to speak in this way, or enter into any controversy. He is laborious in distributing the Scriptures and other books, and generally discriminating. He evidently takes pleasure in it, and, we trust, not a little through a deep feeling of the power of this instrumentality in his own case. His wife, we think, will become a useful teacher when a girls'-school shall have been established. David assists us every day in instructing our servants, and discharges the office very well."

An anecdote, illustrative of the Christian feeling of this man, occurs in one of the private letters.

"We value and esteem David more and more; and although we never like to speak too highly of a native, as they often prove deceitful, yet we have seen so much of what we believe can spring from nothing but real piety in this man, that we cannot but believe that he is as genuine a Christian as any you meet with in England. The other day there was a grand illumination in the city, and I took David with me, after our preaching, to see it, or rather to show it, and he walked home with me. As soon as we got near our house he called my attention to my own stables, which the servants had illuminated, and said, 'Sahib, we have got an illumination too.' When we had gone a little further, I saw a light in his tent, and asked if he was also joining in the general amusement. 'Aye, Sahib,' he said: 'there has always been an illumination in my tent ever since you good people from England came to teach us. It was all dark before, but now I have always a light, by which I can see and worship God through Jesus Christ;' and he said it with so much feeling and earnestness, that one could not but see that he really felt what he said. 'Yes, Sahib,' he said, 'that is a great light, that never goes out: it is a light which gives light to all people.'"

Another Christian, named George, a convert from Mahomedanism, who was first awakened about four years ago by reading one of the Rev. C. G. Pfander's books, and was subsequently baptized by the Rev. J. M. Jamieson, the American Missionary at Ambala, is also employed by the Missionaries as a Scripture reader; and with him has been associated by this time the Sikh catechist named David, to whose transfer from the Cawnpur Mission of the Gospel-Propagation Society we referred in a former article.\*

With this valuable assistance, our Missionaries are pushing forward, zealously and perseveringly, their various lines of operation. The free day-school, for the instruction of native boys in English and the several vernacular languages, progresses as favourably as it can be expected to do with three Mussulman teachers, one Hindu, one Sikh, and only one Christian. The Missionaries endeavour, as much as possible, to modify this evil—for such we must consider the employment of Mahomedan and heathen teachers in Christian schools—by their own personal attendance for some portion of each morning, and by assembling the teachers in class for instruction in the holy Scriptures. The teachers meet every morning half an hour before school, and have nearly read through the Gospel of Matthew. "It has been often an anxious charge to him who has taken it in hand; but we are glad to know it has passed through the period of opposition, not of so many words expressing unwillingness to attend, but of an equally expressive manner; and now the teachers know much they never heard of before, and very often that which confounds them, in respect of their own religions. One of them, we think, reads the word of God at his home, and certainly shows a much greater willingness to understand and receive it than others.

"The advantages resulting from these efforts are many. Teachers and scholars have alike derived some profit, not as yet of a spiritual character, but intellectual and moral; a benefit which we pray may be sanctified, and thus turned to the accomplishment of the end of all Missionary exertion. They have also served to show, very distinctly, what our object is. We have lost two or three scholars from not permitting the use of the shastres, or grant'h, and for requiring all to learn the word of God; but the others remain upon these conditions, and the public know what we do, and intend; and we have ourselves

gained much experience, much insight into native character, and some assistance in learning the languages. We have come to the conclusion, that great ignorance, even of their own religions, pervades the people; that the earnest and devout amongst them have no reason for their faith; and, like the natural formalist of other systems, substitute the external for that which is internal, enlightening, and renewing; and that the direct teaching of God's word will be our duty, more than a direct assault upon their several tenets. We perceive, also, the need of schools. There is an immense multitude, who, we fear, cannot be reached by books or preaching: they must be taught in schools, or come under catechetical instruction in some other way; and we learn, too, the need of inexhaustible patience and forbearance, as well as a spirit of perseverance against every difficulty and adversity."

The Missionaries mention that the old town-hall at Amritsar is about to be transferred to them for school purposes, and that plans were in progress for the necessary alterations. It will contain two hundred pupils, and may, if necessary, be enlarged for two hundred more.

The distribution of portions of the Scriptures, and of tracts, has been considerable, and not without encouragement.

"We obtained a large supply of portions of the word of God, and religious books and tracts, in Punjabi, Urdu, and Hindi, from the American Missionaries at Lodiana—whose Christian kindness we have, in several ways, experienced—and from this supply have distributed several hundreds, chiefly in Punjabi. Our native assistant, David, has been the most active agent in this department, and we believe he has given only to those who could read, and have sought them with some apparent earnestness. We have ourselves given away a large number to persons who have come to our house for them. We have occasional applications, even now, by persons who come from a distance for the purpose, and David finds applicants every day in the city. In a few instances men have afterwards come and told us what they had read."

We now refer to that which we consider to be the proper work of the Missionary, the grand and most important instrumentality, to which all else should be held in subordination, and to which his chief energies and attention should be directed—the preaching of the gospel in the vernacular languages, and, more particularly, open-air preaching. "Go out quickly into the streets and lanes of the city"—this, we rejoice to say, has been commenced.

\* "Church Missionary Intelligencer" for Nov. 1852, p. 248.



"Oct. 20, 1852—This has been a great day, a very great day, with us, for we have to-day commenced our preaching in the city, from which we have just come back. We concluded we would now wait no longer; so this afternoon, after prayer together—which we always have before commencing any thing new, as well as at our regular meetings twice a week—we got into our buggy, and drove into the city. We thought it better to make a bold push right into the middle of the city at once, rather than skulking about at the outskirts, so we both went into the very heart of the city. Fitzpatrick took George and went to one place, and I took David and went to another, and there we had the privilege of proclaiming our message in the street, and our readers began to read. A crowd soon assembled round us both, and, for the first time in our lives, we both began to speak to them in public on the subject we had both chosen, *i.e.* the love of God in sending His Son to die for man. I have no doubt there were many present who understood but little, but I believe some did understand; and now that a beginning has been made I trust we shall go on. My first sermon was this—All men seek for happiness, some in riches, some in honours, some in pleasures, &c., but cannot find it. Where is it to be found? In the pardon of sin: *that* only can give true and real happiness. Who can give this pardon? Only God, and only through Jesus Christ: as a proof of which I read St. Matt. ix. 1—8: those who desire pardon must seek it through Him. This shows the *love* of God. My auditors were very quiet, much more so than Fitzpatrick's, who were rather noisy. As we came home we passed by the great red idol by the road-side, and saw there a poor man with clasped hands in an attitude of the greatest reverence, praying and cringing to, and beseeching this great red ugly stone with an earnestness of manner that made one's heart almost shudder. I think if some of our good people in England had seen him, it would in itself have been enough to bring some of them out as Missionaries. His soul was evidently in his worship. 'Deliver me; for thou art my god:' 'a deceived heart hath turned them aside, that they cannot deliver their soul, nor say, Is there not a lie in my right hand?' We went a little further, and saw a congregation far larger than both of ours together—women, and children, and men, sitting on the house-tops, enough to remind one of the three thousand on Dagon's temple, watching a show, whether idolatrous or not I do not know, but most of them are so."

Under date of the 15th of November, we have further information afforded us.

"The scenes which we daily witness in our preachings are very interesting; and, in fact, our work seems to grow in interest as we proceed. Some of our audiences are very noisy; at others, there is not a word said; at others, again, sensible questions are asked; at others, metaphysical ones and quibbles produced. Yesterday we were at a mela, or fair, at a large tank just outside the city, under the shade of some large trees, with the tank on one side of us, with its pretty little cupolas and fancy buildings all round it. We had posted ourselves just in front of one of the idol temples, and near to the door by which all the worshippers entered and returned, and we saw them in numbers passing in and out; long strings of people, many of them bowing down at the threshold of the outer door, to do reverence to the senseless images within. After we had been there some little time, a grand gentleman came up, dressed in the extreme of fashion—with his clean white close-fitting jacket and striped red trowsers, over his shoulder a green loose robe trimmed with gold lace, and a bright yellow turban with silver edging on his head, new gilt shoes, a double pearl necklace round his neck, with a jewelled pendant in front, a ring on his finger, and massive gold bracelets on his arms. Well, this gentleman, on arriving, took upon himself the management of the meeting, came and stood in the most prominent place, and called for order, and behaved in a most obliging manner; and, being the son of a great pundit, thought himself a very proper and well-qualified person to ask the sahib a question. So, having chosen a convenient time, and making himself as great as possible, he obtained silence, and began to speak. But the audience was not still enough for him. He was obliged, therefore, to turn round and tell them that he was going to speak, and that they must therefore listen to him; and so, with a twist of his curled and neatly-trimmed moustache, he began again. 'Sahibs,' he said, 'I am going to ask you a great question, and I want you to give me a plain answer. I want to know what is, in your opinion, the proper road to heaven?' He was told, in answer, that Jesus Christ said, 'I am the Way;' and an illustration was given to him of the meaning of it. 'But,' said he, 'how can this be? Jesus Christ is in heaven, and I am on earth: how can He take me to heaven? I cannot see Him, nor do I know any thing about Him.' He was then told that Jesus was indeed in heaven; but He sent His Spirit to change the heart of man, to sanctify him, and teach him, and comfort him. This answer seemed to puzzle him; but at last he



broke out—'Well, to my mind this is very hard indeed: a poor man walks and runs on the road to heaven, as well and as fast as he possibly can; and after all his endeavours and exertions, you come and tell him that he can never arrive there. Surely, if a man travels onward only a little way every day, he must arrive there at last.' He was told, 'Yes; but how can a blind man know the way? how can a man run with an immense load upon his back? nay, how can a man, whose legs are bound, even move? Can such a man, fettered by Satan, and with a load of guilt, and in the blindness of ignorance, search after heaven, or travel on the way there? No; he cannot do it, till some one gives him sight, removes his load, and knocks off his chains: this Jesus Christ does, &c.' The meeting was broken up by the great man promising to come and call upon us, and discuss the subject more fully. Such are some of our interesting congregations. At others we are at once told by the Mussulmans that it is all a lie; then one of them shouts out a long harangue in favour of his prophet; another behind him chimes in; then a third; till at last so many are speaking together, that we can hardly hear our own voices. The only way on such occasions is, just to keep quiet till they have spent themselves, and then begin again.

"Dec. 16—I have had some noisy congregations lately, rather more so than Mr. Fitzpatrick, as I have chosen for the last few days the *prophecies* of the Old Testament, and endeavoured to show these Mussulmans how the very prophets, whom they themselves acknowledge, have borne witness to the divinity of Christ, and to His being the Saviour. They cannot bear to hear this; it cuts them to the quick; and, in their ignorant zeal, they think it dreadful blasphemy, just as the Jews did of old, to say that He was the Son of God. They will listen to other things; but this, the only thing which will really do them good, they reject with the greatest scorn. We often have a great shout raised the moment we leave. They say they believe the prophets; but the moment any thing is read from them which they do not like, they show what they really are. All are wofully ignorant, and need much pity, and patience, and many prayers, from you Christians at home. The only way, generally, here to convey instruction is by word of mouth: the mass cannot understand what they read without verbal instruction. They are like beginners in music, who, if they had all the music-books in the world, would make but little out of them without a master. So, you see, they want more *men* to give them this instruction. They

want more Missionaries; and I wish our young clergy at home knew how much they want more Missionaries. I feel confident and certain that we shall have success, even with our present agency, and that we have already had great success, far beyond our little efforts; but if we had only more proper Missionaries, I believe the results would surprise most of our cold, calculating Englishmen. The other day one of our opponents was making attacks against the Sonship of Christ, as usual, and asked who was His father. He was told, the Spirit was the cause of His birth into this world. 'Who is the Spirit?' he asked again. There happened to be one of our little scholars standing just before him, a little bit of a fellow, and very backward, too; but he looked up at once into the man's face, and said, 'Why, the Holy Spirit, don't you know?' as if he were perfectly surprised at any one not knowing who the Spirit was. The old white-bearded man I told you about, in our school, is a fakir, I have found out, and a man of great reputed sanctity. He told me the other day, that, to become holy, he stood upright for fourteen years, and during all the time he never sat or lay down! He used to get a good deal of sleep, he said, standing, and sometimes he tumbled down when asleep, but always got up again at once. His legs then gave way, i.e. after fourteen years, and he was obliged to change his habits."

This aggressive course of action has brought forward some interesting cases of inquiry, and we now revert to such portions of the documents before us as refer to this point.

"We think every one, who knows any thing about us, or comes to us, knows that our business is to teach Christianity. Every native who pays us a visit feels he will hear something upon this subject, but yet all do not come as inquirers. We have had only two who can come under this title. The first is a Persian merchant from Shiraz, who called between two and three months ago, and asked for a complete copy of the Scriptures in Persian. His name is Mirza Abu Talib. He stated that, about a month previously, he was given, by a stranger in this city—not any one we know—a copy of Mr. Pfander's book, the '*Mizan-ul Haqq*;' that as he read it the words '*went to his heart*,' so that at length he passed two sleepless nights in deep dejection; and that he could not rest until he had obtained the whole word of God. He did not know of our being here, but stopped one of our excellent friends, to whom he was an utter stranger, as he was riding through the city, and asked him for a Bible. By that gentleman he was

directed to us ; and we had, after a short delay, the pleasure of handing him the Scriptures in Persian, and of observing his thankfulness for the gift. Since then, however, the few interviews we have had with him have not been so encouraging. We thought, for a time, there was much to please. His appearance is fine and manly, his manners independent and gentlemanly, his conversation perfectly free from Asiatic flattery, and very intelligent, and his earnestness for a time we thought real. But subsequent interviews have not served to strengthen or sustain our first impressions. We do not see any thing in him to satisfy, in the least, a Christian mind. We know he has read much of the Persian Bible, and we still believe he was greatly moved by Mr. Pfander's book ; but we perceive no real suspicion of the religion of Mahommed ; no reliance upon the word of God, independent of the authority given it by the Korân ; above all, no spiritual desire to know and walk in the path of eternal life. We have also given him our church services in Arabic, as published by the Prayer-Book and Homily Society ; and we trust he will take these books with him to Persia, and that they may be blessed of God to the enlightenment of many, through those mysterious, wonder-working ways, by which His all-wise Providence is wont to subserve the purposes of His sovereign grace. We note this case, however, as one of those which shows the importance of Amritsar, as a place where many come from distant lands, and may now receive that word by which the nations shall be enlightened.

"The other individual to whom we refer occupies an influential position in the government Grammar-school. By birth and education a Hindu, he has for some time openly to the people professed himself a Christian, but was never baptized, and at no time admitted to connexion with any Christian community. It appears that he was taught a portion of God's word, by the Vice-Principal, we think, of Delhi College, who formed a class for this purpose at his private residence ; and thus, and by means of other studies, became convinced of Christianity. But we fear it has been only an intellectual conviction. Knowing much of the Bible, and very accurately, as he does, we think badly of his not having one for his own use. And since we gave him a copy we have seen nothing relating to personal religion in his tone, but have been grieved that his conversation has been invariably of a philosophical or controversial character. This may arise from his turn of mind, education, and position. He has given much attention to the Mahommedan controversy, and had a public discussion some few years ago with a molwi

at Delhi ; whilst it may be that he really thinks more about his soul than he expresses. Whether pressed in conscience or not we cannot tell, but his last two visits have turned altogether upon the subject of baptism, respecting which he strives to maintain all Christians in error who insist upon its necessity. These interviews are likely to occur frequently, and we will seek to do him good. He reads all the books we lend, except such as he has read before, which are not a few. Were he converted to the faith of Christ he would not only be saved himself, but by his education, intellectual power, and position, be, we trust, eminently useful in this place. We solicit the prayers of God's people in his behalf."

Under date of December the 16th, other cases are mentioned.

"During the last day or two we have had two very interesting cases of inquiry, independent of the Gurmuki teacher. One of the new inquirers is a Mussulman. His statement is, that in the Bible there are so many prophecies of a Saviour which have been fulfilled in Jesus Christ, that He must be *the* Saviour. And, again, that in the writings of all the prophets there is no mention of Mahommed ; and when he has mentioned this to his friends, the only answer he could get from them was, that our books have been altered to suit our religion. This answer could not satisfy him, and he is now reading our books in search of truth, and gives out that he believes that Jesus Christ is the Son of God, and the Saviour. He is a Kashmir-shawl maker by profession.

"The other case is that of a Sikh, a fine, strong-looking fellow, with an immense long black beard. He is in the service of Maharaja Gholab Singh, a jamadâr, or centurion, in the army, and receives twenty-five rupees a month, or about 80% a year, which, for a native, is very good pay. He left Jammu on leave a few days ago, and came here to bathe in our tank at the time of the eclipse of the sun, which is thought to be a very holy season. However, he has here heard that the water of the tank cannot wash out the sins of the heart, and he has heard of that which alone can do so. He seems to have been much struck with David, whom he heard preaching in the market ; and his account is, that happiness came at once into his heart, and he, too, says that he *feels* that Jesus Christ must be the Son of God, and that he means from henceforth to be His Sikh, or disciple,\*

\* The Sanscrit word 'Sichsa,' which is a general term, meaning a disciple, or devoted follower, has been corrupted in the Punjabi dialect into 'Sikh.'

instead of that of Nanuk. We have told him plainly the consequences; but he says he means to throw up his present employment, and come here to be further taught; 'for what good,' he says, 'will rupees do me, if I do not get to heaven?' And so he has actually set off to fetch his wife and children, and some friends, in order that they may be instructed too. He is a simple-minded, and apparently honest man, and a blunt soldier. Of course we cannot see further than appearances and apparent sincerity, and must not be too sanguine about immediate results in every case; but the spirit of inquiry is certainly most encouraging."

To these, it appears, another has since been added—a young man about twenty or twenty-two years of age, named Jowahir Singh, of a very respectable family, who has had charge of the school-premises at night. He has broken caste by eating with the Cawnpur David and George; and, although told plainly of the consequences, declared that he had quite made up his mind, and was determined to be a Christian. The marked change in the conduct of this inquirer encourages the hope of his sincerity.

Missionary tours in the country districts alone remain to be noticed. In this department of labour a first effort has been made, the precursor, we trust, of many others, when the new Missionary appointed by the Committee to the Punjab shall have reached his destination. In the beginning of January last, Mr. Clark proceeded by Battala, or Vatala, Adinungra, Nurpur, Kangra, Hushyapur, &c. Of this tour we have only received fragments; but sufficient to show that, in "sowing beside all waters," our Missionary has not been without encouragement. At Battala, a town of 24,000 inhabitants, 14,000 of them Mahommedans and the rest Hindus, within whose walls, in all probability, the name of Christ had never previously been named, he had three large congregations of attentive hearers; and the demand for books was such as to excite fears that none would be left for the more distant places, numbers of well-dressed people flocking to his tent to be supplied. At Dinanagur the same course was pursued. "I have been with David," writes our Missionary, "twice into the city. The first time, I got inside an open empty shop, and made them bring me a bedstead to sit on; but, as the street was very narrow, there was a thoroughfare between us and our hearers, so that we did not get on very well. The second time we found an open place, and had plenty of room. The Hindus were quiet and attentive: the Mussulmans, as usual, cannot

bear the atonement or Divinity of our Saviour. We have had some large congregations here, who readily received every thing, except the only one thing that will do them good. David is a great help, he is so perfectly sincere and honest. You would smile if you were to see him beginning his work. We go into the most crowded parts, and he takes his large Bible and opens it, and shouts, at the top of his voice, 'Come along, come along, good people. Listen to the word of God. Come along, my brothers: this is what you have never heard before. Come, listen to the way to heaven, which the Sahibs have come all the way from foreign parts to teach us. We should not have known any thing without the Sahibs; so come and listen to the truth which they have brought us.' This at once arrests attention, and three or four come together, and then he begins to read at the same pitch of voice, and in five minutes we have often sixty or eighty people."

We have been thus particular in exhibiting the details of this Mission, persuaded as we are that the Punjab presents a most important and encouraging field of usefulness. There are certain localities which may be denominated key-positions—interesting, not only in themselves, but important from their bearing on other and more advanced points. In military tactics a skilful general is always anxious to secure such. He will not hesitate to expend much in efforts to wrest them from the enemy, nor fail to occupy them, if in his possession, with sufficient forces. In our extensive field of Missionary operations we discern several such commanding points, of great value and importance; such as the Yoruba territory in Western Africa, and the Punjab, from time immemorial the transit country between the regions of Central Asia and Hindustan, and from whence the gospel, once established there, may powerfully extend itself to the right hand and to the left. The political annexation of the country to the British crown has been astonishingly rapid. There is much also to encourage the hope of a rapid progress of gospel truth, and its annexation, at no distant period, to those lands which professedly submit themselves to Christ. The Sikh superstition has ceased to be retentive of its followers. The entrenchments which the god of this world reared up to make the land his own have been thrown down. It lies open to our efforts. Every thing invites us forward. The moment is opportune. It is the moment to enter in with a strong Mission, and, with the blessing of God, take possession of the land for Him. We may do so now; but we may not long have

the same facilities presented to us. A third Missionary is immediately to go forth, but this barely suffices to keep the Mission in existence. We shall still have only a feeble Mission in this most inviting sphere, disproportionate to the opportunity, and unworthy of the church we represent. As our Missionaries well observe, "In a country where the changes are so many, and life, or the length of a man's life of labour, is so uncertain, how much will depend upon the making this a strong Mission! It must have several departments, and all upon a large scale. The several great classes of Hindus, Mussulmans, Sikhs, and—although they are not religiously distinct, yet, because of their national peculiarities, and their language especially—the people of Kashmír, will require the special attention of several Missionaries. We appeal, therefore, for an increase of our numbers, and commend our application to the Committee, not seeking, we trust, any undue preference for our Mission over others, but hoping that its claims may be justly regarded, and the men be found, qualified to answer them."

Where, then, is the supply? The Society is willing to send forth additional Missionaries. The pecuniary means have been placed at our disposal. We now wait for the men. How long shall we do so? How long, as it appears to us, shall the Lord's work stand still for the want of those who shall willingly offer them-

selves? Whence the delay? Is it that our sense of obligation, of benefits and mercies received at the hands of our gracious Redeemer, is not strong enough to constrain to service? Is it that we have not yet drunk deeply of mercy ourselves, and therefore feel slightly and superficially the wants of others? We do not mean to imply that the number of Missionaries has decreased. The contrary is the fact; but the increase is not proportionate to the urgency of the demand. The Lord measures out largely to us of blessing and opportunity; but we dole out our service with a scant measure to Him. Shall we be found, as a church, unequal to the occasion? or how shall we be aroused to increased devotedness? There is but one way—a deepening of the work at home, of the great work of personal religion in our own hearts—a deeper sense of our own sins, of our need of a Saviour, and of the preciousness of His salvation. More of Christ in the heart will produce more of service in the life. Let the lips be touched with a live coal from the altar, and the assurance of pardon through a Saviour's blood speak peace to the distressed conscience—"thine iniquity is taken away, and thy sin purged"—and the providential call, "Whom shall I send, and who will go for us?" shall be followed by the quick response, "Here am I; send me."

## THE EAST-AFRICA MISSION.

WE continue Dr. Krapf's journal of his visit to Usambára from p. 95 of our last Number. Before we resume the narrative, however, there is one point, in the concluding paragraphs of last month's portion, on which we venture a remark. Dr. Krapf there re-asserts the identity of the Ruffu, or Luffu, with the Pangani. We are aware that the accuracy of this is disputed, and that the mouth of the Ruffu is said to be fifty miles south of the Pangani. We do not propose to enter into this question; but merely to introduce certain notices from the journal of a voyage made by Dr. Krapf, in the beginning of 1850, from Mombas, as far as the mouth of the river Rufuma, or Lufuma, the southern boundary of the Imam of Muscat's dominions. The facts connected with this voyage appear to have confirmed him in his previous view, that the Ruffu is not a distinct river from the Pangani.

The mouth of the Ruffu is said to lie on the coast opposite to Zanzibar, between Buromáj and Sadána, within half a mile of the village of Kingani. Dr. Krapf, having left the mouth

of the Pangani on the 4th, anchored on the 14th of February to the westward of an island called Sinda, opposite to the village Buromáj, or Mboamáj. On the next day, passing to the westward of the islets Jofi and Kuale, they directed their course towards the low island Koma, where they anchored. "There," says Dr. Krapf, "we saw, at some distance from the sea, a mountain, which our captain called Kikunia, at whose southern foot a branch of the river Lufji runs into the sea, according to our captain's report. He stated that this river is of some magnitude in the interior." This Suáheli captain is spoken of in the journal as well knowing the places and people on the coast.

The next day the island Monfia was reached, westward to which, according to some statements, lies the mouth of the Lufji. Dr. Krapf makes no reference to any river in this part of the coast. Pursuing their course, on the 17th they passed the islands of Jole and Kibando, and on the 18th anchored near the islet Ukusa. About noon on the 19th Songo-songo and Pumbafu were passed, leaving on the left

the islet Smáya, near which the Doctor states the river Lufji to have its outlet. "In the interior we observed an opening of the hills, through which the river runs on its course to the sea." On the same day, at four P.M., they entered the harbour of Kiloa Kibenje, and on the morning of the 21st reached the island of Kiloa, opposite which, Dr. Krapf states, a large creek enters the mainland, to the distance of 12 or 15 miles. "In the neighbourhood of Kilua," it has been stated, "long the emporium of Eastern Africa, a great river reaches the coast from a distance of 500 miles, its numerous branches watering a very wide region," &c. This large river Dr. Krapf did not discover, although he entered the harbour which he describes. On the 22d the bay of Kisuere was examined. "At the termination of the bay the land rises to about 1000 or 1200 feet over the sea." We then meet the following passage—

"Feb. 25—To-day we arrived in Mkindáni, a large bay, which is surrounded by a number of villages, the names of which are, Nawumba, Manambo, Omwita, Rehema, Pemba, Mkindáni, Mitengo, Mirumba. There are several other besides these. In general, this is one of the most peopled places of the coast. What I call a bay is named on our maps 'a river.' Hence the English geographers speak of a river Lindy, &c. But there is no river, properly so called, on this coast—south from Zanzibar—except the rivers Lufji and Lufuma, which rise in the interior. What they call a river, I call a bay or creek, sometimes lagoon, into which, during the rainy season, a torrent from the interior may run; but the bay consists of sea water, which forms a large incision, as it were, into the mainland. The term 'river,' when it does not contain sweet water, should never be used, as it easily conveys a wrong idea to the mind. Those bays or creeks of East Africa stretch generally from 10 to 20 miles into the interior, where they are checked by the elevated country."

We introduce one extract more—

"Feb. 26—We passed in the morning the island Musimbati, which is very wooded, but not inhabited. In the evening we arrived near the bay into which the river Lufuma, or Rufuma, empties itself. As the wind ceased on our arrival, we could not get closer to the river's mouth. Now we were at the end of our voyage, for here the Imam's African dominions terminate. We were very glad at having finished our trip, as the voyage was most tedious, and we were so short of provisions. Our captain told us that he had twice crossed the Lufuma in the interior. He stated positively that it rises from the lake Niassa,

that it is not fordable on foot during the rainy season, and that the water reaches a man's loins in the dry season. How important would it be if a small steamer, soon after the rains, were sent up the river, as it might lead into the Niassa, and this may be connected with the lake of Uniamesi. How easy would it then be to enter into Central Africa to the south of the Equator."

We do not enter on these points, but merely present the statements which we find in the journals of our Missionary. And now we resume the Usambára journal.

"A great quantity of Indian corn is annually exported from the Pangani region, and also many pieces of ivory, which, however, is not obtained in Usambára itself, but is brought from the interior, from the countries of the Wakuafi and Masai, from Pare, Ugono, Kisungu, Ngu, &c. The Pangani villages are situated very little above the river's banks; hence, in an extraordinary rainy season they are soon overflowed, totally or in part. The whole level region, stretching from the river's mouth to the nearest range of the mountains of Bondei, may be about thirty or forty English miles in extent. These netherlands are exceedingly fertile, though the greater part of them is left in a state of wilderness, owing to the idleness of the inhabitants, and partly to the frequent inroads which the Wasegúa, crossing the river, have formerly made upon the Washinsi residing in these plains. The mount nearest to the coast, and the northern bank of the Pangani river, is called Tongue. The region surrounding the mount is particularly praised by the natives on account of its fertility. I was told, that ten or twelve years back numerous villages and plantations were in existence at the foot of Tongue; but that the inhabitants were forced by the Wasegúa to retreat to the northern region, where they settled themselves at the foot of the mounts Mringa and Pambire, where I met with them. At that time the American and European trade commenced to operate upon the market of Zanzibar, and to pour into it a multitude of firearms, which the Wasegúa residing opposite to Zanzibar began to purchase, and by this means to strengthen their warlike propensities, to the detriment of the neighbouring tribes, which of course were compelled to retreat at the first shock, when they were still destitute of superior weapons. The deserted region of Tongue has since become the habitation of elephants and buffaloes. But the former inhabitants have not lost sight of their original home; and there is a general wish among them that the time might come when they would be permitted to return to the

lovely and flourishing region around Tongue. The mount is covered with a forest of fine trees, and water is said to be found even on the top of it.

"This is the mount to which Minjie Minjie first directed my attention, when I spoke with him about a proper place for the location of a Mission Station in this part of East Africa. I could not, indeed, but admit the appropriateness of the place, when I considered, first, that the mount can be approached in small craft by the Pangani river; and, secondly, that this quarter presents a road to any country which the Missionaries hereafter may wish to visit, or in which they may be induced to form permanent Mission Stations.

"Feb. 23—At day-break the sound of the war-horn intimated to the Wasambara soldiers and their leaders that they must hold themselves in readiness for marching from the Pangani village. The sounding of the war-horn was accompanied by a soldier, who, with a loud and peculiarly shrill voice, cried out, 'Be prepared! The mazumbe,' i.e. the kings (the vizier and the two governors) 'are departing.' At once the whole population of the village assumed a different appearance. They appeared to rejoice at the departure of the soldiery, which frequently behaves itself rather in a violent manner towards the inhabitants, by taking away their fowls, and other portable things. The proprietor of my house had buried most of his property, fearing the soldiery of Usambára. Yet I cannot say that the wessiri of Kmeri had levied too heavy a tribute from the Panganians, who had at this time sent to the king two hundred Americano—American cotton-cloth. Besides, the tribute is levied only every second or third year, when the mdóe comes to the coast to fetch it in person.

"As the mdóe and his companions were to-day only going to Madángá, a village distant about five or six miles from the Pangani, I was ordered to remain here till to-morrow afternoon, when the bóko business at that place would be completed, and their excellencies be at leisure to receive me; and then on the 24th to commence the march to Fuga, conjointly with me.

"After the departure of the soldiers and mazumbe to Madángá, the Panganians came in great numbers to my room to hear the manéno, or, khábari ya Isa—the words, or news, of Jesus. Very few endeavoured to dispute, or defend the doctrines of the Korán.

"Feb. 24—The mazumbe sent a soldier from Madanga, saying, that, as they had been unable to complete their official business, I should stay on the Pangani till the day following, when I should come up to Madanga.

Unwelcome as this news was to me, yet I was forced to submit. In the mean time I conversed with all who came to my room, or instructed my friend Abbegonja, to whom I read and explained parts of the Scripture, in addition to our regular devotions of the morning and evening. What an inestimable blessing it is to have about you at least *one soul* recipient of the truth with sincerity and real desire!

"Feb. 25—I have learned that a large caravan of Pangani and Tanga men is on the point of leaving the coast, in order to travel to Nder-serreáni, a district in the Masai country. The ivory-traders go round the eastern and northern part of Bondei and Usambára, whence they go to the mountain of Pare, then to the country called Arusha, and thence to Mount Mlózó, which they leave to the right. Thence they proceed in a northern, and, lastly, in an eastern direction, to a Kikua country called Kiwia, where they bought, some years ago, thirty camels, of which only three reached the coast of Tanga. The traders are compelled to live for eight or ten months exclusively upon meat and milk, as nothing else is found in the country of the savage Masai and Wakuafi. The people of Baráwa are reported to trade likewise with the country Kiwia. Now I can understand why the people frequently tell me that the Zanzibar caravans go up to the north so far, that they are opposite to Baráwa. Kiwia, indeed, must be nearly in the same latitude with Baráwa.

"In the afternoon I started from the Pangani village, with my Wanika and two servants. Before nightfall we reached Madanga, where the wessiri took great and speedy care to provide me with lodging.

"Feb. 26—After day-break the war-horn signalized the vizier's marching-orders, and departure from Madanga. We travelled over a plain, grassy, and sometimes wooded, tract of country. Our road was good, and well beaten. About ten o'clock A.M. the heat of the sun began to be very powerful. About noon we passed by the villages Mua sa gnombe, Kumburi, and Dafa, which belong to the district of Abdalla, who left our party, and returned to the seat of his government. About two o'clock P.M. we were overtaken by rain. We passed the village Núgniri, where I, on my former journey, had been detained until the royal consent to my proceeding to the capital had been obtained. I learned that the daughter of Kmeri and her husband have, since 1848, been removed from Núgniri, and transferred to the government of another district. About three o'clock P.M. we crossed the river Mkulumúsi, which rises in the mountains of Bondei: many Wanika



pronounce the word Bondéni. The country surrounding the river is lovely, and much cultivated by the Washinsi, whose villages are seen in every direction. To the west you see the mount Magíra, which is governed by a royal princess, and the still higher mount Mringa, which is ruled by a brother of Kmeri. About five o'clock we reached Jumbi, a considerable village, where Muigni Hattibu, mentioned above, has his residence; whence he rules over the whole district of Pám-bire, a hill which I, on my former journey, mistook for mount Mringa. Pám-bire is a small isolated hill, situated in the netherland, but Mringa is the highest point of the first mountain range of Bondéi. The Mringa is distinctly seen at Wassin and Tanga at sea. Its top forms a natural fortress, consisting of a tremendous rock, which towers to the sky like a wall. The mount is very much wooded, and inhabited by Washinsi.

"On my arrival at Jumbi the villagers assembled in great number in the front of my house; but they behaved themselves with such civility, modesty, and silence, as quite surprised me. They kept themselves at a proper distance from the native bedstead on which I sat with the governor. Nobody troubled me with begging, nor touched my body or dress. The governor, Muigni Hattibu, ordered his soldiers to slaughter a bullock for my party and that of the vizier, who was still in the rear, with one of my servants who could not keep pace with me.

"Feb. 27—Many people came up to my cottage, inquiring into the object of my journey. Abbegonja prayed aloud before the natives, of whom several were Mahommedans. The governor being a strict, but not bigoted, Mahommedan, many followers of that religion have settled themselves at Jumbi. I observed some intelligence, as well as willingness to hear the gospel, among these Washinsi. It is worthy of note that the Washinsi are free from the habit of intoxication, which presents such a formidable obstacle to the gospel among the Wanika. The Washinsi of the interior have no cocoa-nut trees.

"Feb. 28—We departed from Jumbi, leaving the wessiri with Muigni Hattibu, in a state of sickness.

"About nine o'clock we commenced the ascent of little hills. The high mount Mringa we quitted to our left. To the north of it we crossed a stream called Mrúka, which afterwards joins the river Mgambo. Whilst we were sitting on the banks of the Mrúka we were overtaken by a son of Kmeri, who holds a petty government in the vicinity of Mringa. He begged me for a flint for his musket. As his demand was so very modest, I could

not refuse it, but gave him two flints instead of one, which pleased him and his attendants amazingly. I could not forbear comparing Christian Abyssinia with pagan Usambára in this instance. There every petty governor is a complete beggar and rogue, who will not be content with less than six or ten dollars, while a governor of Usambára is perfectly satisfied with a flint. I confess I have never travelled with so much ease of mind as on this journey, because the frightful monster of beggary did not haunt me at every spot. And as to personal safety, I may state, without exaggeration, that a foreigner is not more safe in the metropolis of France or England than he is at most places in Usambára.

"The region through which the river Mrúka runs is romantic and picturesque in the extreme, and reminded me of Switzerland, and of many parts of the Black Forest of Würtemberg, my Suabian fatherland. The Mrúka runs through a deep and rocky ravine, on the banks of which is a fine forest, extending to some distance. Having enjoyed our meal of bananas and meat, and refreshed ourselves with the cool mountain water of Mrúka, we continued our journey through a forest of fine timber, the road being so pleasant that I quite forgot my being in Africa. About noon we rested in the forest, when I laid myself, rather incautiously, on the bare wet ground, and fell fast asleep. When I awoke, I rose with the symptoms of fever, which I had evidently got from the moisture of the ground. However, I went on with my people, and safely reached the village Kadángo, which is situated on a considerable hill, and governed by an aged daughter of Kmeri, whose exact features and stature are so well impressed upon her whole frame, that there can be no mistake about her descent from Kmeri. Mbíkiri—this is the name of the lady—immediately ordered a síma, or paste of Turkish corn-flour, to be cooked for my party, and in the evening she offered a sheep for our entertainment. I gave her, in return, four yards of Americano, which she accepted, with the intimation that a bersáti—a kind of coloured cloth, worth half a dollar—would have been more acceptable. She is greatly loved by her subjects, on account of her mild and just mode of government. She is married to a nobleman of Usambára, who, however, is not to interfere with her political business, as is the case with all royal princesses, who govern their subjects quite independent of their husbands. The husband is merely a companion, or consort. At Kadángo I observed the same respectful comportment of the natives which had pleased me so much at Jumbi. I saw no beggar



among them. They offered an equivalent for whatever they desired from me. They speak pure Kishinsi, only a few persons understanding Kisuáheli, wherefore I had some difficulty in speaking to them on spiritual matters. However, with the assistance of Abbegonja, I trust I succeeded in giving them a general view of the gospel, and of my object in proceeding to their king at Fuga. Abbegonja could acquit himself better in Kishinsi, which bears great affinity to the Kinka dialect. A Missionary will require a few months of intense study before he can master the Kishinsi, which is the principal language of the inhabitants of Bondei, or the country situated between the sea-coast, the Pangani river in the south, the Kerenge valley in the west, and the Kidigo wilderness in the east. The Kishinsi dialect bears the nearest affinity to the Kisegúa language, spoken south of the Pangani. The language of Usambára Proper is somewhat different from the Kishinsi, and bears next upon the dialect of Páre and Ngū. The Missionary who shall reside in this part of Africa will have a great philological work before him, but one which will afford him great pleasure and interest. It will be necessary to study the Kishinsi, Kisambára, and Kisegúa, not only because he will have to converse with Washinsi, Wasambára, and Wasegúa heathen, but because one dialect contains the original meaning of a word, which may have been received into another dialect without its signification being known at present. Thus, for instance, 'wasímu' signifies 'spirits,' especially 'evil spirits,' in Kisambára. This term has been received into the Kisuáheli, in which the original meaning is lost. The Suáheli says, 'yuna wasímu,'\* 'he is mad,' a term, the original meaning of which I never could catch from the Suáheli. But now I fully understand it, since I know that in Kisambára it means 'spirits.'

"Feb. 29.—We departed from Kadango at an early hour. I was still a little harassed by fever. Having descended the hill of Kadango to the west, we came to the river Siji, which is called Mgámbo in the Wadigo country. I have mentioned, in a former journal, its noisy character, owing to the many rocks over which the river runs. As none of my people, and still less my vicious ass—whom I brought from Zanzibar, and who proved of little use in this mountainous country, where a traveller must chiefly walk—would carry me over the river, I jumped into and waded through it. In the rainy season it is unfordable, on account of its rapidity, and the

shallow places, in which the hippopotami hide themselves. The river rises in the mountains of Boudei, from the numerous brooks which run thence throughout the year, for in these lofty mountains there is never any want of water. The natives have, at several places of the river, constructed a kind of rake, of poles, for the purpose of catching fish, of which they are very fond, and which are indeed delicious. The river was about two feet and a-half deep, and about forty yards in width. Having crossed, we travelled through high grass, and sometimes over watery pools and brooks. The brook Shelungu is of some importance, and likewise the brook Shimdóe, which was the last we crossed before we ascended the mount Kómbora, which is at least 4000 feet high. Before we commenced ascending it, we rested on the banks of the Shimdóe, cooking our meal, and strengthening ourselves for the hard work before us.

"The Kómbora is, in fact, the continuation of a range of mountains which stretches from north to south, beginning at the great Kikuáfi wilderness, frequently mentioned in our journals, and terminating on the Pangani river. Hitherto we had ascended and descended hills of 500 or 600 feet high, but now we commenced our alpine journey. The ascent of the Kómbora—which is the name only of a part of the range, none of these mountain ranges having a general name, but the different and prominent parts of the range having distinctive names—was at first only tolerably steep; at least I did not feel the fatigue so much as I did when we arrived at the middle of the mountain, when it became so steep and slippery that further progress required the utmost exertion. The road led chiefly through a forest of trees, bushes, and sometimes high grass and bambu-reeds, which are very big and long. At last I got so exhausted from the constant climbing—for such it almost was—that I was compelled to lay myself down every thirty or forty paces to recruit my strength and spirits. My chest and legs pained me considerably. I often said to myself, I would not make this journey for secular purposes though one would give me a large sum of money. Again I said, I would rather go twice to Ukambani or Jagga, on a level road, than travel in this most mountainous country. The natives, of course, care little for their mountains, as they are from childhood accustomed to climbing, like cats. Carrying heavy loads on their heads, they go up with an ease which has frequently surprised me. They laugh at the lowlanders, who, being unaccustomed to the habits of the mountaineers, cannot match them in this respect. Having ascended from

\* δαιμόνιον ἔχει. John x. 20.

eleven o'clock A.M., we reached the top of the Kómbora just at sunset. Our view in all directions was truly majestic and enrapturing. We saw the sea, and looked down into the tremendous depths opening between still loftier mountains, which we must ascend in the progress of our journey. The enjoyment of such grand views of the surrounding country is always the reward given to the weary traveller when he reaches the top of these mountains. But this pleasure lasts but a few moments, as he immediately has to descend

as deep and steep as he has come up. No plain or plateau awaits him on the top, as in most cases the mountain's back is only so broad as to allow room for the building of a hamlet of twenty or thirty cottages. Hence the traveller, *nolens volens*, must descend, and see nothing but the nearest mount, and the canopy of heaven above him. I have never seen mountains of this kind in Africa. Very different are the Abyssinian, especially the Shoan mountains, with their large plains on the top.

(To be continued.)

## OPENING OF THE HOME FOR MISSIONARIES' CHILDREN.

It is with much thankfulness to Almighty God that we announce to our readers the completion of the second special object of the Jubilee Fund—the providing of a boarding-school, as a home for the maintenance and education of the children of Missionaries who are devoting their time and strength to Mission work abroad. This building is the only public memorial which we have at home of the Jubilee era, in the celebration of which, four years and a-half ago, the prayers and praises of many Christian friends united : and the aspect in which this fact places the Society before its friends at home, and its Missionaries abroad, is precisely the one in which we should desire it to be regarded. A Church Missionary *House* might have been considered an object not inappropriate to such an occasion ; more particularly as, with the increase of the Society's business, and the enlargement of the various departments, the present House is yearly becoming more inconvenient and unsuitable. But such a thought was not entertained for a moment in the presence of a nobler and more urgent object—the erection of a Home for the children of Missionaries. The crowded Committee-room, which is insufficient to contain, without great inconvenience, the friends who, on special occasions, desire to find entrance—the impossibility of attaining, from want of room, that systematic arrangement in the various departments, &c., which is so necessary for their proper working—were all forgotten ; and the Committee apprehended the proposal of a Home, as the one in which there would be the clearest exhibition of that Christian love and sympathy, in which we are desired to be likeminded with Christ. It presents the Society in an affectionate aspect towards its Missionaries—considerate of their difficulties and trials, and anxious to promote, in every possible way, their real welfare—an aspect which is the true

index of the mind of its Committees and officers. We make no apology for introducing the proceedings of this interesting occasion into the pages of the "Intelligencer." We consider them to possess, in many respects, an important bearing ; and trust that they may serve to strengthen, in the minds of Missionaries and friends, that cordial affection for the Society, and confidence in its principles and temper, which are so essential to its well-being and prosperity.

The Right Honourable the President of the Society took the chair, and, prayer having been offered by the Hon. Clerical Secretary, the hymn was sung, "O God of Bethel, by whose hand," &c., and Isaiah xl. read, beginning at the 9th verse.

The Earl of Chichester then addressed the meeting. He had been requested, as the President of the Society, to explain the occasion of their assembling, and he felt that a brief explanation would suffice. They all knew that they had met in that room for the purpose of consecrating, by prayer and praise, and thoughts and resolutions, a good work, which the grace of God had put into the hearts of Christian friends to undertake, and which, by His blessing, had now been brought to a successful termination. Four years previously it had been commenced, in the belief that it was a work acceptable to the Lord, and one that could not be omitted without neglect of a positive duty. It was undertaken in the hope that His blessing would be given ; and help and friends had been raised up to carry it on to the desired completion.

From the very first, the promoters of the Church Missionary Society had considered it to be their bounden duty to provide for the children of those devoted men who went forth as Missionaries to heathen lands. But the difficulty existed as to the mode of carry-

ing out this object, and how and where the children were to be educated. It was felt to be an impossibility that they could be properly trained up in heathen lands, under unfavourable influences affecting both mind and body, and therefore that they must be transferred to England, and placed, as far as it was possible to do so, under the charge of Christian friends. But how, if dispersed in different schools and in different parts of the country, could such friends have access to them? If so circumstanced, they would neither be under the control of the Society, nor within reach of friends interested in their welfare. It was therefore decided to found an Institution such as this, either in the metropolis, or in its immediate neighbourhood; and it was a cause of thankfulness that Islington had been selected as the site—a neighbourhood endeared by so many recollections of a pleasing character, where the Missionary Institution stands, and which comprises within its limits so many of the Society's warmest friends. The present vicar and his father—the elder and the younger Daniel Wilson—alone sufficed to invest this locality with pleasing recollections. He need hardly say that it was intended to afford these children a Christian education of the best kind; and he felt assured it would much promote the happiness of the parents, when far separated from them, to know that this important duty was far otherwise than neglected. Brotherly love is specially inculcated by the gospel, in the discharge of which Christian brethren should be fathers and mothers, sisters and brothers, to those who are in need. The Lord's faithful servants have always been cared for, and thus friends had been raised up to fulfil this duty of Christian love to those children who were providentially separated from their parents; and God, through human instrumentality, fulfilled His own promise, that He will be a father to him who forsakes home and friends for His sake.

The founding of this Home had appropriately formed a prominent object in the proceedings of the Jubilee Year, and a portion of the fund collected had been devoted to its realization. After necessary arrangements of a preliminary character, the foundation-stone had been laid; and the result was conspicuous in the present building, for which their thanks were due, not only to the Committee, whose special attention had been given to it, but to the architect according to whose plans it had been commenced, and beautifully and economically completed.

He would not dwell further on the character and objects of the Institution. If he were to give further expression to the thoughts which were in his mind, there was one consi-

deration to which he would advert, which was calculated to stir up sympathy. They were at the present moment surrounded by the children of the Missionaries, by many valued ministers, by such of the Missionaries as were at home, and by many other older friends of the Society, and he trusted they would not separate without resolving to maintain a continued interest in this work. He trusted that prayer would continually be lifted up on behalf of those placed over this Institution, that they might continue to be blessed; and that a blessing might rest on the children, so that they might find here a happy home: and it could only be a happy home by enjoying the life and presence of that Saviour, who will dwell where His name is acknowledged, where prayer is offered to Him, and His will endeavoured to be done.

The Rev. S. H. Unwin, the Director of the Home, then addressed the meeting.

"In rising, my Lord, to respond to the call of your Lordship and of the Committee, I feel that I must at once cast myself upon your kind indulgence. I simply yield to the very natural supposition, that, after more than three years' work in this rising Institution, I ought to have somewhat to say of the great responsibilities with which God has, in His providence, so far charged me. It is impossible, I think, for those of us who, on the 7th of March 1850, met together in Milner Square to supplicate God's blessing on the small beginnings of this self-same work, not to feel, as they are gathered here, and cast their eyes around them, and gaze upon this suitable and only public memorial of the Church Missionary Society's Jubilee Year in England—it is impossible, I say, for them not to feel, 'The Lord hath done great things for us already, whereof we rejoice.' The institution of the Home, my Lord, was, if I mistake not, regarded by some friends as a somewhat doubtful experiment at the time; but, although some points, perhaps, might seem to favour such a thought, we had in one fact no small assurance of success; viz. that the Home was collateral to the great and blessed work of Christian Missions, and that consequently the prayers of God's people might be relied on in its behalf. For my own part, I have known its difficulties from the first day until now; but I have seen its blessings rise beyond them: and the touching words of an aged friend of the Society have often strengthened and refreshed us in the midst of duty. 'As you look,' said he, on once visiting the Home—'as you look at the map, and see the hemispheres, consider yourself surrounded by a circle of prayer, and this will comfort you.' Words to this effect, or

nearly so, were well worth treasuring up; and they have helped to make us feel that, next to the Society's main work abroad, this is the most blessed and hopeful undertaking it could enter on. I have spoken of an acknowledgment of God's goodness so far. If such becomes us all, how much more myself! As I retrace my view to the beginning of 1850, and think upon our countless mercies—recoveries from serious illness, my own among the rest—daily means of secular and spiritual improvement—fellowship with God's faithful servants through the world—and affectionate union with each other; and then, when I contrast with these our own shortcomings—the many inconsistencies and sins of teachers, children, servants, and, though last not least, of ourselves, the centres of this spreading circle; when these things come to mind, and become connected with the blessings of this day, I feel 'humbled in thankfulness,' as Mr. Simeon would express it; and desire that we may all have inscribed upon our hearts the very life of those words which appear upon our walls, 'Eben-ezer, Hitherto hath the Lord helped us.'

"The above, my Lord, is, I know, but a very cursory view of all the past. I could add much more, did time permit. I hasten, in the second place, to speak of the further and fuller developement of the work so far begun. She who shares my every duty, joy, and sorrow, and who, though not amongst us now, is indeed with us in spirit—she and I have counted it a privilege of which we were unworthy, to nurse the Institution in its infancy, and to lay, as it were, the first stone of the goodly fabric. In His providence and grace, God put into our hands 'precious seed.' Sometimes we, and they who have assisted us, have sown it 'going forth and weeping.' Thank God, we have faith to tell us that our work—His work by us—will not be in vain; and we look forward to the period when, notwithstanding all discouragements and painful drawbacks, we, and those who, in the course of years, may fill this post, shall 'doubtless come again with rejoicing, bringing their sheaves with them.' These are things on which we must speak cautiously. But it is the Christian's privilege to know that God will bless, though perhaps it may be 'after many days;' and it is his happy encouragement, when apt to feel depressed under a sense of his own weakness, that the Lord will not so much say, 'Well done, thou good and *successful* servant,' as, 'Well done, thou good and *faithful* servant.' With such a confidence one can calmly look to future mercies, if only the instruments employed be faithful; and to the acknowledgment now made, 'The Lord *hath*

been mindful of us,' we may also add, 'and He *will* bless us.'

"With these anticipations, then, the question comes, What are the principles on which you intend that the work be carried forward? This is a question to which you, my Lord, and the Committee, may claim an answer from us. If I were to reply in general terms, I should recall the words of our dear friend Mr. Jowett, spoken at the opening in 1850—words spoken, every one of them, in the 'meekness of wisdom,' and which have often since been brought to mind, and made us thankful for them. On the other hand, if I were to enlarge, and dwell on details, I would say, The following principles are essential to the work—

"In the first place, Godliness. Yes; this must be our first aim. 'Sanctify them through Thy truth: Thy word is truth.' We have not merely *chanced* to give to so blessed an inscription the greatest prominence possible within these walls.\* We did it purposely. These things must be our foremost aim. Our vitality as a Christian Institution is bound up in them. Let this be borne in mind—by our Christian friends in earnest prayer; and by the teachers, children, servants, and ourselves, in all our daily prayers and conduct.

"And then we speak of Truth, as an essential part of godliness. 'Thou *requirest* truth in the inward parts;' and how emphatically does St. John speak of the Spirit as 'the Comforter,' in connexion with His attribute, as 'the Spirit of truth.' I speak here of truth, not so much in the sense of revelation—which in the passage quoted may be its first sense—but rather as the contrary to all things false or hidden; and I gather, that only in the way of truth and openness, according to the revealed mind of God, can we ever expect to have comfort in our work. As darkness conceals, so light reveals; and if we would walk with God, who 'is light, and in Him is no darkness at all,' we must 'come to the light, that our deeds may be made manifest, that they are wrought in Him.' O that our dear young friends, the children of this Home, may be deeply taught this truth! It will weed out many a 'root of bitterness,' which, springing up, troubles many. Perfect openness must characterize our dealings with the children; and we must not rest satisfied with any thing less from them towards us. Even in this sense perhaps we may appropriate the text, 'The path of the just is as the shining light, that shineth more and more unto the perfect day.'

\* A banner, white and gold, behind the Chairman, with John xvii. 17 inscribed on it.

"But, if this must be insisted on, it must be insisted on 'by love' if possible. 'Truth in love' must be our aim. As God's 'loving correction'—striking words!—makes His people great, so loving firmness, loving discipline, must be our inseparable and daily rule. Our longing hearts, yearning over this adopted family, must influence even the *command* of the lips, when command is needful. Your Lordship and the Committee will agree with me in thinking, that the aim of those who guide these children must be, not power, for the sake of power, but influence—influence, I say, to do them good. The watchword in our daily course must not be, 'Go,' but 'Come.' That which is a source of proper joy to the children of this Home, must also be a joy to us; and when, if needs be, they are punished, we must show them, by our serious calmness and our self-possession, that we are almost punished more than they.

"I shall only further instance, Regularity of system—Punctuality of habit—and, Order, Neatness, and Propriety of manners. I do not consider it all irrelevant thus publicly to mention these. Our friends who instruct the children—and similar attention to theirs any Director may be thankful to possess—I say they, in their schoolrooms, and others who carry out the domestic duties of the Home, must feel convinced of the indispensable necessity of these two things. I now speak of the first two especially—Regularly of system, and Punctuality of habit. With the teacher it is an honest understanding, that certain hours, and exactly certain hours, are to be devoted to instruction; and that equally exact hours are due to the children for their needful recreation. This the rule: deviation from it an exception. So with the servant. Hours must be observed, and strictly so, especially the day's first-fruits, or confusion and distressing haste will follow, and unsettle many things.

"As to the point which yet remains—Order, Neatness, and Propriety of manners—I feel that we are often wanting here. Let all eyes in the Home, then, be conscientiously directed to this point. We are not dealing here with children generally of the lower classes; and when vacations come, or occasional invitations, many, who will fall to examine into the studies of our young friends, will keenly notice what is more external, and judge that our *morale* is not attended to. No doubt there are peculiar difficulties, arising from the habits contracted while abroad, and so forth, and hence some little allowance may be made. But if the evil be so palpable, the more palpable is the duty of meeting it each day. In hours of study, at meals, in leisure hours,

attention, close attention, to this point, will tell considerably upon future years.

"Were I now proceeding to address the *Children*, whom for three years, more or less, we have had committed to us as a 'delegated trust,' I might speak to them of many things which come to mind. I rejoice to think that in this duty I shall be relieved by some dear friend, to whose better counsel I hope they will attend just now. I presume to think, however, that in point of principles we shall thoroughly agree, and thus I shall be glad to have my influence strengthened. I will only say to the more than sixty children now before me, 'Look at the names inscribed upon these shields'—names inseparably connected with this work. Their work is done, while their memory is blessed, and will ever live amongst us: and now others likeminded have been raised to care for you. By how many of them are you now surrounded! They shall be nameless, my dear children; but here they are, gathered to ask the Lord's blessing upon *you*—from month to month, yea, much oftener, consulting for *your* highest happiness. Does it not well become such children to be thankful?

"And one word more. Are you really dutiful children? Look at this flag; † and if you ever wonder why your parents leave you, understand that they have learnt self-denyingly to bow to that command, 'Go ye into all the world, and preach the gospel to every creature;' that they have learnt to love the Saviour more than you; but that they also love you far, far more than if the love of Christ had not constrained them thus. Yours are Christian parents—devoted parents—praying parents. Will you not glory in their Missionary character, and let the distance which divides you from them only teach you more filial reverence, more obedience, more diligence in improving opportunities for good, and more earnest prayer that you may follow them, as they have followed Christ? God grant it may increasingly be thus with each of you!

"And then, may I turn to such *Parents* as are present, and thank them, with others who on distant shores are thinking of this day's proceedings, and in spirit are with us—may I thank them for the intercourse which has so far taken place between us? Very pleasant has it generally been; and in most cases I can assure them they have been 'helpers to

\* The name 'Pratt,' inscribed on a shield to the Chairman's right, with 2 Timothy i. 7 over it.

The name 'Bickersteth' on another to the left, with 1 John iv. 7, 8 over it.

† A white flag hanging over the right of the platform, with Mark xvi. 15 inscribed on it in gold.

our joy.' But will they allow me to add a word or two? We acknowledge to all parents—nay, to every one—that an Institution such as this is very vulnerable. Even the smallest Christian circle will never keep out sin: then neither will these walls, though indeed this be a Christian Home. Evil you must expect; and when you see it, pray bear in mind that you can freely write to those who have your children under their parental charge. Confidence, then, between yourselves and them is indispensable, or nothing will go right. Unless you find them undeserving of it, the most thorough openness, in correspondence or in interviews—this they should receive; and thus will it be that you help them, and they on their part do your children good. If they fall into error, as they must at times, they should be ready to confess it, when made clearly manifest. But if your views should be withheld from them, and should come to them through other—unofficial—friends, between whom and your children there is no semi-parental link, then you discourage them, and the wounds are not the 'faithful wounds' of a real friend. We disclaim all personal grounds for these remarks. We venture to offer them as general principles, and affectionately entreat you to honour with your confidence, and treat with sympathy and Christian candour, either us or any who, in the course of years, may be privileged, in your children, to 'feed Christ's lambs.' Ours is not to watch your children, so as to suspect them, and to lead them to do the same with us. Ours is to watch over them, as they who must hereafter 'give account.'

"Finally, my Lord, as you and the Committee, and our Christian friends here present, cast your eyes around this Hall, you may gather many a lively token of the *range* of interest which is taken in this Home. French Protestant congregations, even, assure us of their love. The bookcase now before us, with 100*l.* in hand to expend gradually, and thus the more judiciously, in instructive, pleasing, Protestant books, will render many a future hour delightful to these children. The organ, falling with the library from the boughs of the same fruitful Christmas-tree, will be used, we trust, not to formalize, but to solemnize, the simplicity of our daily family-worship; and both these objects—wholly the results of private funds, raised through the exertions of a nameless friend—we offer as our welcome to the Committee this day. We have pleased ourselves by adding to the simple decorations of this room colours of our country, under which have fought by sea and land many members of this same Committee; and it is indeed a blessed thing if, while we look upon those colours, and look on them to

love them, and to glory in them, we have been allowed, through sovereign grace, to range ourselves manfully in a far better warfare—under a far better Captain than the best of earthly leaders—the Captain who leads to no uncertain issue—Jesus, the Captain of our great salvation.

"I now sit down, apologizing to the Committee for so long trespassing, and thanking them from my heart for the confidence, as far as I have known, with which they have honoured us, unworthy as we feel ourselves, for upwards of three years. I commend this work, my Lord, to your Lordship's prayers, and those of the Committee, as well as to the prayers of all God's people. Ask, for those who guide this Institution, humility of mind to feel their weakness; a prayerful spirit that knows where to look for strength; simple faith, to expect God's blessing; 'patience of hope,' to be not hasty nor despairing of success, but watching and waiting for God's time and way to bless. Implore for them the 'meekness of wisdom,' and 'quick understanding in the fear of the Lord;' a self-denying spirit, since 'even Christ pleased not Himself;' and a holy readiness in all things to do His will. Thus, by the Lord's grace on themselves, the teachers, the children, and the servants, we may hope to see the 'sons' in this Home becoming in all good things even as 'young plants,' and the 'daughters as the polished corners of the temple.' We may look, in fact, for the happy fulfilment of our motto text\*—'The children of Thy servants shall continue, and their seed shall be established before Thee.'"

Mr. Unwin having concluded, a hymn was sung, composed expressly for the Home by the Rev. G. Pettitt, of Ceylon.

The Rev. E. Auriol then addressed himself more particularly to the children—

"My dear Children—I have been asked by the Committee to say a few words to you on this interesting occasion. I would do so in all simplicity, depending on the Holy Spirit to make some observation a blessing to you. We are assembled in your new Home, and it is natural I should say something as to the wishes of the Committee respecting it—wishes and desires expressed in the name given to it, which is not school, not institution, not training establishment, but a word dear to Englishmen, full of stirring associations—Home.

"One wish I have for you—that from the first moment you set your foot within this house you may feel that, although coming to those

\* A white flag, hanging over the left of the platform, with Psalm cii. 28 inscribed in gold.



whom you had never seen before, you are nevertheless coming not to strangers. We wish your parents to be assured that they live in our affections, that their memory is sweet, their work blessed—that we enter into their feelings, solicitudes, and cares; so that when their children come to this Home, they come to those who have the same views for their welfare and good as they themselves entertain: and I cannot but feel persuaded, that, as children of Missionaries, you are partakers of deep and holy privileges, and have a great and special blessing to look for from God.

“One illustration I would bring forward from Scripture. You remember it was said of Abraham that he was very rich in cattle, and silver, and gold. In Genesis, the 25th chapter, there is an account given of his death; and in the fifth verse we read, ‘Abraham gave all that he had unto Isaac.’ Now, in the next chapter it appears that there was one blessing handed down to Isaac, richer far than all the other blessings which he had received from Abraham—‘The Lord appeared unto Isaac, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.’ Was not this a greater blessing than Abraham left in all his worldly goods?

“See another remarkable instance referred to in the history of Jacob. When parting from Laban we find him saying, ‘Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty.’ Gen. xxxi. 42. He acknowledged that all the good he had received had been from the God of his father. We wish you to be assured that the Committee have the same interest, the same care for you, the same objects in view, as your parents; and all by whom you are surrounded this day—parents, Committee, inmates of the Home—are all witnesses to you that your best interests consist in your being the servants of God. But there is one thing which must be mentioned as a striking proof of the corruption of the heart—that the faithfulness of those engaged in your instruction, their kindness and tender care of you, all will avail nothing except the Lord give the blessing. In receiving you into a Christian

Home, its privileges and shelter, we wish, above all things, that you may be of the number of those whom John speaks of in the first chapter of his Gospel—‘But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name:’ and then observe how he goes on—‘which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.’ It is my earnest wish, and that of all the Christian friends around, that you be indeed born of God, which is the work of His Spirit leading you to Jesus.

“Remember, you are brought here as one family. Other little ones are associated with you, who carry about with them a corrupt heart. In this way the Lord exercises you. A Christian lives as grace is exercised. Remember, that even in a Home there are temptations; and amidst these you have to learn meekness, gentleness, the self-denial of Christ, the crucifying of self, after the example of Christ; as it is said, ‘Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus.’ Phil. ii. 4, 5.

“You will have to pass through a preparatory course—through a home preparation, intended to fit you for future duties and opportunities of usefulness when you go out from this Home into the world. Some of the elder children present will shortly leave, and be engaged in teaching others. We desire for you, dear Christian children—whom we trust God has taught—that you may be anxious, not merely not to do discredit to this Institution, not to say or do any thing to the dishonour of your godly parents; but that you will go forth with a desire to glorify your God and Saviour. Remember, your aim should be to teach the love of Christ from your own experience; the character of Christ by your own reflexion of it; the mind of Christ by your own exhibition of it; the happiness of Christ by your own manifestation of it. Bear this in mind, and God will give Abraham’s blessing, and make you a blessing.

“This Home is designed to be a preparatory home for another and more glorious home. But between this Home and that better home there is a vast contrast. As regards that home, there will be no departures, no separations. When the Lord comes with all His saints, whether we sleep or are found alive, we “shall be caught up together . . . and so shall we ever be with the Lord.” There will be no removals. They who enter into that home shall go no more out: ‘Him that overcometh will I make a pillar in the temple of my God.’ In that home there shall be no more toils, conflicts, labours. It is the ‘rest



that remaineth for the people of God.' This Home, made with hands, is a goodly home; but that better home is 'a building of God, an house not made with hands.'

"And now let me say a word to the little children just brought into the Home, and who are in the nursery of this Institution—one or two simple words. Young as you are, you are not too young to learn that Jesus said, 'Suffer little children to come unto me'—not too young to learn that you carry with you a bad and evil heart, and that the worst thing you have to do with is sin—not too young to offer up the prayer, 'Create in me a clean heart, O God, and renew a right spirit within me.'

"In conclusion, if you would have your Home happy, set the Lord always before you. Remember, He is in the midst of you. 'Seek first the kingdom of God and His righteousness.' If you would have your Home peaceful, persevere in prayer that you may overcome the evil of your own hearts. Love one another. Seek not your own. Live in peace. And if your Home here is to prepare you for your better home, remember Him who says, 'In my Father's house are many mansions;' and remember, too, that He added, 'I am the way, the truth, and the life: no man cometh unto the Father, but by me.'"

The Rev. B. Bailey, late Missionary in Travancore, next addressed the meeting. He did so under peculiar feelings of gratitude and thankfulness for what the Committee had been enabled to accomplish for the children of their Missionaries. He had been reminded that he was one of the oldest Missionaries of the Society, and it might be expected of him to state what his experience of the Society had been during the thirty or forty years he had been connected with it. He went out under its auspices in 1816, and, spared as he had been to the present moment, he could testify that, from the first moment to the present, he had experienced from the Committee the greatest kindness. They had entered into all his feelings and wishes, and had endeavoured to promote his comfort and that of his children. The first Missionaries were under much trial as regarded the education of their children. They were unable themselves to give the time that was requisite for this object, and it was soon felt that the necessary education could not be given them in India. The Committee expressed its readiness to adopt any plan which might be deemed suitable, and in his own case provision had been made for the education of his children at Casterton and elsewhere. He desired to speak with thankfulness of what had been done for his

own children at Casterton. But the distance from London constituted a difficulty, and this had led to the establishment of the Home, in which he sincerely rejoiced; and he was assured that such feelings were shared by those Missionaries who were present, as well as by others who were absent. Of the plan of education proposed he cordially approved. Nothing could be better adapted to promote the well-being of the children, and alleviate the solicitude which parents naturally feel. Here they were removed from many temptations, to which they were unavoidably exposed when dispersed throughout the country; and thus a great weight was removed from the minds of the Missionaries. They would now know that their children were sheltered within this Institution, and kindly cared for by the Committee and other friends. Nor could he refrain from availing himself of this opportunity to bear his testimony to the kindness, not only of the vicar, but of the clergy throughout the district, as well as other Christian friends; and as the character of the Home became known, he did not doubt the anxiety that would prevail on the part of the Missionaries to secure its advantages for their children. He knew the Director and his family. He knew many of the children and their parents. He was personally interested in not fewer than forty of the children now present, in some as god-children, in others as children of near relatives. He had invited several of them to his house, and they invariably spoke of the affectionate care which they experienced from those under whose charge they were placed, and expressed their delight that they were so comfortable, and so kindly treated. As for himself, when asked what he thought of the Home, his reply was, that he had the best opinion of it. The children were well looked after, and the parents might feel perfectly satisfied as to the manner in which they were trained and educated. They would find their children were treated with great confidence; and he would inculcate on them that, by the exercise of a like confidence on their part, they would second, in a very important manner, the instruction imparted to their children.

For himself, he could truly say that he felt great interest in this Institution, and great gratitude because of it. Although no longer to be a labourer in foreign lands, he should continue to sympathize with his brethren the Missionaries, and value, with them, the Home, and the kindness of the Committee. On the deliberations of that body he felt the greatest confidence might be placed, and he trusted that many prayers would continue to be offered for them. He hoped that many,

in England and in distant lands, would bear this Home in mind before the throne of grace, that thus it might become a centre of prayer, and that from amongst the children nurtured within its walls many might be raised up to become followers of their parents' example, and go forth to proclaim the glad tidings of salvation to those who are sitting in darkness and in the valley of the shadow of death.

The vicar of Islington, in rising to address a few words to the meeting on this interesting occasion, felt that the difficulty which he had in doing so was increased by the kind mention which had been made of himself and other members of his family. He felt it a peculiar honour, granted to himself and the clergy of the district, to have been permitted in any measure to help forward the objects of the Committee. He felt much the confidence reposed in them by the selection of Islington as the site of the Home. In its completion he could not but see a fulfilment of the promise, "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." God will not fail His promise, nor forsake the children of those who go forth for His name's sake. They could not all go forth to enter on the vast field of Missionary labour; but they could all take an interest in the families of those who had done so. In this Home he felt there existed a new tie and bond of union, a new opportunity of carrying out practically that communion of saints which binds together the people of God. They had here a fresh stimulus to prayer, and a new bond of union before the throne of grace; and he could not but feel, that, in the increased confidence in the well-being of their children with which Missionaries would go forth to their work, a powerful stimulus would be given to the Missionary cause throughout the world.

After a few words from the Rev. M. M. Preston, in which he referred to the appropriateness with which the honoured and beloved name of Pratt had been introduced into the proceedings of the day, and identified with the Home for Missionaries' children, in whose well-being he ever took such a lively interest, the Rev. J. W. Cunningham addressed the meeting. He said, that, associated as he had been with the Society for a period not merely of thirty-six years, like his esteemed Missionary brother, Mr. Bailey, but for a period of about fifty years, it might be deemed the less presumptuous in him to add a few words. He had been struck with several points in the

proceedings of that day, and he had recognised in them a gracious fulfilment of the promise, "I will not leave you orphans," for such is the force of the original Greek in the passage to which he referred. Perhaps of some of the children the parents had been removed; of others, they were far distant; but now, in this Home, parents were provided for them, to train them up to the discharge of high and holy duties. What an illustration of the Psalmist's experience, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." He could not but think, that, as regarded worldly things, a promise of worldly blessings was conveyed to the children of the true servants of God. How remarkable, that the children of those who were abroad should find here a home provided for them! What a proof of the power of the Missionary principle! Why was it that these children had been brought together? Was not this Institution founded on a peculiar principle, having for its basis the love of Christ? This Home presented an illustration of the power of that constraining principle, drawing all hearts to one point. Men gave up their time, thoughts, energies, to the carrying forward of a common object—the Missionary cause in all its bearings—all constrained by one principle, the love of a Saviour. He had often said that there were peculiar properties in this Society. He could truly say he had never yet entered one of its meetings, of whatever description it might be, whether Committee meeting or otherwise, without finding it the best school for his own heart. Meetings were by no means invariably productive of such influences. But from the perturbations of life, and the difficulties and trials with which we have all to do, entering into a meeting of this Society he found his own heart penetrated by the tone with which it was pervaded. In this Home they saw one fruit of the Society's efforts, a ground of confidence to the country members that they may give freely to the Society. They had here an evidence of the spirit and temper of the Committee. The care of children appeared to have been a first thought of the Spirit of God, both under the old and new dispensation. The finding of Moses was an exemplification of this. The tender concern of the blessed Saviour towards little children stood forth conspicuously. Contrast this with what prevails throughout the extent of heathenism. He knew of no spot, there, where sympathy was manifested towards children. In China and India all was the reverse of this. The subject reminded him of the touching anecdote of a poor mother, once a heathen, who, amidst the joyousness of a happy day,

when prizes were being distributed to the school children, was found weeping bitterly; and when questioned as to the cause of her sorrow, her reply was, that she wept because the Missionaries had not arrived sooner, for had they done so her children might also have been present. She had destroyed five of them. Contrasted with this, we have the genius and spirit of Christianity occupied in the preservation of children, in their training up and consecration to God. But it was only evangelical Christianity that could accomplish this. Socinians claimed to be Christians. But where were their fruits? Nay, he would say the same of what he could not hesitate to call the leading heresy of the day, Tractarianism; that it held itself separate from the spirit of Missions, and it was difficult to rouse those who had drunk deeply of its waters to any thing of interest in Missionary objects.

With respect to the children, he could not hesitate to state his full conviction that it was only by placing Christ before them that their hearts could be reached. He had had the opportunity of observing, in his own neighbourhood, an attempt to carry out education on a different principle. There was large money, ability, zeal, and every other qualification, except the one essential, evangelical element to which he had referred. It was an experiment to ascertain whether it were not possible, by a system of formality, the observance of saints' days, and a strong infusion of Tractarian discipline, to mould the hearts of children, so that they should give themselves to God. But there had been no instance in which the heart had been touched, and brought under the strong influence of religion. And now the whole system was breaking up, after an enormous expenditure and waste of money. Nothing, he would repeat, could touch the heart but a strong infusion of evangelical truth, and such lessons as, according to the statement made by the gentleman in charge of it, were given in this Institution. He desired that every blessing might rest upon it, and he felt assured such would be the case. Before he concluded, he would say one word to the elder children. He would remind them that nothing was so dangerous as receiving religious instruction, and yet not receiving it into the depths of their hearts. Here lay the danger of religiously-educated children. They were accustomed to hear that which was most solemn without bringing it to bear upon the

conscience, and so they were sometimes betrayed into a more open and daring course of sin than others. But in how many instances had they not been brought back, and the prayers which had been offered for them heard on their behalf?

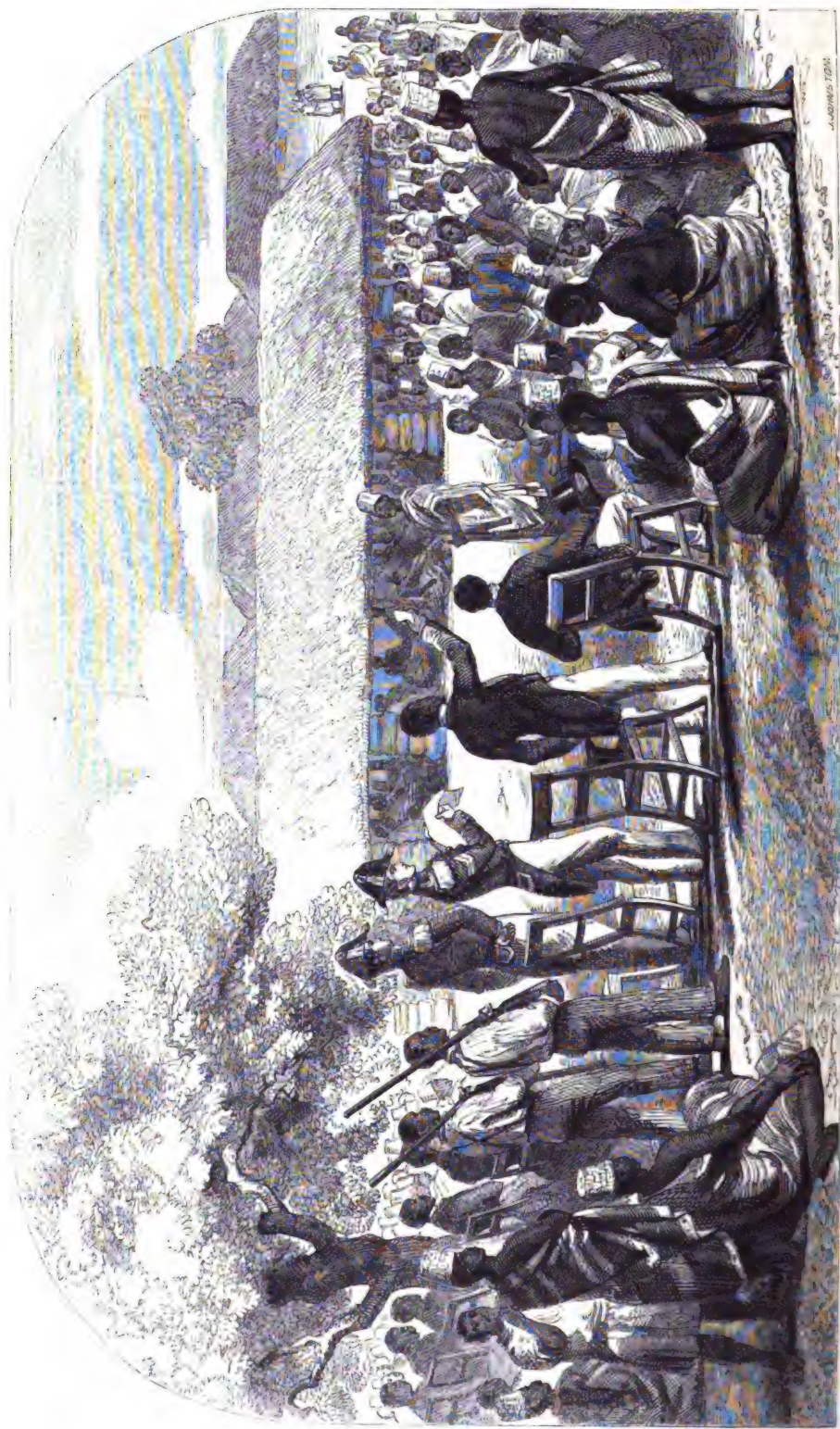
The Hon. Clerical Secretary then stated that fears had been entertained lest the system pursued at the Home would partake too much of the character of a class education, if the children associated with none save such as were similarly circumstanced with themselves. The elder boys, therefore, daily attended the Islington Proprietary School, in Barnsbury Street, and he requested the Rev. R. W. Bush, the Head Master of that school, who was present, to state to the meeting his impression of the character and conduct of those boys. That gentleman at once complied with the request of the Secretary, and the information which he presented to the meeting was in the highest degree satisfactory as to the decided improvement in the character of the boys, and their general diligence and attention.

The Secretary then reminded the meeting that before they separated there was one name that ought to be specially remembered—the name of Josiah Pratt—a name intimately identified with all that was dearest to Missionaries. It was said that this Home should be a centre of prayer: he would also have it a centre of affection, to which all members of the Committee, and all connected with its management, might turn with peculiar sympathy and love. It was their intention to place in that hall a copy of his portrait, to be done by one of the best artists, and on a larger scale than the existing one, that thus the name and remembrance of that earliest friend might be continually before the inmates of this house. And with this individual remembrance he would associate the mention of a lady to whom a debt of thankfulness was due for the munificent aid received from her in the erection of that Home.

The Rev. C. F. Childe, in an earnest, touching, and comprehensive prayer, then commended the Home, in all its various bearings and future prospects, to the blessing of God; and, after another hymn, the blessing was pronounced by the Right Rev. Bishop Carr, and the meeting separated.







INTERVIEW OF COMMANDER FOOTE AND DR. IRVING WITH THE CHIEFS OF ABBEOKUTA, DECEMBER 1852.

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## THE YORUBA MISSION.

THROUGH the kindness of Dr. Irving, R.N., we are enabled to place before our readers the narrative of his visit to Abbeokuta in December last. We have published, from time to time, much information respecting Abbeokuta and its infant church, derived from the reports of our Missionaries. The testimony we now present is that of one unconnected with the Mission—although deeply interested in the welfare of Africa and the progress of pure Christianity, through which alone its wants and woes can be relieved—and, as corroborative of previous statements, is highly valuable. It is sometimes thought that the deep interest felt by those who are actually engaged in the work leads them, unconsciously, to view it in too favourable a light; that they tinge the picture with too bright a glow; and that it requires to be softened down in order to attain reality. We are not of this opinion. On the contrary, we believe that the very interest which Missionaries feel, and their solicitude for the salvation of the heathen, lead them continually to check themselves, lest they be tempted to place too favourable a construction on what is passing around them; and that they are particularly careful not to make statements, or encourage hopes, which might re-act on themselves or their work in the way of disappointment. That this is the case with our Abbeokuta Missionaries will be at once apparent from a perusal of Dr. Irving's narrative. Our readers will be, moreover, helped to a closer acquaintance with the character of the country, the peculiarities of African travelling, and the *local* of Abbeokuta; so that, as if looking through a powerful glass which brings near a distant object, they may be enabled to identify themselves more fully with the position and labours of the Missionaries.

We also recommend our readers to possess themselves of a very interesting summary of the past history of this Mission, compiled by Miss Tucker, and entitled, "Abbeokuta; or Sunrise in the Tropics." In the perusal of this little book they will become possessed of the leading facts connected with the origin and progress of this remarkable work, and thus be provided with a substratum on which

to build the more recent intelligence, which we shall be enabled, from time to time, to present to them. We have interesting information in hand, which we hope to introduce with the first opportunity; more particularly the Rev. S. Crowther's account of his journey to Ketu, a large town two days' distance to the west of Abbeokuta, and of the favourable reception which he met with from the chief of that place.

It would seem, indeed, as if the whole of the Yoruba territory were bidding us welcome, and encouraging us onward in the work. Long desolated with war, and the various troubles inflicted by the slave-trade, its harassed population "looked for peace, but no good came; and for a time of health, and behold trouble!" At length they have fixed their hopes upon the white man; not the white man as the instigator of slave traffic, and the buyer and seller of that over which God had given him no proprietorship—the person and liberty of his fellow man—but as invested with that aspect of benevolence towards Africa which Britain has assumed since the days of Wilberforce. They have a curious tradition among them, of which Mr. Crowther informs us—that once before, when the country was in a disturbed condition, some white men from beyond the waters, either accompanied or preceded by some black men, had come and tranquillized it, and then returned to their own land; and that they introduced certain fruits into the country, which to this day bear the appellation of *oyibo*, the same term applied to the white man, signifying, one who comes from a country beyond the sea. In what circumstances the tradition originated he knows not; but it is general among the people, and disposes them to receive the message which the white man brings them—that gospel message which, in the reconciliation of God and man, will best reconcile man with man. The land is open before us. The chiefs of Abbeokuta, who were at one time jealous lest the efforts of the Missionaries should extend beyond their own city, no longer oppose any hindrance to the formation of new Stations. The late Commander Forbes, R.N., introduced an article to this effect into the treaty with England,

to which the chiefs have pledged themselves, and to which they have expressed an anxious desire on all occasions to adhere. Thus, not only Lagos on the coast, and Abbeokuta as our central point in the interior, are occupied by European Missionaries, but also Ibadan, two days' journey to the north-east, and Ijaye, two days northward of Abbeokuta; beside Badagry, our first Station, and Otta, midway between Lagos and Abbeokuta, where native catechists have been located, and we trust that Ketu may soon be added to the number.

We should, however, greatly deceive ourselves, if we imagined that this work could progress without trial, or that it would be possible for us to enter in through this open door, to the help of Africa, without passing through tribulation. We are persuaded that no genuine work of God was ever raised up, which had not this element of sorrow introduced into its foundation. In Africa the death of Missionaries has been the trial of the Mission. It was so in Sierra Leone; and, although in a much milder form, it is so in Abbeokuta.

Anxious to improve the encouraging opportunities for usefulness which presented themselves in the Yoruba country, the Church Missionary Society recently sent out a new band of labourers. One of them, in particular, was selected for the educational department, for which he was possessed of peculiar qualifications. A graduate of Cambridge, of much natural talent and acquired capabilities, all sanctified by the grace of God, and unreservedly surrendered to the service of the Saviour whom he loved, he had the happy gift, which few comparatively possess, of adapting himself to the minds of children, winning their confidence and affection, and feeding, as a gentle shepherd, the lambs of Christ's flock. To him was entrusted the formation of an institution, whose ultimate object should be the raising up of a native agency from amidst our Abbeokuta converts. He appeared to be an instrument specially moulded for this work, and placed in our hands to be used for this special purpose; and we looked forward, with hopeful expectation, to his future usefulness. But the Lord had decided otherwise; and scarcely had he put his hands to the preliminary arrangements before he was removed by death. The particulars are conveyed by Mr. Townsend in the following extract—

"I am sorry to be obliged to address a few hurried lines to you, to communicate tidings of deep sorrow—the death of our dear brother, the Rev. R. C. Paley.

"You will not have been aware of his illness, as he was quite well at the time of the last mail's departure; but since then he has been laid up with that painful disease, dysentery, which terminated in death this afternoon. We were not at all apprehensive of danger until yesterday morning. Only on Wednesday evening Mr. Hensman, on returning from his visit to them, told me that many of the bad symptoms had passed away; but during that night delirium, and other symptoms of a fatal character, came on.

"Mr. Hensman informed us on Saturday, that, although he had no apprehension of any present danger, yet, as soon as possible, Mr. and Mrs. Paley should return to Europe; that Mr. Paley had shown a great want of nervous power, and an inertness, under sickness, that marked feeble powers of life. On these grounds he expressed his fears of their being able to remain in the country. On Monday I went to Mr. Paley, and he spoke to me of his desire to take the doctor's advice, which I also strongly recommended, and it was arranged that I should take the necessary steps; but death, as far as he is concerned, has rendered it unnecessary.

"Mr. and Mrs. Hinderer have rendered good service to them. As soon as possible after the doctor had reported an unfavourable change they went to them, and again this morning, and remained until long after our departed brother breathed his last. When I visited them to-day, Mr. Paley was able to recognise me; and on Mr. Crowther asking him if he knew me, he called my name. He seemed to be desirous of speaking to me, but utterance was denied him, and, indeed, his mind was weak. He had been speaking to Mr. Hinderer unconnectedly, as his mind wandered, but expressing his grief at having done so little; and spoke of his own littleness and unworthiness; also of the children he had gathered together. Thus his own littleness, and concern for the children, seemed to fill his mind in death, as doubtless they did in life. Mr. Hinderer told him to look to Christ. He said, 'So I have been taught to do.' I prayed with him, and he seemed to understand, but could not speak."

And what shall we say to these things? Shall we say, as aged Jacob did, when he was bereaved of his children, "All these things are against me?" We could not say so, we could not think so, with the past history of this Mission before us. Deaths and disappointments have crossed our path; and dispensations apparently adverse to the progress of the Mission have been permitted. Yet, in the midst of them all it has progressed be-



yond our most sanguine expectations, so that we may well say, "What hath God wrought!" We could point out many circumstances, in the past history of the West-Africa Mission, which at the time were peculiarly afflictive and heavy to be borne, but which, we can now see, worked for good. They seemed to be against us—in reality they were for us; just as Jacob's bereavements wrought good for him: and, we doubt not, it will be so in the present instance, painful and unexpected as the stroke has been. It will have a solemnizing and sanctifying influence on our brethren abroad. It will lead them to keep more closely beneath the shadow of a Saviour's love and protecting care; and give themselves with more energy to their work, "while it is called to-day." It will afford to the people of Abbeokuta another proof—if such be wanting—that the love which our Missionaries bear them is a self-denying and self-sacrificing love; and that they are willing to lay down their lives in the service of the gospel, if they may be the happy instruments of saving some. A Missionary's grave is the memorial of a Missionary's love to souls—stronger even than the love of life.

At home, moreover, in its reactionary influence on his friends and companions at Cambridge, Mr. Paley's death will, we doubt not, exercise an effect, the opposite of that which, in a worldly point of view, it might be expected to produce: it will, we venture to an-

ticipate, decide some to do as he did, and offer themselves in the stead of him who has been so soon removed. What! shall none be found willing to live to a work in which he was willing to die? He went forth to the Mission-work at Abbeokuta, and from thence was quickly summoned to his Master's presence. What he thought was the threshold of labour, proved to be the threshold of glory. Shall it prove, because of this, less inviting to the Christian? Our dear brother, in leaving us, left his work behind him—that work in which, to the very last, while consciousness yet remained with him, he was so deeply interested. He has bequeathed it to those who loved him—to those who mourn for him: and shall there be none to take it up—none to be "baptized for the dead?" Nay, the Lord's procedures are wonderful and mysterious; and this death at Abbeokuta may prove the instrument of quickening into life and manifested action the principle of devotedness which has hitherto been smouldering in many a young heart.

For ourselves, we can only say, "He is the rock, His work is perfect." Amidst changes and fluctuations He is the same, He changes not. He says, "My counsel shall stand, and I will do all my pleasure." To Him we commit this work: it is His work far more than ours; and He has infinite power and infinite wisdom to carry it on to its appointed end.

A VISIT TO THE INTERIOR OF AFRICA, WITH SOME ACCOUNT OF ABBEOKUTA AND THE ABBEOKUTANS. (BY DR. IRVING, SURGEON, R.N.)

ON the left bank of the river Ogun, in lat. 7° 8' 30" N.\* and long. 3° 19' E. by computation, at the distance of about eighty miles by route, and about sixty in a straight line from Lagos—so recently the great and central slave mart of the Benin Bight—rise, from the midst of an immense plain, several detached hills, of no great elevation, surmounted by immense rounded or oblong masses of smooth, grey, porphyritic granite, ascending gradually from the level on the N. E., and terminating abruptly in a bold perpendicular bluff to the W. and S. W. Two of these are higher than the others; and on their sloping sides, around their bases, and in the spaces intervening, are placed the dwellings of 100,000 inhabitants, enclosed within a wall and ditch of some fifteen miles in extent. The city is Abbeokuta, and its people are the broken remnants

of 145 towns, chiefly of the Egba province of the Yoruba kingdom, once the most populous and the most powerful of all the nations of Western Africa, extending from the Niger to the sea, and holding even Dahomey in sway.

But evil days came upon the land. It was about the year 1817-18 that civil war first broke out, originating from petty causes that are variously stated, and which it will not be necessary, for our present purpose, to pause upon in this place. The Egba province, included between the Kong mountains and the sea, was the chief seat of devastation, and the principal sufferer. A peaceful and agricultural people, seated in a richly-cultivated and densely-populated territory, at an easy distance from the coast, placed between its slave-dealing tribes and the Felata †

\* From four observations by the Rev. H. Townsend, without making allowance for a slight index error believed to exist in the sextant. He had no means of ascertaining the longitude.

† Otherwise, according to Richardson, Fulans or Fulahs, the predominant race in Sudan. Fulan is their Sudanic name, Felata the Bornuese, and Fulah the term by which they are known among the Mandingos.

and more warlike people of the north, became too tempting a bait to be withstood; and war, once commenced from angry or revengeful feeling, was without difficulty perpetuated by throwing into the scale the additional and tempting bait of gain, unholy and detestable as it was. Man rose against man; town against town, each in their turn to be destroyed; fire and sword passed over it; the accursed slave-trade overshadowed it, perpetuating every evil, and adding to every horror, by its incessant demand for new victims; till, in little more than thirty years—from the commencement of the civil war to the present time—the country, which travellers described as everywhere richly and carefully cultivated, was turned into a barren wilderness, as nature, left to herself, re-asserted her rights, and the people, previously agricultural and trading in their habits, mild in their manners, and hospitable to strangers, became brutal and ferocious from constant war, revengeful, thirsting to embroil themselves in each other's blood, or to barter their fellow-men for gold.

A graphic description is given\* of a visit paid to one of these scenes of devastation, namely, the sites of the ruined towns of Kesi and Emere, once rife with peaceful inhabitants, now overgrown by bush. The narrator was accompanied by one who had himself seen the destruction of these very towns, was captured at the time, sold into slavery, recaptured by an English cruiser, taken to Sierra Leone, there taught the word of God, admitted a member of the church, and is now a catechist. "Standing within the old wall of Kesi," says the Rev. Isaac Smith, "I said to Goodwill, 'Thirty years ago you dwelt here, in your father's house, with your family and friends. You were then carried captive, and the place of your birth destroyed. To-day you see it again. But what has God done for you since that memorable day?' I then said, 'Now, tell me, if you can, in what directions lay the other Egba towns prior to the destruction of Kesi:' when he pointed around, saying, 'Ilugun was there, Tesi there, Kemta there, Ikija and Ikreku there,' and so on. The whole of this beautiful and once fertile district is now one continuous forest."

Driven from their homes, their houses burned, hunted by enemies thirsting like fiends for their blood, or—what was more fearful than even death itself—eager to sell them to the dreaded white man, the fugitive survivors fled to the bush, and forests, and fastnesses, where now stands Abbeokuta, making

the great rock Olumo their resting-place; gaining a wretched subsistence from the chase, or, driven to desperation, by robbery and plunder. Man by man, group by group, were added to the little band. The bush was cleared for cultivation; the trees were cut down and destroyed for fuel and building purposes; and habitations were once more raised. Locality, and attachment to their native soil, are feelings strong in the Egba breast. The early associations of home were not forgotten: where their chiefs took up their dwelling, there their followers came also. Their manners and customs, their institutions, and the very names of their towns, they brought with them. Thus, when they became strong and powerful, each remnant of the 145 towns destroyed had its own chiefs, its own form of government, and its original name represented in this their resting-place, or, to express their own idea, their camp; to which, from a peculiar feature of the scenery already described, they gave the name of "Abbeokuta,"† now a great and powerful city, the united strength of the whole Egba nation, a people brave in war, liberal in their form of government, and tolerant in religion.

It was not till about 1825, however, that the towns now composing Abbeokuta were destroyed, and in this year the first refugees arrived, and rapidly increased in number. Four years later—in 1829—they were joined by Šodeke, a man of great parts, who was elected their ruler. The province of Egba, antecedent to their misfortunes, had been governed by a chief elected by themselves, but subject to the Yoruba king, and bearing the title of "alake," a term synonymous with that of "abba," king. The town of Aké was their capital, but was ruined in common with so many others; and from that time there has been no alake. Aké was destroyed about the year 1822, when Okekele was alake. Šodeke was chief of Igboro, and after its destruction was elected ruler of all the Egbas, Egbalakis, Owos, and Egbagorras, in their new capital. He was a man of great parts; a warrior renowned for his courage and success during the civil wars; in person tall and bulky; in countenance mild and intelligent, expressive of ability; soft in voice, and of slow speech. Of liberal ideas and acute foresight, he saw plainly that, the war once ended, such a people could not be governed by military law alone, and he therefore called in Elore, the alake by descent, to be civil governor.

The Abbeokutans thus went on increasing

\* "Church Missionary Intelligencer" for March 1852, p. 53.

† From the Yoruba words "Abbe," under, and "Okuta," a rock or stone. The town is frequently called, by the Sierra-Leone people, Understone.

in numbers and prosperity; the face of the country became cleared; cultivation extended in all directions, as leisure and security allowed their old farming propensities to come into play. Meanwhile, however, as might be expected, they were not unmolested by rival neighbours, who looked with uneasiness and jealousy upon the growing power and importance of a people who, they well knew, could not, without a desire of vengeance, remember the hated enemies who had driven them from their birth-homes; and they therefore desired to crush them whilst yet in their rise. It has been already stated, that, although the province of Egba had principally suffered from the civil contentions, yet the upper portion of the Yoruba kingdom, between the Kong mountains and the Niger in Yoruba Proper, had not escaped. Amidst the wreck of hundreds of towns, some were enabled to hold their own against every attack, and are now governed by their own independent chiefs; whilst Atiba, their king by descent, continues to reign, but with comparatively little power, at Aggo-Oja, whence he removed from Oyô, the ancient seat of government. About the year 1833 the Abbeokutans were attacked by one of these cities—Ilorin, a city larger, it is said, than Abbeokuta itself, from which it is distant seven days to the north-east, and two days from the Niger, inhabited chiefly by Mahomedans—Egbas, Felatas, and Haussas: but this aggression was successfully repelled. The Jebus, inhabiting the country along the left bank of the river Ogun, in great force, aided by the Ottas, on the right bank—these districts are called respectively the Jebu and Otta countries—also attacked them, but were routed, with heavy loss, by the Egbas, assisted by Badagry, a city on the sea-board, thirty-six miles west of Lagos, and which has long been the seaport of Abbeokuta, Lagos, their natural port, being closed against them. It was now the Egbas' turn, and the Ottas were driven from their homes, and, their country being wasted, were obliged to take refuge in Okeodan, a stronghold situated to the west of the road from Badagry to Abbeokuta, 30 miles north-north-east of the former place, inhabited by Ottas, Popos, and Egba-dos, or Lower Egbas. The powerful city of Ibadan, with a population variously estimated—Consul Beecroft's computation is 100,000—inhabited by Yorubas, and one day and a-half to the eastward and northward of Abbeokuta, also made the attempt, headed by Olúyòllé, their chief, one of those human monsters\* in which

Africa has been so prolific. These were, however, also defeated.

But an enemy more dreaded than all was yet to come. In the days of its integrity, but at a period long antecedent to the date of the present account, Yoruba included in its sway Dahomey and Benin. As Yoruba declined, Dahomey rose, and for 200 years she has been the scourge of this portion of the African continent. The annual deportation of 8000 slaves; the annual sacrifice at the customs; the death by war, and numerous other ways, of many hundreds of human beings; the support of an immense army in a country where commerce was discouraged, and agriculture neglected—could only be secured by constant wars undertaken for such purposes, and the Dahomians became remorseless fiends. Their only glory and delight in blood, they spared neither age nor sex, save to barter them for unholy gain. It does not appear that they were aware of the progress the Abbeokutans had made in so short a space of time, until an attack of Egbas was made on the flank of Gezo's army at Okeodan in December 1848, when that town was utterly wasted by the Dahomians. From that time Gezo, then king—"the leopard of Dahomey"—saw that he could not hope to prosecute his designs upon the kingdom of Yoruba, until Abbeokuta, its key, had fallen. In March 1851, Gezo, with an army of 16,000 men and women—for the Amazons were the bravest and best of his troops, ever the foremost to attack and the last to retreat—appeared before the city. The fighting was desperate, but they never reached beyond the walls, and finally fled, pursued by the victorious Abbeokutans, who overtook them at Isagga, some sixteen miles to the westward, where a second engagement took place, even more destructive than the first. As the result of both fights, 3000 Dahomians were left on the field, of whom 1200 were counted outside the walls of Abbeokuta, and 1000 taken prisoners. This was the last attack.

The above outline will suffice to give a general idea of the progress of Abbeokuta up to this time; but in order to explain the circumstances which first directed attention to Abbeokuta, and fixed it so strongly there, it will be necessary to turn back a little in our history; and in so doing there will be presented one of the most instructive and marked instances of the mysterious workings of an all-wise Providence, educating future great good from present great evils.

We have already adverted to the civil wars which, prompted and perpetuated by the accursed arts of the slave-dealers, divided and

\* Like the Dahomian and Ashanti potentates, he indulged in human sacrifices, and at his death some seventy poor wretches were offered up.

devastated the kingdom of Yoruba, and more especially the Egba province, and supplied thousands to the traders in human flesh. The majority of these poor sufferers, it is sad to say, must have reached their destination. Many, however, were intercepted by the British cruisers, and sent to Sierra Leone, where they lived, in common with thousands of others similarly situated, as liberated Africans, employing themselves—some as servants; others, in manual labour; others, again, in trade and commerce: and thus many became rich, or “well to do in the world.”\* But the *mal de pays* is not confined to the bosom of the white man alone: it attacks, with perhaps still greater intensity, the poor African; and in the Egba the spirit of Yoruba nationality is peculiarly strong.

It was in 1838-39 that the first movement took place amongst the liberated Egbas at Sierra Leone. Hearing of the growing strength and prosperity of their countrymen, their successful struggles with surrounding tribes, they began to entertain a strong desire to return to Yoruba. This, at first, was manifested chiefly among the pagan and Mahomedan portion, but gradually extended to others, who, by the blessing of God on Missionary labours, had turned aside from the degradation and impurities of their native superstitions to receive the pure, and simple, and ennobling faith of Christ. It was with greater hesitation and reluctance that this latter class prepared for their return, however warmly their hearts beat at the prospect of again seeing their fatherland. The Missionary records bear frequent testimony to the regret which they expressed on leaving their kind teachers, and the place where light first dawned on their darkened minds, and of the dread they felt at being again exposed to the evil examples of their relatives and friends, who still remained, what they themselves once were, worshippers of false gods. Anxiously did they inquire whether any one would be sent to guide them, to watch over their spiritual welfare. On this point many spoke. Small parties, who were able to procure the means of a passage to Badagry, proceeded from thence to Abbeokuta; and the surprise of their countrymen at the accounts they gave of a race of white people who did not trade in slaves, but who actually rescued them when captured, fed and lodged them, paid them for their labour, and

enabled them to become rich, and then, to crown all, aided their return to their native country, may well be imagined. Their gratitude to England was great. The misrepresentations of the slave-dealers and other vilifiers of the British name no longer deceived them. Their answer was a ready and triumphant one—“Why do you tell us lies? These people have sent us back our relatives when they had them, and might have kept them, free of charge, and therefore they cannot mean to do us harm.”

The desire to return, increased by the favourable accounts constantly received from those who had already effected their object, still continuing, it was at length resolved to send some one to Abbeokuta to judge for himself of the manner in which the liberated Egbas had been received; how they were treated; whether they were allowed the free exercise of their new religion; and if there were enough to encourage the commencement of a Mission. Mr. Townsend, then a catechist of the Church Missionary Society at Sierra Leone, was selected for this purpose, and proceeded to Abbeokuta, *via* Badagry, in the end of 1842, arriving at his destination in January of the succeeding year. His reception from Sodèkè was most cordial. The chief told him that it was his earnest desire that many white men should come and dwell with him—both Missionaries and merchants—and that he would give them more children to teach than they would be able to manage; and if they sent a native schoolmaster, he would not only be glad to see him, but would help to build him a house. On the return of Mr. Townsend, a few months later, and the favourable account of his mission, hundreds of the liberated Africans, chiefly Yorubas, manifested a “really surprising” eagerness to make the journey. In the end of 1843 and the beginning of 1844 no fewer than five vessels were going to and fro with emigrants between Sierra Leone and Badagry, from whence they travelled overland. One hundred and sixty-one of them hired, with their own money, a commodious vessel, for which they paid 1000 dollars in cash, besides laying in provisions.

The Mission was determined upon, and Messrs. Townsend, Gollmer, and Crowther, himself a Yoruba, having been selected to commence it, Mr. Townsend proceeded to England to be ordained. On his return to Sierra Leone, in December 1844, the Missionary party at once sailed for Badagry, where they were for a long time detained, in consequence of the unsettled state of the country, the Abbeokutan party being encamped against Adu. This encampment had been formed for several years, and was

\* We need only mention the name of Mr. Pratt, a man of great intelligence, a magistrate, and one of the most respectable merchants in Sierra Leone.

intended chiefly to keep open the communication between Badagry and Abbeokuta, on which latter place Badagry depended largely for provisions, and also as a defence against the Ottas and Adus, who lost no opportunity of plundering those trading between the two places. Without this it would have been impossible for the liberated Egbas to have effected their return through a slave-dealing country, the inhabitants of which were combined in hostility against Abbeokuta.

At length, the road being re-opened, the Missionary party left Badagry in the midst of the rainy season, and reached their destination on the 31st of July 1846. Their reception was of the same kindly character as heretofore. Ground was given whereon to erect their dwelling-houses, at the building of which the labourers were so numerous as to form a perfect *embarras des richesses*. A church was opened for the worship of the true God on the 21st of March 1847. On the 6th of February 1848 the first adult baptisms took place, one of the number being Mr. Crowther's mother, from whom he had been separated twenty-five years, and whom he had met on his arrival in Abbeokuta. The account of their meeting—which I mention as an instance of many similar scenes—is peculiarly affecting, and is thus given in his own words—"When she saw me, she trembled. She could not believe her own eyes. We grasped one another, looking at each other with silence and great astonishment: big tears rolled down her emaciated cheeks. A great number of people soon came together. She trembled as she held me by the hand, and called me by the familiar names by which I well remembered I used to be called by my grandmother, who has since died in slavery. We could not say much; but sat still, and cast now and then an affectionate look at one another—a look expressive of an affection which violence and oppression had long checked, and which had nearly been extinguished by the long space of twenty-five years." The above is only one of many similar meetings.

Under the divine blessing, the great work of conversion rapidly proceeded, but not without opposition. In the years 1848, 1849, and 1850, attempts were made in certain of the towns of which Abbeokuta is the aggregate, and each of which has, to a great degree, the regulation of its internal affairs, to terrify such as were already converted, and had been ever since in the habit of regularly joining in the services of the church, as well as to deter others from following their example. This was done by the chiefs of those districts, through the bribery, and at the instigation, of the *babalawos*, or priests, who, as Christianity

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spread, began to find their gains day by day diminishing, in consequence of the cessation of the expensive sacrifices, ceremonies, customs, funerals, and purchases of charms or amulets, which their former devotees had so eagerly sought after and paid for. But it was not only the priests who found their interests at stake. Those engaged in favouring the slave-trade soon began to discover that the gentle march of Christianity, with its harbinger of "peace and goodwill to men," was gradually dispelling the dark ignorance and evil passions under which their godless traffic had hitherto prospered. The *gon-gon* men, or town-criers, proclaimed that whoever threw away their gods—their *ifas* and *orisas*—should incur the displeasure of the Egbas. Threats of death—of poisoning—were uttered against them if they dared to attend the churches. They were driven from the markets, prevented from trading to other towns, imprisoned, beaten, and tortured in various ways. Of these one may be mentioned, resembling the punishment of the stocks, but a thousand times more unendurable. The feet, in this case, were passed through holes in the wall of a house, at several feet from the ground, the body being in the street, and, from the otherwise painful tension of the muscles, obliged to be supported on the hands. In this position the converts were kept for five days, exposed alternately to the scorching sun and torrents of rain: and yet not in a single instance did these poor sufferers seek to put a period to their agony, by denying their new faith, or returning to the worship of their false gods. It is to be observed, however, that none of the liberated Egbas were interfered with, all the people from Sierra Leone being regarded in the light of white men. The more powerful chiefs at length met in council, and put an end to this painful state of things by proclaiming religious toleration. The good work of conversion again proceeded, and has continued to do so up to the present time without check. At the end of 1850 there were at the three Stations—Aké, Igbein, and Ikija—152 communicants, 224 candidates, 83 day-scholars, and 260 Sunday-scholars. The average attendance at these several places of worship was from 460 to 470.

As it was highly desirable to procure a definite treaty touching the slave-trade, and sustain, by every means in our power, the good feeling already existing in a people so predisposed to the English, and from whom so much is to be expected, Commander Forbes, of Her Majesty's navy, who had already visited Dahomey, was sent on a mission

to Abbeokuta, where he arrived in November 1851. This mark of friendship, as may be well imagined, was hailed with pleasure by every one; the more especially, as Dahomey, baffled, and smarting under the humiliation of his great defeat, was expected to renew his attack of the preceding March. Captain Forbes succeeded, without much difficulty, in procuring from them, by treaty, the abolition of the slave-trade and of human sacrifices—in which they, in common with all the surrounding people, indulged—religious toleration, and the facilitation of commerce. In addition to this, the warm interest he took in their welfare; his unwearied exertions in fitting them to receive the attack of the dreaded Gezo; his energy, and the frankness of his general bearing; attached the people greatly to him, and he is still spoken of in terms of grateful memory; although, alas! like too many others, he fell a victim to his zeal in their cause, having contracted dysentery in the course of a too-hurried travel to Badagry, connected with the objects of his mission. Although ill on his return to Abbeokuta, even then he busied himself in making further arrangements for their welfare, till compelled to leave the coast, too late to prevent a fatal termination of his illness.

Another visit to Abbeokuta appearing desirable, Commander Foote, of H. M. S. "Prometheus," then senior officer of the squadron in the Bight of Benin, volunteered for this service, and the writer had the pleasure of being ordered to accompany him, in the beginning of December 1852. It was the commencement of the dry season. The rains and tornadoes had ceased, the roads had become passable, and the rivers were mostly fordable or dried up. It was the season, also, when Africa sends forth her savage hordes to devastate and destroy, and when Dahomey might be expected shortly to fulfil his threats—he had sworn to "share in Abbeokuta"—and retrieve his fallen prestige of victory. The journey was made from Lagos. The route—a dangerous and difficult one—had always been *vid* Badagry, until the force under Admiral Bruce, by its successful attack on Lagos, convinced the slave-dealing powers, long buoyed up by extravagant notions of their own strength, how vain was the attempt to withstand the will of England, and broke up the confederacy into which they had entered to prevent the introduction of Christianity, civilization, and legitimate traffic into the territories bordering on the Bight of Benin.

It will not be necessary to delay much with regard to Lagos, which has been often

described, but merely to make a few remarks on the landing here. Along the whole of the Bight of Benin, as well as on the rest of the western coast of Africa, wherever there are no harbours or bays, a heavy swell sets in from the sea, rolling the immense body of water onward to the land, where it breaks on the beach in one continuous line of dangerous surf, with a monotonous boom, broken, at times, by powerful "thuds." This varies in force at various places; but, in all, accidents—many fatal—have taken place. At Whydah it is very strong; a little less so at Badagry; Quittab is perhaps the least so, or at the village of Lilly Coffy, to the southward. The heavy swell setting in to the land, and meeting with the rapid current of the waters of the Lagos river, rushing to discharge themselves in an opposite direction, has caused a huge bar of sand to be drawn across, and at some distance from the mouth of the river, over which the sea dashes in a fearful surf, again breaking at uncertain times and distances between this and the shore. Boats pass round the eastern extremity of this bar, where it ceases gradually and imperceptibly, and, if necessary, pull up between it and the sandy beach; and then, crossing a lesser bar, are immediately at the mouth, and enter the river. It will thus be seen that the river Lagos is only practicable for canoes, or boats, or small steamers, and this not without difficulty and even hazard. In our case we passed the end of the bar, and, making for a part of the beach where there appeared but little surf, the boat was backed in astern, the men lying on their oars; when, leaping on the shoulders of a couple of stalwart Kruboyes, we were on shore with only a slight sprinkling of salt water. We walked some distance along the beach, and then, crossing over a narrow neck of land, found ourselves at the side of the river, where the boat, having come round, rejoined us; and after a pull of some two miles we arrived at the neat and commodious, and I may add most hospitable, house of the Rev. C. A. Gollmer. This gentleman has been here but a few months, and therefore any very great advances in the work of conversion cannot be expected. He has great difficulties to contend with. The hateful slave-trade, of which this has been so long the chief mart, has thoroughly engrained itself in the thoughts, habits, and hearts of the people. Long under the influence of the slave-dealer, and taught to consider the English as a sort of natural enemies, they still smart under their recent defeat, and the deprivation of a trade so lucrative, and so congenial to their disposition, as the capture and selling



of their fellow men. Nor has commerce, as yet, adequately supplied its place. It will be some time before they will regard our overtures as those of friends and benefactors. As long as the slave party can carry on their vile occupation, in however feeble a manner—if only one vessel escape, to encourage their hopes of a renewal of the old state of things—the good results produced will be very partial. They believe that the present is a lull merely; and that, when our squadron is diminished or withdrawn—as interested parties persuade them it will be before long—the former state of things will be renewed. Until convinced of the futility of such hopes, progress must be extremely slow.

Mr. Gollmer, at whose house we slept, busied himself kindly and zealously in procuring us bearers, horses, &c.; and next morning, our party having been mustered, we bade good-bye to our host: and to the number of some thirty individuals—including ourselves, and three Krumen, as body guard, from the ship—we crossed the river, in canoe and gig, to the right bank or western side. On assigning each his load, it was found that one or two of our bearers had not come up, which was the more to be regretted, as one of the defaulters was to have taken charge of the poles of a marquee which we had taken with us. However, there was only one thing to be done—to look out for a substitute, and expedite the rest. The bearers, men and women, having their heavy loads assigned them, and placed on their heads, went on before, leading the way in Indian file, whilst we endeavoured to obtain a volunteer to carry the unfortunate tent-poles, left destitute by the base desertion of their proper bearer. Numerous tall, good-looking fellows stepped from the various passage-canoes plying across from the opposite shore; but after a suspicious glance at, or experimental lift of, the said poles, they passed on their way, with a laugh, and shake of the head, and we were left lamenting. At length a sturdy, lithe, and roguish-looking fellow undertook the task, and at twenty minutes past eight we mounted our stout little Abbeokutan horses, and proceeded on our route.

The footpath, about a foot and a half wide, led at first over open ground, covered with long, coarse, dry grass, some eight or nine feet high, the awned tops of which slightly annoyed us by keeping whisking across the eyes. Interspersed were numerous somewhat high bushes, and an occasional patch of cultivated ground—Indian corn, cassada, &c. Here and there was a higher clump of trees. This, our guide informed us, was the farm of Kosoko, the usurping and ex-king of

Lagos. In about half an hour we entered a high wood with some very lofty trees, the footpath becoming narrow, and crossed by numerous roots—and, although now the dry season, still moist, with here and there little stagnant puddles. It then led across an open space, still with the same long grass, but dotted here and there with solitary low trees, so apple-tree-like in their appearance as to suggest at once the idea of an orchard. Through this description of scenery, walking, trotting, or occasionally breaking into a canter, we went not unpleasantly along for about three hours; and at twenty minutes past eleven A.M. we reached the small village of Ogba, where we found the bearers resting near their loads. Taking possession of a shed near the end of a small square open space, we made our preparations for breakfast, or rather lunch. Around us were offered for sale a variety of fruit—oranges, papaws, bananas, plantains—and tempting eatables, as fish cooked, from the Lagoon or Ogun river, roast porcupines, rats, and a variety of rodents; and, if required to wash down so many good things, abundance of palm wine. Many baskets, carved calabashes, and black pottery ware, were also exposed. The houses, &c., of this little village were very neat and clean. The water here was whitish and dirty looking. It is all brought from the Lagoon. With the exception of the open, orchard-like patch mentioned, our route had lain almost entirely through wood.

After resting at Ogba about an hour, we again started. Two miles from the village we came to an open space, with Indian corn seen to the right, and two huts or sheds, where palm wine was exposed for sale. A little further on are three paths, the centre one of which leads to Abbeokuta. The path now descended, and, from the occurrence of large roots, was troublesome; but our sure-footed little animals eyed them as if they were not to be stopped by such trifles, pausing for an instant, and stepping down with both fore-feet at once, the hinder following after a similar interval, and thus *gradatim* overcoming the difficulty. In all directions the vegetation had run wild on either side. Tall trees—cotton trees and others—raised their enormous white trunks above the dark underwood; from their branches being suspended masses of lianas, or trailing plants, like cables or cordage, and as thick as an arm or leg; while close to the earth sprung up, in all directions, numerous slender saplings, thus rendering the bush all but impervious. These latter required constant attention; for, being toughly interlaced, if once they caught



the toe on either side, unless the foot were speedily thrown back out of the stirrup, the knee would receive a painful wrench.

After a variety of ascents and descents, we at last began steadily and gently to re-ascend, and the ride became very pleasing. It now led along a picturesque lane or green alley, bordered on either side by a fence of natural bush and trees, through the gaps of which we had glimpses of beautifully-cultivated fields of Indian corn, &c., with tall, scathed, white, and spectral-looking trunks and branches of trees rising here and there, which, too large to be cut down when the bush was cleared away, had been destroyed by fires kindled round their base and kept up for days. The sun's rays were tempered by the boughs over head. Butterflies of gaudy hues danced before us, and a profusion of showy white blossoms protruded from the bush on either side. This was, indeed, perhaps the most beautiful portion of the journey. Continuing along this lane for a considerable time, we at length arrived at an open space, with ruined walls on either hand—the entrance to the town of Otta. Here we found the greater part of the bearers had already arrived, and were regaling themselves with palm wine, large, black, earthen, big-bellied pots of which were placed for sale in front of an open shed to the left, where a number of people were seated. This palm-wine, when fresh, is a very agreeable, harmless, and refreshing beverage. It is then clear; but when kept for some time it undergoes a vinous fermentation, becomes turbid, whitish, and frothy, and gains intoxicating properties.

The rest of the party having come up, we entered the town. The approach is exceedingly pretty; by a wide, open, clear, and broad way, bordered with trees, and cultivated fields beyond, and presenting altogether the air of having been laid out with an eye to effect. At the extremity of this we entered an open space, around which were seated a large assembly of men, women, and children, eager and curious to see the new arrivals, but all quiet and unobtrusive. Dismounting at the foot of a wild fig-tree in the centre of the square, around which the bearers rested near their loads, we went to pay our respects to the headman; who, after we had waited some little time in an ante-room, exposed to the wind and weather, of his mud edifice, at length made his appearance *en grand costume*; his state dress consisting of a white hat—a shocking bad one, looking very much as if it had recently received a “bonneting”—and a dressing-gown of diamond patchwork, not unlike a superannuated old-fashioned bed-quilt.

The interview was a short one, and consisted, on his part, in his remarking that he was glad to see us; and on ours in a request to have some place to perform our ablutions in, our friend of the tent-poles not having yet arrived. An apartment was assigned us, some six feet high and as many in breadth, mud the walls, mud the roof, and damp mud the floor; a few lighted sticks warmed a cooking pot in one corner; a black earthenware pot, containing palm-wine, stood in another; a large calabash of water was brought, and—*voilà le tout*. There being not much, under the circumstances, to induce us to prolong our toilet, it was expedited as quickly as the limited nature of our accommodations, and our being obliged to adopt the rotation system, permitted, and we then returned to our friends. The tent-pole man had not yet come up; but at length, after we had begun to despair, he was announced, and came briskly towards us: but seeing a tall figure approaching him, with a white face, in which subdued wrath was plainly discernible, and carrying in its hand a very truculent-looking riding-whip, conscience-stricken he paused for a second, in doubt, and then, deeming discretion to be the better part of valour, with a grin of half fear and half rogueishness, discharged his cargo where he stood, and was no more seen that night.

We now erected our marquee, to the intense delight of the assembled multitude, who had never seen a house of the kind before. The boxes, &c., were brought in and arranged round the sides; the stretchers on which we were to sleep placed in the centre, one serving for a table; a couple of potatoes, squared and hollowed out, did duty as candlesticks; and with ham, cold fowl pie, grilled fowl, English potatoes, bread and butter, coffee, a modicum of malt, wine, and a cigar to wind up, our repast was a very satisfactory one. The people around seemed very much amused, looking on at a safe distance; but getting over-curious, the town-crier made his appearance, with a very curiously-fashioned bell—tongueless—in one hand, and a small rolling-pin in the other, with which two implements he “discoursed most eloquent music,” and announced to our admirers that the chief wished them all to go away, and not disturb the white man whilst he was eating, which we looked upon as a very delicate attention on the part of our friend with the hat. This gentleman returned our visit in the evening, arrayed in his favourite state attire—white beaver and quilt-work—backed by his friends and attendants, and when he had spread his mat at the entrance we commenced palaver.

I ought to have mentioned that on our arrival we met with the Wesleyan catechist here—whose name I do not remember—a quiet, obliging man of colour, who told us some particulars. The town of Otta belongs to the Egba nation, and the people speak Yoruba. It has four divisions—Egaina, Ottweh, Ossi, and Orubah. I write these words, as all the names I use, from the ear, as I hear them pronounced. Our informant stated that he had not been long here, and that he had only six children under tuition, all from Egaina. The balagun, or generalissimo, told us that Otta had been broken by the Abbeokutans, and that they were now subject to the Egbas; that they wished “only for peace and the word of God;” that they had no king now—their former king was dead, and they had not supplied his place. There is a market here every nine days. From Abbeokuta are brought oil, goats, sheep, pigeons, yams, &c. Some are sold here, and others taken on to Lagos. The Otta people take things for sale to Ogbu, over the river. Kola nuts, so universally employed, they told us grow near Otta, and the people from Abbeokuta come here to pick them.

At four A.M., coffee being finished, our tent was struck and made up, the bearers loaded, horses saddled, and we were again *en route*. The morning was deliciously cool, and heavy dew covered the herbage on every side. The exit from the town was even more beautiful than the approach to it. A wide open road, bordered with lofty trees—half way up and between the trunks of which rose a green and massive wall of beautiful and varied vegetation, studded with flowers of many and showy colours—led, after a short distance, by an arched gate, through a low wall, ruined by time, or more probably by the hand of violence, with a low building on the left—a custom or fetish house?—to an avenue similar to that just described. The road now turned suddenly to the left, along a narrow pathway, with a broad border of brushwood, and cultivated grounds on either hand, beautifully and regularly laid out with rows of Indian corn, cotton, cassada, &c. After four hours’ riding we arrived at a shed, where a few natives were seated before black earthen jars of palm-wine exposed for sale. The course now led down hill, descending over a pathway, narrow as throughout, rugged and broken by the roots of the lofty trees on either side, and forming a rude description of steps and stairs, somewhat objectionable to equestrian travel. With the exception of the first few miles we had been passing through forest, and at seventeen minutes past nine a halt was called at an

open space in it, near a water course, at this season of the year quite dry. Here two or three lofty cotton-trees reared their immense trunks, at the base of one of which, sheltered within the wall-like buttresses which it projected, we established our quarters, and prepared for breakfast. Around us were seated some thirty or forty people, with their loads at their sides; and, judging from the number of calabashes, fowls, cooked fish, rata, &c., were evidently going to or returning from market. Others seemed to be travellers. Infants and squalling children favoured us with their sweet voices, as their mothers were occupied in feeding, tending, or physicking them; which latter operation, judging from the screaming fits of choking and unwilling deglutition, as a nauseous-looking, senna-like mixture was poured from a calabash into the palm of the hand, and then into their unhappy little mouths, seemed to be any thing but pleasing to the juvenile sufferers. A present of biscuit seemed to make all parties happy again.

The way between this place and Otta had been certainly the most troublesome as yet, from its descending, roots stretching across it, and fallen trunks of trees barricading it; and in this country, where trees do fall there they most certainly do lie, no matter what may be the impediment to travelling and traffic; and being often too large to be walked over, the path is made to diverge into the bush, and they are walked round. This bush was all but impenetrable on either side, and from it there arose trunks more enormous than any yet met with. The pathway at times was arched over like a tunnel, and on re-entering it, from a break or open space, it looked like the dark mouth of a cavern, from the denseness of the shade. This, however, was one of our greatest comforts in the journey—the shade of the overarching boughs tempering the heat, which, on emerging, is felt the more intensely by contrast, piercing through umbrellas and straw hats, although the latter were of a strong material, and with a brim three or four feet in diameter. At most times the blue vault overhead could only be seen in patches, with occasional white clouds—never to any extent at one time.

After resting about three-quarters of an hour we proceeded, and at thirty-five minutes past twelve we passed the Badagry Road on the left; like the rest, a mere track through the unreclaimed wood, and leading to the south-west. The Abbeokutans are at present at war with the city of Adu, where they have some 26,000 men. Adu stands on a branch of the river Jaroi. It is a sacred fetish town,

nearly surrounded by a marsh, and thus not easily approached by land. On this account, and its being allied with Jebu and Dahomey, both enemies of Abbeokuta, it has stood a siege of many years. By the latest accounts the Abbeokutans had taken many canoes and prisoners, and were in possession of the roads, although they themselves had met with considerable loss. Between the Badagry road and the end of our journey we subsequently met with straggling parties of eight or ten, hastening to the seat of war, armed with their long muskets, swords, and Mahomedan charms, to keep them from the cutting edge or the bullet's perforation.

Further on we arrived at the town of Papa—"farm town for Abbeokuta," as our guide informed us—a mere collection of huts in two rows. We made for the first comfortable shed we could find, at the end of the place, where, spreading our mats, we composed ourselves for a snooze. One woman sat near us feeding her child. She had come with us all the way from Lagos, carrying on her head an exceedingly heavy load, in addition to the infant at her back. Our guide informed us that these women go down to Lagos with fowls for sale, and that if they gain, by the journey of two days and a half, five strings of cowries, or fivepence sterling, the speculation is considered a profitable one, and if ten strings, very much so. Here we may mention the value of cowries.

One string . . .	or 40	cowries=	one penny.
One common head	{ or 5	strings	}=five pence.
	{ or 200	cowries	
A head . . .	{ or 50	strings	}=one dollar.
	{ or 2000	cowries	
A bag . . .	{ or 10	heads	}=ten dollars.
	{ or 20,000	cowries	

Water here is very scarce, and had to be obtained from a distance. The greater part of our train were regaling themselves upon agiddi, an article of diet with very much the appearance of hogs' lard, made up in masses of the size of the hand, and wrapped in green leaves. This is made from the Indian corn, ground, sifted, fermented, and then boiled down to a proper consistence for becoming solid on cooling. Subsequently, in the markets of Abbeokuta, we met with large quantities of it, boiling in black earthenware pots, where men, women, and children were, as at the early breakfast-stalls of our own country, investing their cowries.\*

After remaining at Papa for about three-quarters of an hour, we resumed our journey, and at half-past three P.M., after a little de-

scent, we reached a very suspicious-looking patch of stagnant water, in a hollow right in the centre of the road, bounded with mud, several small creeks of the same *matériel* running up amongst the roots of the trees in every direction, even to where we stood, at the sides extending into the impenetrable bush: depth unknown. The guide seemed puzzled; for, although the bearers passed in safety, yet for two heavy men, on the small Abbeokutan horses, the sailing directions became more difficult, and attended with greater responsibility. Whilst considering the various *pros* and *cons*, seeing a point which I considered practicable, I urged forward my Buccephalus, somewhat loath, until, admonished by dint of voice, of whip, and heel, he made a step in advance, and went down sheer three feet in mud. The pace was, from the force of circumstances, somewhat slow—a kind of *festina lente* movement; but, as the French proverb tells us, "*À force de forger on devient forgeron*:" and at length, by successive flounders, and a good deal of rolling and pitching, the navigation was completed to the opposite shore. I was much too busily engaged myself to look behind me, but I believe the passage was an equally stormy one in that direction. Our lower extremities were of course soaked with wet and mud. I may be excused thus minutely recounting the manner of our transit through a puddle, as it proved ultimately the only "moving incident" or disaster in this, my first experience of African travel. In fact, with the exception of the rather powerful rays of the sun—tempered, however, as I have already described—an occasional knock on the knee or graze on the shin from a tree-trunk, where the path was too narrow, and a tendency in our nags to stumble, we really suffered no inconvenience. Both Captain Foote and myself remarked the apparently total absence of flies and musquitos throughout the whole trip, a few gaudy butterflies alone dancing in the air before us: subsequently, however, in the markets of Abbeokuta, and especially round the pito, or beer-pots, where, like true toppers, they mainly congregated, we saw flies enough and to spare.

In little more than an hour—forty-five minutes past four P.M.—we reached Kobarro. The road or path was wider than we had hitherto met with, and led through an extensive plain, bounded by a high wood and clothed with long coarse grass, as high as the head, from the midst of which rose low, detached, fruit-like trees, which, from the indications remaining, must be deluged in the rains. On either side of the path were extempore sheds, at intervals, about four or five feet in height, formed of

\* "Church Missionary Gleaner" for July 1851, p. 188.

four upright sticks at the corners, with forked extremities, across which others were laid, and thatched with the long grass just mentioned. These were the remains of a former war encampment. Koburro is merely a farm town, with high trees on one side, and open plantations of Indian corn on the other, consisting of two rows of hfts. Selecting a clear space near the end of the village, we erected our marquee, glad of the opportunity of effecting a change of raiment and a purification after the fatigues of the journey. Our three Krubos arrived about an hour later, in the most miserable plight. Unused to walking, as they were cooped up for so long on board ship, they were truly "lame ducks," from fatigue and tender feet; and the contrast was rather striking between their multiplicity of arms—cutlass, pistols, musket and bayonet ("quills upon the fretful porcupine")—and their careful, egg-shell-like tread, and painful waddle. The natives must have had no very high opinion of their powers of endurance; yet the fellows looked savage and sulky withal, and dangerous to jest with. I merely ventured to ask one of them—Ginger by name—if he would like to come again, but a surly "No!" was the only answer, or rather grunt, deigned me.

*Dec. 4*—We this morning started at twenty minutes past six, and in about three-quarters of an hour, as we rode slowly along, enjoying the delightful coolness of the morning, by a beautiful footpath, bordered by a narrow fence of natural bush, on either side of which extended carefully-cultivated fields of cotton, Indian corn, &c., we suddenly met, at a turning of the road, a wild-looking, dark-visaged horseman, breathless with spurring and fiery-red with haste, who no sooner caught a glimpse of us than, uttering a single word of salutation, and throwing his horse on its haunches, he made a demivolte, and was gone. His wide-brimmed straw hat—some three feet in diameter—his raiment bagging and fluttering in the breeze, cut altogether a comical appearance. For the frolic's sake we gave him chase, but without success. Numerous single musket-shots were now heard, in various directions, to announce our approach. The country became more open, and more and more cultivated; and a little further on we came upon a party of native converts, dressed in European fashion, headed by Mr. Barber, a coloured teacher. They were armed with the usual long Danish flint-locked muskets, and, ranging themselves along the narrow pathway, fired a *feu-de-joie* in our honour, to which our horses danced responsively.

At fifty-seven minutes past seven we

reached Awowu, a square of huts, on leaving which we continued along a path as beautiful as if intended for a pleasure-ground, still through cultivated fields; and at fifty-five minutes past eight crossed the Owiwi, a tributary of the Ogun, a lively-looking little stream, with wooded banks, by a rustic-looking wooden bridge, formed of two trunks of trees, with a railing on one side, the latter somewhat out of repair. The bridge we crossed on foot. The road, the whole way from Koburro, is beautiful.

After leaving Awowu the country becomes open and undulating, in great part cultivated with fields of Indian corn, carefully planted in straight lines, each plant at regulated distance from its neighbour; and at the base of each the yam, and over the surface of the ground, all weeds, &c., having been previously destroyed, the French bean, or calavansa. Fields of cotton-plants, laid out with equal care and neatness, were passed. At other times extensive patches of tall Guinea grass were met with, its long slender stalks, ten or fifteen feet high, bending under the weight of the heads of the grain, from which the beverage called pito, a not unpleasant kind of beer, is manufactured. Again, patches of ochro—the pod of which is so excellent a vegetable in soups, &c. Pumpkins, too, were seen carefully trained up, and hanging from living supports: every thing conveying the impression of a decided agricultural tendency amongst the Abbeokutans, who, with proper instruction and undistracted by war, would doubtless make keen and pains-taking farmers. The roads now became better and wider, leading through the fields just described, alternating with others of long, coarse grass, which, as the dry season is further advanced, will be all burned down to prepare for another crop. At Awowu gravel and small stones begin to appear, a circumstance worth the recording, as we could not observe the slightest appearance of either previously.

High ground and hills now began to show themselves in the distance, and at nine a.m. we entered, through a gateway, the village of Awoyadi, nine miles from Abbeokuta, amidst a promiscuous assemblage of men, women, and children—some in their native habits, others dressed in European costumes. Several were on horseback, the greater part armed; and, to give us due honour, an indiscriminate and independent firing of musketry took place on all sides of us, with the beating of tom-toms, shouting, and the sound of many voices. Here we were welcomed by the Rev. Samuel Crowther—of whom mention has already been made—who introduced us to Messrs. King and Macaulay, all connected with

the Mission. We were conducted to a shed, or rather dwelling, near an open space, where we spread our mats and breakfasted. After resting for a reasonable time, we again prepared to pursue our journey. On mounting our horses we had to wait some little time in the open space above mentioned, where a party of some twenty or twenty-five men, in no particular uniform, armed with muskets, were drawn up in line, and officered by an intelligent, good-looking man of colour, dressed in regimentals—those, I suppose, of the African corps, in which we were informed Captain Cole, the personage in question, had served at Sierra Leone, where he had been taken after his liberation from a slave-ship. The late Commander Forbes made him his “captain of the artillery” at Abbeokuta. He certainly deserved credit for the manner in which both his “first and second divisions” presented arms, and a *feu-de-joie* of three volleys was fired.

We now passed through an open and undulating country, abounding in the same cultivated grounds of cotton, cassava, Indian corn, Guinea corn, &c., and alternating with the same long, coarse, dry grass so often already spoken of. The roads became wider, and firmer under foot, with rolled red gravel, fragments of quartz, larger masses of the same material at intervals showing themselves above ground. The passengers backwards and forwards—some armed, others with loads on their heads—became more numerous, and at noon, after a short descent, we arrived at a wide open space at the side of the river Ogun, where the ferry is situated. Here we found numbers of people, men, women, and children; travellers, market-people, some on foot, others on horseback, waiting, like ourselves, to be ferried across. One or two women in white robes—the usual sacrificial dress—who had come to worship the river, were prostrating themselves and muttering their prayers at the foot of an isolated, lofty, thinly-clothed, and somewhat scathed-looking tree, at one side of this space. Other parties were chatting, smoking, and laughing. Two or three large, wide, and flat-bottomed canoes were plying backwards and forwards with their freights. The saddles, &c., having being removed, the horses were brought to the edge of the water, into which they were led by a halter, held by a person in the canoe, which shoved off; and as the animals gradually got out of their depth there was nothing left for them but swimming, their heads being kept close to the side of the canoe, in spite of their attempts to turn them up the stream.

The Ogun is here about 150 yards across,

clear, and with a moderately-fast current. At this, the commencement of the dry season, it is only a few feet deep; and in another month can be forded on foot, the water then only reaching to the knees, and dwindling to a mere stream: but at the driest of dry seasons the river is still navigable for boats to within seven miles of Abbeokuta. On looking up the river the banks were seen, at times, high, with short brush-wood, and, only at long intervals, single detached trees, the stream broken by rocks irregularly projecting from the bed of the river. It is no small pleasure to one who, for a length of time, has had no more pleasing prospect or scenery than the Bight of Benin affords, with its long, low, monotonous, wall-like line of trees, and its lagoons—stinking abominations of mud and malaria—to see a fine, healthy-looking river, with a fair current, gliding over its bed of sand and gravel, through an open, dry, and cultivated country.

After passing the river we again proceeded, the character of the scenery being similar to that already described. Being unsheltered by wood, the sun shone fiercely upon us, and his rays told with considerable effect. After a few miles had been gone over, we saw several low hills before us, surmounted by rounded, grey rocks, from the side of one of which—the highest—projected, in relief against the blue sky, one or two trees. This was the hill, or rock, of Aké, the town of towns, the capital of the city of Abbeokuta. It was at first difficult, from the uniform greyish-brown colour of the general surface, to distinguish any appearance of a town, until, on a nearer approach, the immense assemblage of human habitations could be seen, covering the sides of the high ground, and extending in one unbroken sheet over the intervening hollows. We now gradually approached the city, and at length, crossing a wide dry ditch, and passing through an open gateway in the low mud wall, we stood in Abbeokuta.

The houses being placed without any regularity, and of the kind called compounds, and built in squares, with the doorways of all the apartments opening upon a central court, nothing but low walls of swish, or mud, and thatched roofs, met the eye, and one low entrance from the street. Clusters of people—men, women, and children—were assembled at the corners of their dwellings and at various points, from all of whom proceeded gestures and words of lively welcome; and as we passed along the dusty and irregular paths, or rather spaces between the neighbouring houses—streets, properly speaking, there are none—now ascending a rugged hill, with protruding rocks, the horses' feet striking against fragments of granite and quartz, now de-

ascending into wide, open, bare spaces, or into market-places, shaded by the wild fig-tree or banyan, and now into others much narrowed—several wild-looking warriors on horse-back, with their high-peaked saddles, heavy iron stirrups, ornamented bridles and saddle-cloths, and picturesque costume, dashed past us ever and anon, and then, drawing up until we had preceded them, took their place in the rear, ready to repeat the same ceremony, and making their spirited little animals prance, curvet, rear, kick, demivolte, in true

(*To be continued.*)

*manège* style. After a rather circuitous route, we were truly glad to arrive at the hospitable head-quarters of the Abbeokuta Mission, at Aké.\*

\* It will be seen that our Frontispiece represents a subsequent scene—the actual interview of Commander Foote and Dr. Irving with the chiefs. After the subject had been put in hand we received, but too late for use this month, a sketch of the journey through the forest, which would have been more appropriate to the present portion of Dr. Irving's narrative. We hope to give it next month.

## THE EAST-AFRICA MISSION.

WE continue Dr. Krapf's journal from p. 112 of our last Number.

"Having reached the top of the Kómbora, I felt considerably cold, owing to the cold wind, in addition to the fresh air. But my fever had left me, and never returned during the journey. After sunset we entered the hamlet Hingo, where I took up my lodging for the night in a Kishinsi hut, which was only half thatched with leaves of the banana-tree. I was content with any place where I could lay down my weary body, and where I was protected against the cutting wind. As to food, I cared very little, rest and sleep being the things which I wanted after the extraordinary exertions of the day. The poor people of Hingo had nothing to offer but a little Turkish corn and bananas.

"How simply and quietly do these natives live upon their cold and lofty mountains, which they dislike to leave often. I am sure a traveller, not knowing by experience the essence of Christianity, would call these people harmless, innocent, and good, for you see them quiet, not noisy nor quarrelling. They appear attached to each other. You see no idols, and scarcely any thing which reminds you of their being pagans. They are not given up to intoxication, strifes, or bloody feuds. They rear cattle, and work in their plantations, to obtain the necessities of life, and care little for the tumultuary bustle of the world. But, viewed in the light of the word of God, what is this simplicity and innocence but estrangement from the living God, whose knowledge in Christ alone can render man truly happy, quiet, and harmless? A superficial observation might make us believe that these lonely mountaineers, residing in their fastnesses, would be more receptive of the gospel than other tribes around them; but I, for my part, am not too sanguine in this respect, for I know the total aver-

sion of the human heart to spiritual matters. When once the gospel shall be carried to these apparently simple and innocent people, their real character will be laid open, and it will be seen that Satan leads man captive on the mountains as well as in the valleys. Still, compared with the noisy, quarrelsome, and tipsy Wanika and Wakamba, they have decidedly the precedence. Fear and worshiping of evil spirits will form a strong barricade against the proclamation of the gospel. Their seclusion from the world, the grandeur of physical phenomena—for instance, of wind and rain—have no doubt impressed upon their mind a deep fear of inferior beings. Still, the Sun of Righteousness will, and must, ultimately triumph over the nipping fog of superstition; and the glorious time will certainly appear, when the bells will resound from mountain to mountain, into the dales and ravines, to assemble these mountaineers for singing the praises of Jehovah, with a heart renewed and sanctified by their merciful Redeemer. Then there will be no mistake about the important position and destination of this wonderful alpine country, the physical conditions and hidden treasures of which demand a fitter describer than myself.

*March 1*—We departed from Hingo. This hamlet has been constructed and inhabited by people of the Kisegeju tribe. The Wasegeju originally came from the banks of the river Pokomoni, or Dana, which was the original home of several Kinika tribes. At present, the main part of the Wasegeju reside in the vicinity of Tanga, whither they were driven by the Galla, when these savages possessed themselves of the territory situated on the lower course of the Dana. For a long period the Wasegeju have lived on friendly terms with the Wadigo, the southern Wanika tribes, and have, in connexion with these, often repulsed the wild Wakuafi, who, in the prime

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and summit of their power, have frequently alarmed even the coast of Tanga. But soon after this formidable common enemy had made his exit from the theatre of the East-African nations, the Wasegéju, boasting of their superior bravery, commenced hostilities against the Wadigo, who are superior in number. A division of Wasegéju, pressed and pursued by the Wadigo, fled to the country of the Wasegúa, whence they emigrated after some time, and, having sought and obtained the permission of Kmeri, settled themselves in the large valley of Kerénge, where they are still. A few families of these emigrants went up from the Kerénge valley, and built the hamlet Hingo. But the main stock of Wasegéju have remained in the plain of Tanga. At present they are again engaged in a destructive war with the Wadigo, who appear to get the better of them, having lately burnt one of their strongest villages, killed a number of Wasegéju, and taken a vast portion of their cattle. Kmeri has stood neuter between them.

"I always feel great pity towards the fragments of broken tribes; for although we must acknowledge the judgment of God revealed in the annihilation of the main portion of a nation, yet we must recognise His mercy in the preservation of a scattered remainder, which has been spared for the divine display of higher purposes at a future period. In general, it is remarkable and instructive to observe the judgments of God displayed among the nations of East Africa within the last two or three hundred years. The Wanika, Wakamba, Wandurobbo, and several other tribes, have been driven from their original home, and, at the time of their expulsion, have been reduced to small numbers. An outpouring of savage nations towards the coast caused, several centuries ago, a great change in the geography of Eastern Africa. A waving and wandering of tribes took place at that period. Now the waves appear to have subsided, and the nations to be settled. We may naturally ask, Why was this, and for what purposes? The history of the kingdom of God gives us the proper reply to these questions.

"Having left Hingo, we ascended still higher at another part of the Kómbora, until we descended, through a forest of banana-trees and sugar-cane, into a deep ravine, where we crossed a brook of deliciously cool water. Thence we ascended for several hours another mountain, on the top of which we found a village called Kisára, where a son of Kmeri resides, and governs the surrounding mountainous country. At Kisára we had a majestic view of the southern part of the Kerénge valley, and also of the lofty mountains of

Usambára, to the west of the valley. From the governor and people of Kisára we learned that a party of about 800 marauding Masai had, several days ago, passed through the valley, with a design of capturing the cattle of the Wasegúa residing in the plain of the Pangani river. The Masai are, as I understood, on good terms with Kmeri, who does not obstruct their passage through the Kerénge valley, as they render him a great service by attacking the Wasegúa, his constant enemies. But I rather suppose the king is afraid of the Masai, whom the Wasambára consider to be invincible. Thus politics and fear combine to leave this lovely valley almost entirely destitute of population and cultivation.

"*March 2*—We stayed to-day at Kisára, as the sick wessiri had not come up from Jumbi, and my people, in their small number, disliked traversing the valley of Kerénge, from fear of the Masai, whose return from the Wasegúa country was daily expected. In fact, the wessiri had ordered us to wait for him at Kisára. This was also the reason why his soldiers led us over the most mountainous and precipitous part of the country, in order to give their master sufficient time for his convalescence, and joining us on the road before we met the king at Fuga; for the wessiri would have the honour of personally presenting the Msungu to his royal master.

"I read, with Abbegonja, several chapters of the gospel of St. Luke, and we prayed together, and spoke to many natives on the 'one thing needful.' At this and other opportunities I observed, that dear Abbegonja will not of his own accord speak to the people about spiritual matters. It is not timidity, nor consciousness of inability, but indeed want of zeal, and, consequently, want of internal life and communion with God in general. Still, we must not expect too much from a babe in Christ; but, at the same time, also not cover and hide his defects. A convert who is too slack in professing what he believes to be the truth, must certainly grow suspicious to his spiritual guide, who must therefore feel grieved.

"My guide, Minjie Minjie, gave me to-day some information of the origin of the dynasty of Kmeri. He stated, that the present king is the fourth monarch since the setting-up of the kingdom of Usambára. His great-grandfather, who founded the kingdom of Usambára, originated from the mountains of Ngú, which mountain country lies on the road to Uniamesi. On this account the people of Ngú and Usambára are on friendly terms up to the present day. They visit each other's country. The Wasambára reach Ngú on a journey of three or four days, traversing the large plain



through which the Pangani river runs. The first two kings of Usambára ruled only as far as to Bondei, which province was conquered by Kmeri's father. Kmeri himself has been a great warrior in his younger days. He even went as far as to the Pangani villages on the coast, wishing to obtain a personal knowledge of all his dominions, which were in his younger years more extended than at present. He lost a part of the Kidigo country, and the mountain Maíhi in the north-east, as well as the mount Máfe in the south. In general, his influence among the Wasegúa has entirely been broken off since these have obtained more fire-arms on the revival of the musket trade at Zanzibar; a fact which clearly shows, to an acute observer of the political and social conditions of East Africa, that the trade in muskets, and foreign commerce in general, will, in process of time, cause a great revolution in the state of things on this continent. I am informed that even the Wakuafi in the interior evince a strong desire for muskets, as do also the Wakamba. The Masai formerly used bows and arrows; but when the Wakuafi commenced to use large shields, of the skin of the rhinoceros or elephant, they abandoned the bow, and used spears, clubs, and shields, by which weapons they signally defeated the Wakuafi their brethren. No doubt the Wakuafi learned the use of spears and shields from the nations bordering upon Abyssinia, for the Wakuafi are found in the regions north of the equator.

"In the morning I witnessed another instance of the darkening influence which the Suáheli exert upon the pagans of the interior. My donkey driver, Hussein, a native of Zanzibar, on a sudden removed the sand of my room, whilst he was hastily uttering some words unintelligible to me. After I had suffered him to go on for a little while, I interrupted him by asking why he was digging into the sand, and uttering such hasty words. He replied, that he was looking for a star in the ground, by which he could foretell whether our journey through the Keréngé valley would be prosperous or not, as all hands of his party were afraid of meeting with the Masai. Thus the Suáheli practise many things which darken and deaden the minds of the heathen, among whom they endeavour to gain influence and bread by spreading superstition.

"The Wasambára call the Suáheli 'Waunguána,' i.e. free people, in contradistinction to themselves, being slaves, compared with the Mahomedans of the coast, who, although they are subject to the same ruler, yet enjoy many privileges which the Washinsi and Wasambára are refused. Thus, for instance, an Msambára or Mshinsi is forbidden by Kmeri

to ride on an ass or horse, or to go far beyond his native country, or to wear a superior dress, &c., whereas a Suáheli has all liberty in these respects. Kmeri is well aware of the superiority of the Mahomedana, and treats them leniently, although he dislikes them in a measure. He is aware of his being dependent on them regarding the supply of his transmarine wants; and he also knows very well that they could form a powerful coalition against him, from the facility with which they can procure the means of warfare. Quite different is the treatment of his more immediate subjects, who are not so leniently handled. We may draw a comparison in this respect between the rulers of Usambára and Shoa. Whilst the Shoan monarch gives great liberty to the trading Danakil of Tajourra, he forbids his Shoan subjects to go to the coast, to wear garments at their own pleasure, and especially not to use gold or silver; yea, the common people may not drink hydromel, the favourite beverage of Abyssinia. As to the restrictedness of the Wasambára to their country, they have far more liberty than the Shoans to visit neighbouring countries; but they have no great desire to leave their mountains, as they possess all they require and are accustomed to. To collect riches is not their desire, as they might thus provoke the jealousy of the king or his governors.

"*March 3*—When we were on the point of starting from Kisára, a sharp messenger arrived from the mdoé, ordering all his soldiers who had carried my baggage, and conducted me on the road, to return to Jumbi without delay, as he required their military assistance against a Kishinsi village, in which three of his soldiers, who had levied the tribute, had been wounded by musket-shots fired by some natives. The soldiers immediately obeyed. I have observed their obedience on several occasions, which is a very remarkable feature in this undisciplined soldiery. There is not the least objection made, nor any delay caused, in the execution of the orders of their superiors, who, by the order of the king, would sell an obstinate soldier into slavery.

"When the soldiers were returning, the governor of Kisára took charge of my baggage, and had it transported by his peasants to the village Utinde, where we were to wait for the wessiri. We had to descend and ascend mountains in the most fatiguing manner, before we reached Utinde, which is situated on one of the highest mountains of Bondei. Our descent led us again through a forest of banana-trees and sugar-cane, over brooks and a wooded tract of country, the mountainousness of which might well nigh drive a traveller

to despair. To use the ass was impossible. From the foot of the Kómbora to Utinde the animal was quite useless, and caused only great trouble, as he would not jump over the great rocks which lay in our way, or refused to ascend the steep and slippery spots of the mountains. On our arrival at Utinde I found it so intensely cold, that I could no more take up my lodging outside of the cottage assigned to me, as I was wont to do in the Netherlands, on account of the heat and smokiness of the Kishinsi huts. The mountain top on which the village of Utinde is built is about fifty yards in breadth. At Utinde we had the loftiest view of nearly all the dominions of Kmeri. I cannot remember having ever enjoyed a more majestic view in Africa. The highest point of Utinde is a solid rock, which stands up like a perpendicular wall, and forms a natural fortress, which would be impregnable. Thence I looked down into the Kerénge valley from a height of at least 5000 feet. No African enemy is able to conquer this mountain, if properly guarded. I never could go near the brink of this tremendous rock without getting a giddy head. However, the natives, and their black cattle, sheep, and goats, are well accustomed to running along the fearful edge of the mountain, where a false step must cause certain destruction. Truly the works of God's creation are astounding and overwhelming! At Utinde I could well observe that the mountains of Usambára surpass those of Bondei in height. The mountain of Bumburri, where the crown-prince Sébuke, or Shebuke, resides, appeared to be the highest. The Usambára mountains terminate toward the great Kikuafi wilderness in the high range of Msihi, which is governed by a dynasty independent of Kmeri. The ruler of Msihi has it in his power to shut up the Kerénge valley, which opens into the abovementioned wilderness. The people of Msihi have their water and plantations on the top of their mountains, which is, in fact, the case everywhere in this alpine country. How beautiful do the wooded mountains of Bondei appear when viewed from the granite block of Utinde! Not so the mountains of Usambára, which look bare and treeless. How pretty appears the low Kerénge valley, intersected by the river Ngérea, which runs to the Pangani! What a blessed country will this be when once the gospel, and civilization consequent upon it, shall have made its triumphant entrance into these regions of spiritual darkness and death! There will be room for thousands and thousands of new inhabitants. O that the world would know what is really conducive to its temporal and everlasting

peace! I went up to the granite block of Utinde, and recommended this remarkable country to the mercy of Him, who has promised to give all nations for an inheritance to the Lamb slaughtered on Golgotha for the sins of the whole world; and I felt great consolation afterwards in speaking with Abbe-gonja on the many promises given in the Bible for the spread of the gospel over all the globe. These consolations alone compensated me for my most fatiguing journey; for no secular inducement would be strong enough to encourage me to undergo such fatigues, which allow the traveller no regard to his bodily frame, for he must either stand his ground or abandon the journey. When my weary legs would not carry me any further, I often said to my body, Thou must go on, or fall to pieces.

"The district of Utinde is governed by an aged son of Kmeri, in whose features I could not trace any mark of his royal father. He gave us nothing for food but mahúti, i.e. bananas, wherefore we resolved upon leaving, without waiting any further for the mdóe.

*March 4*—Being short of provisions, as the governor was remiss in supplying us even with mahúti, we declared that we must depart of necessity. But when we were about to leave the village, a native arrived, who pretended to have been sent by the wessiri to inform us that we should wait at Utinde, as the wessiri would arrive to-day at Kasára. Having reason to mistrust the messenger, we, notwithstanding, departed; but observing at a little distance that none of the Fuga people, who travelled with us, would follow after us, we stopped on the road, and reflected upon our situation. The Fuga men were evidently afraid of acting contrary to the vizier's instructions. Having listened to the various opinions advanced by my party, I declared the safest expedient to be this—that we should wait at least till to-morrow, when the arrival or non-arrival of the mdóe at Kisára must become known. All having acquiesced, we returned to the village, where the governor promised to provide us with more food, which, however, was brought in as scantily as before.

"Regarding the present dynasty reigning on mount Msihi I obtained the following information. The father of Kmeri had invested with the government of Msihi one of his daughters, who, having been married to a nobleman, gave birth to several sons. These youths, when arrived at full growth, prevailed upon their mother to make herself independent of the king of Usambára. When the king was informed about the rebellion of the mountaineers of Msihi, he sent an army against them, but his soldiers could not

conquer them. The children of the royal princess maintained their ground, owing chiefly to the impregnable nature of the mountain: wherefore the present king thought it more prudent to acknowledge the independence of the new dynasty, and to live on friendly terms with it. Both rulers send presents to each other from time to time. The capital of Msihi is Bungu. While the people of Msihi were hostile to the ruler of Usambára, the Kerenge valley was very unsafe, and many persons travelling through it were killed.

"The dynasty of Msihi has constituted itself in conformity with the title and usage of Usambára. In this country a different name is given to the reigning king, and to his successor to the throne. When the reigning king is called 'Kmeri,' the crown prince is termed 'Sébúke,' or 'Shébúke;' and when the reigning king is named 'Shébúke,' his successor will be 'Kmeri.' As Kmeri is at present the reigning king of Usambára, his successor is called 'Shébúke.' He resides in the province of Bumbirri, which is one of the highest regions of Usambára. This province can be governed only by the crown prince. When Kmeri, the present king, dies, his son, the present Shébúke, governor of Bumburri, will proceed forthwith to Fuga, the capital of the empire, where he will be declared the reigning king of the country. The first son born to him after his entry into the capital will become the crown prince, and be styled 'Kmeri,' as his father is called Sébúke. When he is of ripe years, he will be sent to Bumburri to govern his province. Thus the respective names vary with the successors to the throne. An incorrect account of this matter was given in a former journal. The same change of titles takes place with the rulers of Msihi. This custom is said to have originated in the country of Ngū, whence the present dynasty of Usambára has sprung.

"It must be well borne in mind, that it is not the eldest son who succeeds to the throne, but he who is born after the entrance of the new king into the capital of the kingdom. The new king discharges at once all the children of the late ruler, and invests his own offspring with the government of the various districts of the country. It is surprising to find that the children discharged from office have never revolted, except in the case of Msihi.

"*March 5*—As the mdóe had not arrived at Kisára, and we still had to complain of want of food, we early and eagerly demanded from the governor our departure from Utinde. The night had been intensely cold, and a mist overcast the mountain when we departed. Our descent into the valley of Kerenge was

steep and difficult. We arrived at the beginning of the valley after nine o'clock A.M., having spent more than three hours in descending. The valley is entirely destitute of inhabitants at the point where we crossed it. About eleven o'clock we came to the river Luéngéra, or Ngérea, which rises in the mountains of Bumburri and runs to the river Luffu, i.e. Pangani. My people were exceedingly afraid of traversing the wilderness of Kerenge. Minjie Minjie walked far behind me, intending to escape, as soon as the first shock of an attack should fall on the van. Having safely reached the river's banks we rested for about half an hour, to enjoy our frugal meal of mahúti—bananas. This done, we commenced ascending the mountains of Usambára Proper. But when we left the river, my donkey-driver, Hussein, believed he had seen a human being in the jungle. This circumstance frightened him amazingly, and all the remainder of the party ran to their weapons. I had much ado to remove their foolish and vain apprehensions. Nobody being willing to march in front, I placed myself at the head of the party. This measure at once inspired their timid minds with courage and confidence. Our ascent was at first gradual, for we ascended the first mountain in little terraces, on which we rested, and refreshed ourselves with the cool water rushing from the deep ravines of the mountain. Having reached the top of the mountain, we came to a large plantation of sugar-cane, which we relished with good appetite. After a walk of about a hundred yards over the ridge of the mountain, we had to descend into a deep dale, in which we crossed a brook running the Luéngéra. In the vale we travelled again over a large tract of country cultivated with sugar-cane. I was compelled to use strong language in order to prevent my people from cutting too large a quantity of canes. It is understood that a stranger—especially if accompanied by the king's soldier—has permission to take bananas and sugar-canes wherever he goes through a plantation. But he must not carry this privilege to excess, lest a quarrel with the proprietor of the plantation arise. The violent soldiery of course care little for the proprietor's objection; but a messenger of the gospel must conduct himself differently. Toward evening we arrived at the large village Jáiri, where we observed, with surprise, that we might have taken a less mountainous and circuitous route from Utinde; but that the mdóe's soldier led us intentionally by a rugged road in order to detain us as much as possible, till his master could come up and join us before we entered Fuga, the

capital, where he would personally lead the European to the king's presence. Before we were admitted into Jáiri, the king's soldier and Minjie Minjie had preceded, and spoken to the governor of the place.

"The inhabitants of Jáiri belong to the Wambúgu tribe, which dwelt originally in the Wasegúa country, over which the king has at present no control. On this account the king's soldier could not peremptorily command, as he did in Kishinsi country. The Wambúgu resided formerly on the banks of the Pangani, opposite to the valley of Kerenge in the south; but, having been constantly harassed by the Masai, they fled to the mountains of Usambára, where they have received great privileges from the king. They are an agricultural and pastoral people, who keep up their original customs. The women wear a large bunch of big beads around their neck, or fix it, rather, into their perforated ear-lobes. By this custom the Wasegúa females are easily to be distinguished from the Wasambára and Washinsi, who do not wear such a heavy bunch of beads, weighing from four to six pounds. The aged governor received us hospitably. He offered us some milk, and a paste of bananas and Turkish corn-flour. As our appetite was rather intense, we needed no encouragement from our kind host to participate freely of the meal. At night I slept on a native bedstead in a stable full of cattle, which were not very ceremonious. I had intended to sleep outside the room, but our host would not allow it, alleging that there was great danger from the lions in this region.

"*March 6*—Hoping that the mdóe would come up from Bondei, we kept a day of rest. In fact, I was very glad that we did not start from Jáiri, as my legs gave me great pain in consequence of the exertions of yesterday. Prayer, and reading the word of God, were sweet to me and Abbegonja. There was to-day a gulio—i. e. market—in the vicinity of Jáiri. The natives brought in their articles of exchange, as salt, bananas, fowls, butter, beads, cloth, &c. A native of Jáiri stated that the Masai had no fear whatever of muskets; but that they walk up quietly and steadily to the musketeers, carrying their spears, clubs, and shields with them. They consider the fear of death repugnant to their national pride and character. We felt it hot at Jáiri, the village having a low situation, and being closed up between mountains, which look by no means so beautiful as those of Bondei.

"*March 7*—After having started from Jáiri, we crossed a large brook, which rises in the neighbouring hills and mountains, which we began to ascend. The sun rose very hot, and

increased our exertions in ascending the mountains. From day to day I become more tired of my exhausting journey, and often, in a fit of impatience and dissatisfaction, I say to myself, Why do you undertake such a wretched journey, which nobody has schemed but yourself? My companions, too, were highly dissatisfied at the constant winding, and going up and down. Now we creep along an abyss, then again we lay hold of the shrubs and bushes in climbing the dreadfully steep road. In going up we feel pain in the sinews of the ankles, whilst in descending the knees and thighs are affected. Halting at short distances is impracticable, as we must direct our course according to the distance of the villages, where we can find food and lodging for the night; none of my followers being willing to sleep in the forest, or to encamp at any other place but a village. Travelling in Usambára is far different from travelling in Jagga or Ukambani, where the traveller carries his food and water on the road, and encamps when night overtakes him. A traveller encamping abroad in Usambára would be considered as a highwayman. Besides, the coldness of the night, and other circumstances, would militate against his doing so.

"The mountains which we ascended to-day were in most parts bare of trees and high grass, and their ridges very sharp and rugged. On the wayside were running brooks. Now and then we came to a plantation of bananas and sugar-canes. I observed a kind of palm which greatly resembles the date-tree: it is called mkindu. The trunk is very straight and tall, but not very big. Its fruit is eatable.

"The atmosphere assumed to-day an autumnal appearance. A fog covered the mountains, which, however, soon gave way to a little rain, after which a mist arose on another adjacent mountain. I felt it as cold as in an autumnal day in Germany. I often wonder at my Wasambára companions, who with the greatest ease run up and down the steep mountains. In a few minutes they were off at a distance from the rear. They then lay down, and waited till we came up to them; but immediately afterwards they were out of sight again. They are almost as swift as the monkeys of their country. The Wasambára are not particularly tall people. Their colour verges toward yellow. Generally they are slender, but strong enough to carry heavy loads. It is surprising how simply they can live: they subsist almost exclusively upon bananas, cold, or roasted, or boiled. Sickness is unknown to them, except itch and rheumatism. The cool air, the delicious mountain water, and the simplicity of their diet, un-

doubtedly contribute toward the absence of many diseases ravaging other tribes.

"Men of the common rank of life have no more than one wife; not that they would not marry additional women, but they have not the means of doing so. The exertion which a man must make in providing his family with food and clothing keeps him aloof from many vices practised by other tribes: for Usambára is, on the whole, a very poor country, from its mountainousness. The mountains are often too steep to admit of cultivation. Bondei is a rich country compared with Usambára.

"The many large brooks which we crossed to-day conveyed to my mind the idea that this part of the country will one day be fit for the establishing of manufacturing villages. Water-mills, &c., could be erected without much trouble. Wood is scarce, compared with Bondei: still, there is a sufficiency for many generations to come.

"About three o'clock P.M. I was so tired of journeying, that I proposed halting at the nearest village; but Minjie Minjie insisted upon reaching the village Ponde, where a daughter of Kmeri governs the surrounding district. On entering Ponde we were overtaken by a cold and heavy rain. Notwithstanding, I wished to take up my lodging in a stable which was unoccupied by animals. It was wretchedly thatched, and had open walls, which admitted the air very freely. On that account I wished to occupy the hut for the night, but the natives would not allow it at all, being apprehensive of lions. Thus I was compelled to sleep in a hot, smoking, dirty cottage, amidst many noisy inmates, men and animals.

"The sugar-cane which we obtained to-day was of a peculiar quality in point of sweetness, as well as with regard to the large quantity of juice yielded in chewing it. We found it only in deep and moist ravines, never on the roofterraces nor on the top of mountains.

"*March 8*—We hope to reach the capital to-day. May the Lord be my rod and my staff, and prosper the object of my journey to the advancement of His everlasting kingdom!

"We started from Ponde at an early hour, and pursued our way with all speed, as we had obtained but little food from the royal princess. She demanded a piece of coloured cloth, which I refused, on the plea that all my baggage was in the rear with the wessiri, and that it was intended for the king. The royal children do not always speak out their mind so openly with regard to their desire of a present, but they make the traveller understand their wishes by providing him with a short supply of provisions. When they offer a sheep, they are sure to demand a sufficient

amount of beads or cloth. Indeed, I would, on another journey to this country, be more liberal to them; but at this time I acted from principle, and would rather starve than impress them with an idea of the white man having plenty of riches, which would raise their greedy desires at a future period.

"The nearer we approached the capital, the more I found the mountains decreasing in point of ruggedness. We did no more descend into deep ravines, but travelled over a tract of country tolerably plain, where I could use again my poor donkey. But at the same time I observed the mountains increasing in point of destitution of high grass, trees, and bushes, to the detriment of the inhabitants, who must go very far in quest of fuel. The soil is perfectly red. Hence the Wasambára people do not stand in need of red ochre (ngéu), which the Wakamba rub into their garments and bodies. They need only sit upon their red native soil, when their dress will immediately be reddened. When observing the reddened garments of the Wasambára on the coast, I asked in good earnest whether they used ochre, as the Wakamba do. But now I could account for the red colour, which marked my dress whenever I sat on the bare ground.

"Now and then there was a plantation of bananas, tobacco, and sugar-cane, which attracted the eye on viewing these barren mountains, the shape of which resembles much the yolk of a broken egg, or the dome of a tower, on which the natives erect their cottages. Thus the capital itself is situated on a dome-like elevation. In this quarter the shape of the hills and mountains bears an affinity to the amba of Abyssinia. It is remarkable to find that the natives call this kind of hills kiámbo, which means, also, 'large village.'

"I observed, also, a difference of cattle in this region. The bullocks are by no means so ferocious as in Bondei. Besides, the horned species is more numerous than the humped. The skin is generally black.

"There is a large brook which runs towards Fuga, whence it turns to the south, making its way to the Kerenge valley. Before we reached the dome-like hill on which Fuga is situated, we passed by the hill Muhésá, at the foot of which Kmeri has lately commenced building a new village, where he stays when he is not at Fuga.

"On my former journey I met the king at Msíra Serre, a hamlet distant about six or seven miles to the west of Fuga. When we were passing by Muhésá, my people fired in honour of the king a salute of seven muskets, which were answered by a musketeer of the

royal guard at Muhēsa. On the way to Muhēsa I had a full sight of Mount Máfe, situated in the Pangani wilderness. It is inhabited by Wasegūa, and governed by a chief named Kifūma, who rebelled against Kmeri a long time ago, and who, after having made himself independent, has given Kmeri great trouble up to the present day. At a greater distance I saw the mountains of Ngū, which country is at present governed by a plurality of chiefs, not by a single ruler.

"When we approached the foot of the hill on which Fuga is situated, a party of soldiers came to meet us. They fired off their muskets as they approached us. This done, they conducted us to the cottages which have been erected on purpose for the use of strangers and visitors. The cottages were built by order of the king after the Kisuaheli fashion, which is superior to that of the Kisambára and Kishinsi style of building. The cottage assigned to me had a door tolerably high and large, which admitted sufficient light when it was open. A native bedstead was immediately fetched by the king's people, and, in fact, every thing was done to make me comfortable, in the idea of uncivilized men. Mberéko, or Mtúma wa Zumbe, or Sheikh Shéreso—he is known under these three names, with which a stranger must be well acquainted—the general of the royal body-guard, soon made his appearance, having a sheep and some other food with him for me and my party. It is his duty to take care of strangers, whether the king be at the capital or not. Here, again, I observed an affinity of the Abyssinian custom to that of Usambára. In both countries there is an officer appointed for providing foreigners, or visitors of the king, with daily food and drink.

"After some while Bana Osman—a Mahommedan of Zanzibar—also made his appearance. He acts to the king in the capacity of body-surgeon, and master-general of charming, witchcraft, and prince's jesting. He was several years ago called from Kisiwáni—an islet in the Pangani river—by order of Kmeri, for the particular purpose of writing powerful charms against the before-mentioned Kifūma, chief of Máfe, who at that time harassed even the vicinity of Fuga. I observed in Bana Osman a man of uncommon intelligence and modesty. By no means did he evince the proud and overbearing spirit which is frequently observed with Mahommedan doctors, and with charmers especially. The Lord gave metcheerfulness, to lay before him the leading doctrines of the

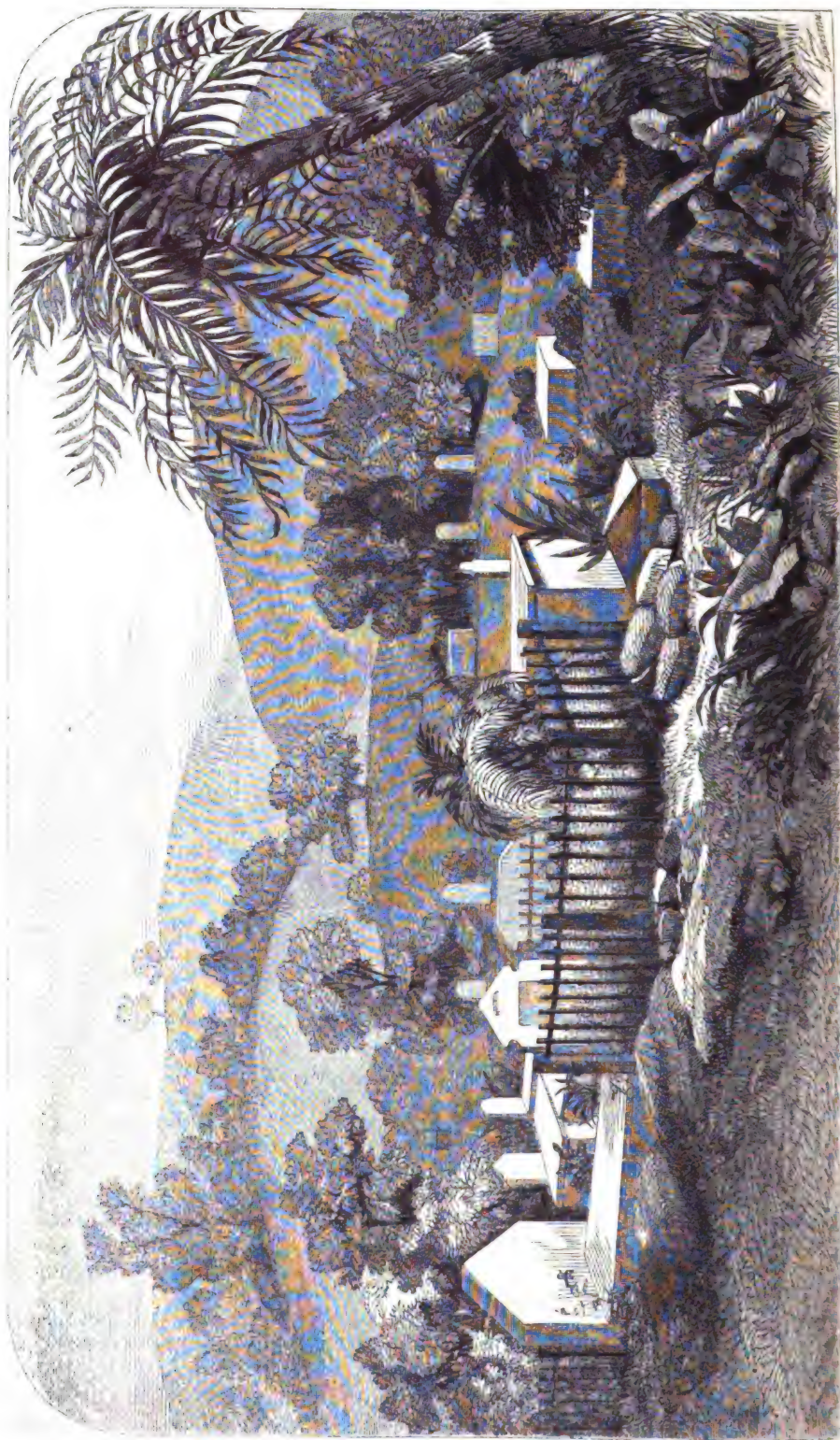
gospel, so that he got at least a clear insight of the object of my coming to Usambára. He perceived that I had not come for the purpose of trade, or of any political business. He stands in the highest favour of the king, who does nothing without having asked his advice.

"Hitherto the Lord has holpen me on my way from Mombas to the Pangani, and thence up the country to the capital of this empire. May He give me abundant grace to rely alone upon Him, and not on a human arm! The cause which I advocate is His, not mine. His honour and glory are concerned, not mine. He can move the heart of the king and his mighty ones like a water-brook. But whilst I am entirely to rely on the sovereign grace of God, it is my duty to act under Him with Christian prudence, humility, and self-denial, in order to steer the right course in the object which brought me here, and which is simply this—to renew and strengthen the friendly relations into which king Kmeri entered with our Mission in 1848; and to beg him for the realisation of the promise he gave at that time with regard to the location of our Mission in his dominions. I am prepared for the grant or refusal of my request, just as the King of kings may direct Kmeri's heart. I shall consider every step which Kmeri takes in this matter to be the sovereign will of my Master in heaven, who will always show His servants His good pleasure, if they simply and faithfully cleave unto Him in prayer, and watch eagerly the leadings of His providence. I am convinced that, when the hour of salvation is come for this country, its ruler must allow the heralds of the gospel an entrance into his dominions, provided that they perform their human duty, and apply the proper means at their command. Straightforwardness must be their watchword, be the consequence what it may. By denying himself, by following up straightway the leadings of the Lord, and by doing all that he humanly could, St. Paul founded the first Missionary Station in Europe, viz. at Philippi in Macedonia. I am aware of Kmeri having many secular designs of self-interest in permitting us to establish a Mission in his country; but, be this as it may, if he will only allow us to proclaim God's word of salvation to his subjects, though he personally should not be desirous of the saving knowledge of the gospel—for "not many wise men after the flesh, not many mighty, not many noble, are called"—the object of our journeying will be accomplished.

*(To be continued.)*







*THE GRAVEYARD AT KISSEY, SIERRA LEONE.—Vide p. 159.*

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## THE PROGRESSIVE CHARACTER OF PROTESTANT MISSIONS TO THE HEATHEN.

### INDIA.

It is not without reason that a universal promulgation of the gospel has been commanded, and a necessity laid in this respect upon the Christian Church. That gospel is necessary to man—more necessary to him than the air he breathes, the light that gladdens him, or the food which sustains natural life; and the want of it is productive to him of the most disastrous consequences. It were far less cruelty to deprive him of all that is conducive to his temporal well-being—to immure him in a gloomy dungeon, where a sickly ray, the feeble representative of the glorious sunshine that is without, with difficulty finds entrance; where the air is dank and burdensome to breathe; and there reduce him to the scantiest pittance that may suffice to prevent the lamp of life from dying out—provided that, in the midst of all this wretchedness and discomfort, he remains in possession of the alone source of joy to a convinced sinner, “redemption through His blood, the forgiveness of sins, according to the riches of His grace,” than to leave him in destitution of that gospel which is light, and food, and vital breath, to the immortal soul. They who had been long pent up in gloomy prison-houses, when brought forth once more to light and liberty, have presented strange and unearthly appearances, and men have gazed with astonishment on the traces of deep suffering, the emaciated form, and contracted limbs; but who can fully depict the moral deformity of which man becomes the victim when excluded from the light and healthful influences of the Sun of righteousness, and left in nature’s darkness? How distorted from his original righteousness—how repulsive the moral features which he presents—how true the inspired portraiture of unevangelized man—“being filled with all unrighteousness,” &c.! And what shall avail to his restoration? The gospel! Christ is what he needs—“Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.” This is his great necessity. All else, all other

wants and privations, are as nothing when compared with it. The lifting up of “Jesus Christ, and Him crucified,” amidst the suffering nations of the earth—the proclamation of mercy, of full, free, present salvation, purchased for sinners by His atoning blood, and proposed as a free gift to the acceptance of a sinner—this is true philanthropy. All other modes of remedying the evils by which human nature is afflicted, and ameliorating the condition of our race, are mere empiricism.

Nothing is more painful to witness than misdirected benevolence. Well-intentioned persons, desirous of benefiting their fellow-men, yet in ignorance of what their real necessities require, often do harm instead of good. They do not understand the source from whence human suffering arises, nor the full measure of a sinner’s wants. They consider that the evils under which he labours are of an incidental character, superinduced by outward circumstances, instead of having their chief origin within the man himself, and in the depraved condition of his heart. The remedies prescribed by them fall, therefore, infinitely short of the true evil. Thus, for the working-classes of our great metropolis, air, exercise, recreation, intellectual improvement, are advocated; and by men bearing the Christian name, and in the face of a Christian nation, the proposition is unblushingly made, that the day of rest should be used for pastime and amusement. The Sabbath, as they say, being “made for man,” man is at liberty to use it in that way which shall best conduce to his well being: they would therefore confine religious duties and privileges to a limited portion of the day, and assign the main hours of it to that which they conceive to be of more importance to him. Thus they help the natural indisposedness of the human mind to divine instruction, and, diminishing the sinner’s opportunities of being brought to the true knowledge of that gospel which has the “promise of the life that now is, and of that which is to come,” in professing to help him, cruelly injure him. The Sabbath, under the Christian dispensation, is intended to afford man the opportunity of becoming acquainted with the

love of God in Christ. In that knowledge is the true element of happiness for man; that which can alone tranquillize the soul, and give it peace and bright prospects; and in the absence of which the short-lived excitement of this world's pleasures constitutes a miserable substitute.

Shall we not, then, desire the wide dissemination of the gospel—wide as the flood of light which the full risen orb of day pours forth upon the rejoicing world—free as the air by which men breathe and live—and abundant as the rich variety of produce which the teeming earth brings forth for the use of its inhabitants? Shall we not rejoice in every agency and instrumentality that makes it more extensively known, and enlarges the circle of its influence? Paul, the great apostle of the Gentiles, did so. When a prisoner at Rome, we find him using language such as this—"Many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." In that great and glorious fact he triumphed, although in some of the agents there was much to disapprove of. But he rejoiced that the grand panacea, the alone effective antidote for the numerous evils which afflict man, was increasingly made known. And shall we not rejoice in every means by which the same result is produced in our day? If even the presence of that which was decidedly objectionable and faulty in the spirit and temper of some by whom the gospel was being preached throughout that city, within which now it finds no access, did not prevent Paul's joy at its increased influence and extension, shall we not rejoice when other bodies of Christian men, actuated by as fervent love for the Saviour and the souls of men as ever warmed our own hearts, set forth, with unction and experimental power, and with undeniable tokens of the divine favour, the grand distinguishing doctrines of that gospel? Shall we object, and dislike, and look coldly on, because the peculiar Church-form in which they are moulded together, in a greater or less degree is dissimilar from our own? Shall we identify ourselves with the spirit of the disciples, "Master, we saw one casting out devils in Thy name; and we forbade him, because he followeth not with us?"

Shall the Episcopalian refuse to recognise the evangelical labours of his Presbyterian brother, or the Presbyterian say of Episcopacy, "Can any good thing come out of Nazareth?" Shall the Pædobaptist and the Baptist estrange themselves from each other, as if it were impossible they could meet in the fellowship of the gospel? Shall each desire that the waters of life should confine themselves to his peculiar channel, although the result must be a diminution of the supply to the multitudes around, whose "tongue faileth for thirst?"

We do not mean to say that all forms of church government are equally scriptural, and equally conducive to the preservation of truth, the edification of the Lord's people, and the effective action of the Christian body. In these, many and important questions are involved; and no doubt the time will come, when Christian men, drawn nearer to Christ, and so brought nearer to each other, shall be better fitted to approach the consideration of such questions. But we do not hesitate to say, better far the worst form, with Christ, than the most excellent without Him; better far pure water from an earthen vessel, than the muddy draught from a golden cup: nor shall we hesitate, amidst the lamentable destitution of the heathen world, to recognise as our fellow-helpers all who are engaged with us in the blessed work of opening channels by which the waters of life may flow down to irrigate the thirsty waste of heathenism. Such a comprehensive view is in accordance with a fundamental principle of the Church Missionary Society, namely, that "a friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the gospel of Jesus Christ." To that principle would we desire to adhere, and strongly would we deprecate, in any quarter, the indulgence of an exclusive spirit, which would attempt to contract the broad platform of Christian sympathy laid down by the apostle, when he says, "Grace be with all them that love our Lord Jesus Christ in sincerity;" and again, "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

When the waters of the deluge began to subside, and the tops of the mountains to be seen, the lofty peaks which first became visible no doubt seemed to be widely separated from each other; but, as the waters returning from off the earth continually sank to a lower level, summits, which at first appeared to have no connexion, were found to intermingle in



their base, and to be pinnacles of the same mountain-chains. There was a time when the corruptions of an apostate system covered, as with a mighty deluge, the nominally-Christian nations of our world, and the churches of the Reformation, that rose out of the deluge as the separated mountain tops, were without visible connexion; but all true Protestant churches, "in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same," rest upon the same granitic platform of divine truth. The apparent disconnections are configurations of the surface only; the substratum is undivided: and when the effects of the Romish apostasy have been dried up from off the earth, the essentials of union will stand forth in such magnitude and full proportion, that the irregularities on the surface shall become diminutive by the contrast, and they shall all be found grouped together, as Paul grouped together the churches of primitive times, when he said, "the churches of Christ salute you." Meanwhile, let us avail ourselves of opportune moments, when the waters are less turbid, to catch at least a transient glimpse of the fundamental unity of all true Protestant churches, and anticipate the happy moment of its realization to the world.

After these preliminary observations, our readers will not feel surprised if we invite them to a review, not merely of our own particular labours for the evangelization of the heathen, but of Protestant Missions generally. "The fruitlessness of Protestant Missions, and their failure almost everywhere to make even nominal Christians,"\* have long been favourite topics with Romish controversialists. Dr. Wiseman, in his sixth lecture, "On the practical success of the Protestant Rule of Faith in converting heathen nations," selects certain criteria of Missionary work, by the application of which he persuades himself to have discovered the failure of Protestant Missions, and the success of Missions belonging to the church of Rome. In doing so he reversed the true conclusion—

*mutato nomine de te*

*Fabula narratur.*

He enumerates, as the marks of successful Missionary work, rapidity of progress, establishment and permanency, congregations and churches regularly organized, having their own native hierarchy, being able to exist independently of foreign aid, and freedom from

former heathen practices.† To these we would add, reproductiveness; and, applying such tests, it will be found that the results of Popish Missions, although rapidly accumulated, have been without permanency or power of endurance; that either they altogether disappear, under the power of adverse circumstances, or else differ in little, except in name, from the heathenism around them; and that, although commenced long before the era of Protestant Missionary work, they are without regular organization, have not their own native hierarchy, and are dependent both for men and means on foreign aid.‡ The Institution for the Propagation of the Faith makes a candid confession on this point, in the following passage—

"One may say, in effect, that the Institution for the Propagation of the Faith is the instrument prepared by God to support in these latter times the Catholic Missions throughout the whole world; and this is so true, that if the zeal for this Institution should happen to diminish, the foundations made by the Missionaries, which prosper in many places through the sole means of the succour furnished from Europe, would crumble away in a great part, or at least would suffer a most serious injury. At the present day, now that most of the religious orders are destroyed, that the resources of the sacred congregation of the Propaganda are diminished to such a degree that they can hardly support the Missionaries whom it sends itself, who can refrain from recognising the divine action of Providence preparing this new resource for the multiplied wants of this portion of His church? The Institution for the Propagation of the Faith has existed scarcely fourteen years, and already it has assisted more than fifty Missions, spread over the surface of the globe. If new apostles have advanced along unknown ways towards Corea, still smoking with the blood of its neophytes, it is its succour which has opened this road for them. Who knows whether that country may not become one day the focus whence light will be reflected upon Japan, and whether that land of martyrs and of saints may not again shine with a new effulgence? Twelve years ago, many Christians of the East were inclining to their fall: the Institution seemed raised up for their restoration, and since

† "Lectures on the Principal Doctrines and Practices of the Catholic Church," pp. 164, 165. Dolman.

‡ Vide "Popish Missions to the Heathen, tried by Dr. Wiseman's criteria of complete conversion, and proved to be a failure. Being a Lecture," &c. Jackson. Seeleys. Hatchard.

\* "Jesuit in India," p. 88.

then, thanks to it, the number of Missionaries has tripled in those countries. The perilous Missions of China are trusting to its support. Tong-king and Cochin-China, at this moment suffering a desolating persecution, have never ceased receiving the assistance which they continue to implore."\*

To these we may add, that Romish Missions are found to be without reproductive power. No instance can be shown of any section of heathenism so thoroughly Romanized as to reproduce Romanism.

Protestant Missions are comparatively recent. Xavier, the first apostle of Romanism to the heathen, reached India in 1542. Ziegenbalg and Plutcho, the first Protestant Missionaries to India, did not reach their destination until 1706. Even the earliest efforts put forth by Protestant Christians—that of the Puritan fathers in America on behalf of the Indian tribes—date no earlier than 1642. The Moravian Missions commenced in 1731; and, not to delay longer on a truth so patent, our own Society has been less than fifty-five years in existence. Yet it will be found, on examination, that Protestant Missions do possess all the criteria of true Missionary labour, so far as the brief period in which they have been in existence has permitted the attainment of them. They have, from a certain point to which we shall take occasion to advert, been marked by rapidity of progress. They have shown permanent and enduring powers in the midst of severe trials and persecutions. There is a clear and undeniable superiority in the character and conduct of our Christian converts, which distinguishes them alike from their former selves and their heathen countrymen around. The newly-formed churches are manifesting, to a considerable extent, the reproductive energy, and, evangelized themselves, are the evangelizers of others: a native pastorate is budding forth, and contributions are being made towards the support of their own ministers and churches.

It would be, of course, impossible to dispose of so comprehensive a subject in a single article; but it is one which admits of being distributed into several compartments, so as to be presented consecutively to the inspection of the reader—a diorama of Protestant Missionary work, the same great principles illustrated in different Missionary fields, and coming forth distinctly under a very wonderful variety of aspect. We do not promise to review the entire range of Protestant Missions, but only

a selection, taken from the records of different Societies, of such a character as to present a fair representation of the entire aggregate, and sufficient to establish the fact, that, in the blessed work of Missions to the heathen, the true rule of faith, like Aaron's rod, has blossomed, and is bearing fruit abundantly; and that the advance of Protestant Missions within a few years has been of a character so marked and decided, as to silence, if not convince, opponents and gainsayers.

It will facilitate much our treatment of the subject, if we may be permitted to select a particular period, some few years distant, which may serve as a standard of comparison, and by a reference to which the growth which has taken place may be at once discernible. The period we select lies between the limits of 1839 and 1842, and we shall proceed to explain why we fix upon that particular period.

When seed is sown, some time elapses before the product of that seed appears above the soil. The period intervening between the interment of the seed and its re-appearance in the vegetable growth that it yields varies according to the peculiarities of the seed, the soil, and climate. During that period it is to the husbandman apparently lost. He has cast it into the earth, and there is not the faintest indication to sustain the hope that it will so reproduce itself as to come back to him again. Yet during that silent time a wondrous process is going forward beneath the soil, in which he has no participation, and to which his skill in no way conduces, namely, the death of the seed, and, out of its decomposition, the springing up of a new vitality. The blade appears, perhaps, just at the moment when he was becoming anxious, and fearing lest perchance the seed might have missed, and he begins from that moment to watch the crop, and observe its growth, "first the blade, then the ear, after that the full corn in the ear;" and from that particular point, the springing up of the blade, the growth reckons.

So in Missionary work: the seed of the word disappears and lies buried for a time. The Missionary teaches as opportunity presents itself, but without any effect being produced of a decided or extensive character. It is a period of retardation trying to his faith, and inseparable from the character of his work, which is the sowing of an incorruptible seed in the hearts of men, to be quickened into influence and action by the power of God. The return of that seed to him in the way of visible result does not depend on him: "God giveth the increase." It is a period in which wholesome lessons of faith and patience, and

\* "A glance at the Institution for the Propagation of the Faith," pp. 11, 12. Dolman.

waiting upon God, are taught to Missionaries, as well as to the Societies and churches which sent them out. It is a period variable in its duration in the different Mission fields: in some, comparatively brief; in some, unusually long. Now the date of 1839—1842, to which we have referred, appears to have been, in several of the Mission fields, a very remarkable one; in which appearances, having been at the worst, suddenly brightened; discouraging circumstances, which had just been gathering round more gloomily, unexpectedly gave way; and hopeful indications manifested themselves, to which the Missionaries had hitherto been strangers, cheering their hearts with the hope that their labour would not be “in vain in the Lord,” but that they who had “gone forth weeping, bearing precious seed, would doubtless come again with rejoicing, bringing their sheaves with them.” It was as the springing up of the infant crop, and from thence we look back to estimate its growth.

A synchronism of a remarkable character in the history of several Missions, having no connexion with each other but that which consists in the application of the same great gospel principles, does appear to exist with reference to this particular date, in which, a transition having been accomplished from a condition of delay and retardation to one of growth and developement, they have from thence advanced more rapidly.

We shall first refer to British India, a Mission field of no ordinary difficulty, where, from the peculiar character of the prevailing idolatry, it was not possible that our progress should be otherwise than slow.

There are some buildings in which the mortar used to bind the materials never hardens into a strong cement, and a moderate degree of effort is sufficient to remove stone from stone, and to pull all down by piecemeal. But there are others not so constituted. The mortar has so indurated that it has become as unimpressible as the stone. The whole is bound together in one mass of obstinate resistance, which defies the assaults of the pickaxe and the hammer. Another mode of proceeding must therefore be adopted—one slow and tedious in its progress, but sure to be effective in the end: it is the sapping and mining system. Men must dig deep, and undermine the foundations on which the whole rests. A lengthened period is thus consumed, and no effect appears to be produced: the building seems to be as strong and uninjured as it was at first; until the moment arrives when its own weight shall become its ruin, and, the enfeebled foundations giv-

ing way, the whole shall be overthrown in immense masses on the earth.

In India we have had to contend, not with vague and unconnected superstitions, inconsistent with each other, and destitute of order and arrangement—such as prevail amongst the more barbarous sections of mankind—but with a craftily-devised and powerfully-concreted system of idolatry, reared up by the god of this world to prevent the entrance of gospel light and truth, and retain the nations of India under his own dominion. So discouraging at first was the aspect of things, that faith alone in the power and promise of God could have induced a commencement of Missionary effort. “The general character of the natives,” says Buchanan, “is imbecility of mind and body. Their moral powers are, and have been for ages, in a profound stupor; and there is seldom an instance of their being awakened. A partial attempt, or rather experiment, is now being made by some Christian teachers. The Hindu mind seems at present bound by a satanic spell; and it will require the co-operation of more than human power to break it. But divine co-operation implies human endeavour. Many ages must then elapse before the conversion of India is accomplished.” Such was the work to which Missionaries addressed themselves. It was as when the Israelites compassed the walls of Jericho in peaceable procession, and, in the estimation of the world, it appeared to be an absurd and hopeless effort. Year after year passed away. At length results appeared, on a limited scale indeed, and gathered in amidst much discouragement, but enough to evince that the labour was not in vain. There were individual instances of conversion, and, by degrees, little Christian congregations were grouped together in widely-separated localities. But the mass of the people remained unmoved, and disconnected from what was going forward, while the inadequate supply of Missionaries—not more than equal to the demands of the infant churches—rendered any attempt to enlarge the circle of influence impossible. “There is scarcely a settlement,” wrote Dr. Duff in the year 1839, which can at this moment afford to act on the aggressive in effectually widening the circle of light into the adjacent territory, without subtracting so much from its own limited efficiency. Few as are the Stations that have been already formed, the services of even one labourer could not even be dispensed with for a season, however short, without leaving his sphere almost entirely destitute—a circumstance which, in the present stage of improvement, would be tantamount to a total abandonment of the work already accomplished.”

From this period, then, one of improvement, although of a tender kind—the blade sparse and sickly, but yet discernible—we count progress.

Seven years after—in 1846—the Missionaries had increased from 100 to 300, with 80,000 native worshippers, and 10,000 communicants. At the present time there are no fewer than 413 Missionaries, of whom 48 are ordained natives, with 112,191 native Christians, and 18,410 communicants.

Nor is this all. A grand preliminary movement, of which no statistical return could be made, but the indications of which are numerous and unmistakeable, is going forward in the native mind. We have, in previous articles, adverted to this; and the attestations to its reality are universal from the Missionaries of all Societies. The increased demand for copies of the sacred Scriptures by the educated natives of Calcutta and its neighbourhood is an encouraging fact, and the issue, in the Bengali language alone, during the past year, amounted to no less than 56,000, a larger number than that of any preceding year, and exceeding that of 1851 by 14,000 copies. In 1839, an application for 16,000 copies of the Holy Scriptures from the Calcutta Bible Society was regarded as a remarkable circumstance. The Tamil and the Telugu languages, the Malayalim and the Canarese, the Syriac, the Marathi and Guzerati, the Sanscrit, the Bengali, Hindustani and Uriya, the Punjabi and the Persian, the Nepali, Lepcha, Khasia, Scindî, Cutchi, and, beyond the Ganges, the Birnese—all these have been enriched with the sacred Scriptures, either in whole or part: a great difficulty has been overcome, and a preliminary instrumentality of first magnitude has been placed in our hands for immediate action. The people in every direction are willing to receive them, and the demand often exceeds the means which are at the disposal of the itinerant agent. But increased effort in this department is indeed urgent, when we recollect that for all the millions of India, who, since the beginning of the present century, have passed through time into eternity, and for all those who are now in the expenditure of their little span of life, not more than three millions of Scriptures have been published.

Again, the encouraging manner in which Missionaries, when itinerating, are received by the people, and the remarkable alteration which in this respect has taken place among the natives, is well worthy of attention. Numerous testimonies to this effect might be cited from Missionaries in various quarters. We select two, both written within the last month (November), in widely distant quarters

of the land. They are merely the expression of the writers' own feelings at the time, in friendly letters not intended for the public.

"The Rev. S. Hasell, when on a Missionary preaching tour to the south of Krishnaghur, in Bengal, says—

" 'This year we have most attentive and interesting congregations. Here, last year, we were grossly abused, and the Saviour's name was blasphemed: now we can get assemblages of 500 to listen to the gospel. \* \* \* Last night, whilst my brethren were out, I had a large congregation outside the tent. The wealthy and respectable people came for a conversation, as they said; and I had the blankets spread upon the floor, and we sat for two hours, they asking questions, and I answering and explaining the great principles of our holy faith. We avoid disputation all we can, and never attack Hinduism, unless we are compelled to do so. As last year, we determine to preach Christ and Him crucified, and it so disarms the most angry, that we always gain a hearing, and also approval. We have preached in the very face of Satan, under the awning of a puja-house, in the presence of the idol Kali: we have shown to pundits that external observances cannot cleanse the heart, and to the common people that the true guru (sacred teacher) is the Lord Christ, and in each case have been heard in silence.'

"This is from our own neighbourhood, here in Bengal. From the foot of the Himalaya mountains, above 1000 miles off, the Rev. R. M. Lamb, of Mirut, writes thus—

" 'Previous to leaving Landour, I took a short tour to Srinagar, about sixty miles off. Major — accompanied me. At Tiri, about half way, we preached in the presence of the rajah, at his palace, to upwards of 100 of his people, and, as St. Paul of old did, "reasoned of righteousness, temperance, and judgment to come." But I am sorry to say he did not tremble for his situation, though he listened very attentively, and warmly argued different points with us.

" 'Afterwards we preached in the town to upwards of 100, who listened very attentively. At Srinagar, which is considered a very large town for the Hills, we met with great encouragement: books were most eagerly sought after, for a great number can read; and though we took a great many, we could not supply the demand. The inquiry after the truth astonished me. Many seemed very anxious to know the right way. We were there on a Sunday; and after I had preached four times, and it was quite dark in the evening, some said, "Why are you in such a hurry to go away? we wish to hear more." One man observed, "I have followed



you, and heard you in every place : I feel very happy : why will you not stop longer ? If you would but stay ten days longer, and teach us more, we might all become Christians. Now the way is open, for one of our number"—alluding to a man I baptized not long ago—"has commenced ascending the ladder which reaches to heaven ; and what is there for us to do but to follow him ? If you go now, we shall soon forget all that you have taught us." I really felt overpowered with the blessing which so evidently appeared to accompany the preaching of the word. Had I not previously made other arrangements, I certainly should have staid with them a few days ; but I promised that I would see them again next year, the Lord permitting, and leave with them two teachers.' '\*

Again, Christianity, in its converting power, is advancing from the lower ranks of the Hindus to the upper and educated classes. In a former Number† we noticed the baptism of two influential Hindus in the city of Delhi ; and accounts recently received from that quarter assure us that the spirit of inquiry is increasing—and that, too, amongst the Mahommedans, hitherto regarded as a less accessible portion of the population than the Hindus. A young Mussulman, named Abdullah, had come down from Amballa to Karachi, in company with Medhu Sudun Seal, our native catechist at the latter place. His object was the acquisition of the English language, with a view to his worldly advancement. He was employed for some time by Major R. Marsh Hughes as kardar of Karachi, but in 1849 resigned the situation, that he might be more free to give himself to his favourite object, attending, for that purpose, the Free-school under Mr. Seal, who has thus communicated to us his subsequent history—

"He read a good number of tracts and portions of Scripture before his admission into the school, but without showing the least inclination to inquire after truth and to receive it. The conversion of John Purshotum and James Puttenker roused him, and he commenced to study with great assiduity both the Bible and the Koran—to find fault with the one, and to defend the other—and wrote a good deal against Christianity in the shape of a pamphlet, which he himself afterwards destroyed, having seen the fallacy of his own arguments, and being unable to complete it with any show of reason. Abdullah is certainly a talented young man, but he was too

proud of his reasoning faculties. In September 1851 he lost his wife, when I began with greater earnestness to pray for him, beseeching the Lord that the heavy stroke he had received might prove a real blessing to him. Months after this passed away without any visible change in Abdullah, and I began to despair of his conversion.

"In the latter end of January last Abdullah became serious, and I perceived in him the working of the Spirit. While one morning, during the text-lesson, I was speaking to the first-class boys of our state of probation in this world, that this span is not our all, and of the judgment to come, Abdullah cried out, saying, 'Oh, no more of this subject ; I can't bear it any longer ; I am condemned.' He commenced to study the Scriptures again, giving up all other studies for a time, not to cavil, but to search the truth. A friend, to whom I communicated, last week, the intelligence of his embracing the Christian religion, remarked, 'I expected his conversion, for he was studying the Bible very critically and earnestly.' At times he said, 'The doctrine of the Trinity is a great drawback to me ;' at others, 'Master, the world has a firm hold of me, and my heart rejects the thought of giving up a dear mother, brothers, and relatives, and my all.' In February last, hearing the Mahommedans here repeatedly assert that the miracles of Mahommed could be proved true to any man's satisfaction, and charge him with unfairness and a want of examination of the evidences of the Mahommedan religion, he framed out a set of questions which I know no Mussulman can answer, and sent copies of them to the molwis at Bombay, Agra, and Amballa, and gave some to his friends here ; but up to this time no reply has been received. The most learned doctor of divinity among the Mahommedans at Agra, after receiving the questions, wrote a long letter to the Rev. C. T. Hoernle, through whom they were sent, to the effect that it was not worth his while to answer the questions, as Abdullah was already a Christian, and an unbeliever of the sacred Koran, as such questions could proceed from none but an infidel, and as it would take an age to come to a conclusion. The following copy of a letter from Abdullah to a Missionary will show the state of his feelings—

"*Karachi, Feb. 12, 1852.*

"*REV. SIR—You might remember seeing me when you were here—nay, you have put my name down in your memorandum-book. I have read most part of the Bible, and a good number of the treatises on the doctrines and evidences of Christianity, together with many*

\* Thirty-fourth Report (1852) of the Calcutta Corresponding Committee of the Church Missionary Society, pp. 9—11.

† November last, pp. 257—259.

of those tracts and books written by Missionaries against the Mahommedan religion, during the seven years I have been with Mr. Seal. I now feel the importance of deciding the question, and wish to do it without loss of time. I enclose a few questions in Persian, and will feel extremely thankful by your kindly handing them to two celebrated molwis of the Shya and Sunny sects in Bombay, as you must be acquainted with many, and sending me their replies to them. I am very unhappy at present: the thought of giving up parents, relatives, &c., is, on the one hand, revolting; while, on the other, I feel a dread of giving up all thoughts of religion—i. e. of God and the salvation of his soul. 'I cannot defend Mahommedanism: I cannot falsify Christianity. But if the miracles of Mahommed can be proved to be true, I would be thrown into an abyss, without hope of ever getting out of it. May God have mercy upon my soul, and lead me to the right way! I shall be happy to have your remarks on the replies given to my queries by any molwi. The sooner I am favoured with the replies the better, for, I repeat, I am very miserable.

“(Signed) ABDULLAH.”

This individual has since been baptized, and the following extract from the correspondence of one of our Missionaries at Karachi, the Rev. A. Matchett, will evince his conviction of Abdullah's sincerity—

“Abdullah came here about the beginning of this month; and, since his arrival, I have seen very much of him. I have no hesitation in saying that I regard him as one who believes, not only with his head, but also with the heart. Indeed, nothing but the Spirit's teaching could have brought such an one as he to submit to the Saviour: he is naturally proud and haughty; he used to be very vain of his intellectual powers; he occupied a high position among his fellow-countrymen: but he has forsaken the emoluments he enjoyed; has forfeited the high esteem in which he was held; has risked his very life; and counts himself as nothing, and all things as dung and dross when compared with the excellency of the knowledge of Christ Jesus.”

But we must now follow Abdullah's questions to the mofussil. The perusal of the Rev. C. G. Pfander's very able work, *Mizan-ul-Huqq*, had powerfully aided in shaking his faith in Islamism—so much so, that he wished, after he had read it, that Mr. Pfander had never been born. That book is producing similar effects elsewhere; and Abdullah's questions appear to have come opportunely when the Mahommedan mind was already much disturbed. The following letter from Mr. Pfander, dated

Agra, March 30, is deeply interesting in connexion with this movement—

“In my last I mentioned that I intended to pay a short visit to Delhi: this has now been accomplished. I left Agra on the 14th instant, and returned on the 19th. As I was able to go with the horse dák (post), the journey from hence to Delhi occupied only eighteen hours. Mr. Roberts, the magistrate, received me very kindly and warmly: he, as well as his lady, takes a great interest in Missions in general, and particularly in the work going on at Delhi. The chaplain, the Rev. M. J. Jennings, was absent, and I therefore had not the pleasure of making his acquaintance, or of conferring with him.

“The two converts, Ramchunder and Chumunlál, called on me as soon as they heard of my arrival, and I saw a good deal of them during the three days of my stay. My impression is, that their conversion is a real one, and this is also the opinion of the Christian friends there, who all give testimony to their proper and Christian conduct. They themselves also appear very happy in their own minds, and feel thankful to God for having been brought to the knowledge of His truth, and enabled openly to profess it. I was also much pleased with their having, of their own accord, resolved to preserve their native mode of living and of dress. ‘The adoption of European manners,’ said they, ‘would have prejudiced our friends and relatives only the more against us, and proved an additional bar to the renewal of our intercourse with them.’ They have had to suffer some persecution also since their baptism, by being hissed at when walking through the streets, &c.; but they bore all quietly and meekly, and since, lately, they have not further been molested. Ramchunder has, however, not yet been able to induce his wife to join him again: the influence of the female relatives, united to that of his mother, keeps her back. Chumunlál's wife lately returned to him, and now receives instruction from him with the view of being baptized, for which she appears more and more willing and inclined.

“During my stay they brought to me three of their friends who are inquiring after the truth: they are young men of respectable Mahommedan families, and occupying influential positions in the city.

“The first of these is a most interesting character, fully convinced of the truth of Christianity, and his heart evidently touched and moved by divine grace. He had to tell much of the corruption of his heart, of God's goodness towards him, and of the inward struggles he had to go through before

he found peace, and could throw himself fully upon Christ as his Saviour. He fully believes, has no doubts any more, and is resolved soon openly also to avow his faith. He is only wavering as yet whether he shall take baptism at Delhi, and bear willingly all the trials and persecutions this step will expose him to there, or whether he shall come to us at Agra, or go to Calcutta to be baptized there. He told me that he often thinks that the first is his duty, and would also tend more to the honour of Christ; but then, again, when looking at the difficulties, he fears lest he might not prove strong enough to bear them.

"The second is an intimate friend of the former, and has been led on by him to his present knowledge of the truth. He, also, is convinced, as he told me, of the falsehood of Mahommedanism, and of the truth of Christianity, and hopes one day openly to embrace it. He is, however, not so far advanced, and with him it is as yet more the conviction of the understanding: still, he seems sincere, and his conversation and manners left a favourable impression on my mind.

"The third, the Arabic scholar, is a very intelligent young man of about twenty-five years, and well versed in the Arabic language and literature. He is convinced of the truth, but has evidently injured himself, and retarded his inward progress, by having been prevailed upon lately, by his father-in-law, to pledge himself to give up for the future all religious inquiries. There was not that openness and cheerfulness about him that I remarked in the others, and it was evident that a cloud had overcast his mind. He affirms, however, that he does not consider himself bound to abide by the promise extorted from him by fear and threats.

"Besides these, there are two other inquirers at Delhi, one a Mahommedan, and the other a Hindu, but I had no opportunity of getting acquainted with them during my short stay. There is also, as Ramchunder told me, a considerable stir among the elder Mahommedans of the educated classes, though it has as yet shown itself only in the desire for our Scriptures, and in the eagerness and attention with which our controversial books are read. The Mahommedans at Delhi are also, I was informed, printing a large book, written by one of their most learned men, in defence of the Koran, and against the gospel. A similar book, one of the inquirers told me, is being printed also at this place, though I have not been able to get any information about it as yet; and when in Bombay, a book was given me by Dr. Wilson, written in Persian, and printed two years ago in the Madras Pre-

sidency. It is intended as a refutation of my chapter in the *Mizan-ul-Huqq* treating on the integrity of our Scriptures. The author has rightly perceived the importance of this point in the Mahommedan controversy, and seems to have been fully aware, that, if this be once granted by the Mahommedans, they will be obliged to give up all. He consequently uses every effort, and employs the most unscrupulous means, to refute my statements, and to make his Mahommedan readers believe that our Scriptures are actually corrupted, and unworthy of credit. He having been formerly a pupil of one of the Government colleges, made himself acquainted with some of the English commentaries and theological writers, and freely refers to Henry, Scott, Horne, Michaelis, and others, as testifying to the corruption of our Scriptures, by falsely representing what these writers say about the variations of the text, as wilful corruptions and intended alterations. A book of the Roman Catholics, written against the Protestant Bible, is also referred to, and the rejection or omission of the Apocrypha is adduced as another instance of our having wilfully perverted the Bible.

"All these are encouraging signs: they show that the distribution of the word of God, and the reading of our books against Mahommedanism, are producing their effects. The Mussulmans feel themselves no longer secure; inquiry has commenced; and all their efforts to resist the truth, and to defend their Koran, will, in God's overruling providence, only serve to accelerate the downfall of the latter, and abound to the glory of God.

"To the above I may also add, that a few days ago I received a long paper from Abdullah, the lately-converted Mahommedan of Karachí, whose questions, put by him to the learned Mussulmans before his baptism, have been referred to. These questions have not been answered by the Mussulmans, nor is it likely that they will ever attempt it in any fair way. In the present paper Abdullah gives, first, some account of himself, and then adds a statement of the manner in which he solved, in his own mind, certain doubts that troubled him formerly. To give these would, however, make this letter too long; but the part containing the account of himself I will insert. He says—'The reading of your books was so blessed to me that I cannot but consider you as a light sent from God to me, and as an angel of the divine mercy. I shall always feel myself bound to offer up continual thanks to God for it. May God ever keep you as happy and blessed as you have been the means of making me! I am

the same person who, some time since, sent you some questions, with the request to have them answered by the learned Mussulmans of Agra.\* Since that I have become a Christian, together with my two sons, and am now in connexion with the Missionaries of the Church Missionary Society here. In regard to my former state of mind, I will shortly say only so much, that I was very zealous and earnest in my opposition and enmity against Christianity. I first turned a rationalist, then I became an unbelieving philosopher, and, ultimately, a materialist and pantheist. But this materialism of mine made me a fool; and at last it appeared also to myself as a lamentable folly. My attacks—upon Christianity—were, however, quite as bitter as those of other unbelieving learned men, and I had written several books, which I have now all torn up again with my own hands. In fact, all my endeavours to uphold and defend Mahomedanism—my former religion—have only tended to weaken my faith in it, and to lead me finally to reject it altogether.† Several of the answers to his former doubts are very good and deep, and show that his conversion is a real one, and that he has rightly apprehended Christ as the Saviour of sinners. It is to me a source of humiliating gratitude that the Lord is thus pleased to bless the reading of my books here and there: to Him alone be all the praise and glory!"

But there is another section of the population of India to which the light is penetrating—the secluded females of the higher classes. One or two touching instances have occurred, the precursors, we doubt not, of many similar instances of conversion. We refer our readers to Storror's "Eastern Lily gathered,"† a deeply-interesting memoir of Bala Shoondore Tagore. We have mentioned this case in a previous Number,‡ and cannot refrain from introducing one extract illustrative of the faith of this devoted, although—unwillingly, so far as she was concerned—unbaptized believer in the Lord Jesus.

"One day, about the end of April 1851, she received a present from Lady Burton, of Madras, of Mrs. Hemans' poems. When about to sit down to acknowledge the receipt of the volume, she was suddenly seized with a heaviness in the head, which prevented her proceeding with the letter. A severe fever ensued, and this terminated in a rapid consump-

tion. A few days before her death she seemed to have sanguine hopes of recovery, which induced her to desire to be baptized without further delay, and, as a preliminary step, she sent to the house of a Christian friend the articles she deemed most valuable; but her disease returned with such accelerated power as to preclude any hope of her removal. She then sank into a state of unconsciousness, in which she remained for two days.

"On the 16th of July, about noon, she unexpectedly revived, and requested that a pillow might be placed so as to support her. She then requested that her medical attendant and the members of the family might be sent for. She then said to her husband, 'I want to speak to you a few words.' On being asked what she wished to say, she replied, 'Give small sums of money to my servants, for they have been very kind to me; and let me settle an allowance on —' mentioning one of her relatives. Then, turning to the doctor, she added, 'Doctor, I am going to die.'—He replied, 'Are you not afraid of death?' 'No,' she said, 'I am not at all afraid of death. I am tired of this wicked world.'—'Do you die in a spirit of faith and prayer?' asked her husband. With a fixed, majestic look, which her countenance assumed when expressing herself more decidedly than usual, she replied, 'Do you doubt it? I die in the faith which is in Jesus Christ.'—'Will you remember me in heaven?' he asked. 'O yes!' she said: 'I can never forget you, and I will hover about you.' She then desired the Scriptures to be read to her. After listening attentively for some time, she wished to bid the doctor farewell, and, shaking hands with him, said, 'I leave you;' then, asking her husband to give her a parting kiss, she said, 'Now let me sleep.' And she slept the sleep of death."

But before her death the living flame of Christianity had extended itself from her to another female heart, her companion in the zenana, a young widow of the same family, Shri Mati Maheshwari Debi, of whom we find the following account in the pages of the "Calcutta Christian Observer" for January 1853—

"Shri Mati Maheshwari Debi is twenty-three years of age. Nine years ago she became a widow, and was taken under the guardianship of her uncle, Prosunno Kumar Thákur. About five years ago she first became acquainted with Christianity. It was her privilege to be the companion of the late Bala Shundari Thákur, whose mind and heart were then so beautifully opening to a perception of the value and excellency of the gospel. She put into the hands of her companion and relative the Bengali Bible. At

\* *Vide* pp. 153, 154. The letter was received by Mr. Hoernle, Mr. Pfander being in Europe, and the questions were transmitted to the molwis as requested.

† Snow, Paternoster Row.

‡ "Church Miss. Intell.," February 1853, p. 48.

first it was little understood, but it was explained by the former lady, and gradually came to be regarded as 'more precious than rubies.'

"What a delightful incident for the lovers of Missions is this! Two young ladies in the secluded, guarded zenana studying together the word of God. The one, whose superior and ardent mind had, unassisted save by the Spirit of God, attained a devout and holy perception of the worth of the Bible, teaching her widowed friend the wonderful truths of that book, which, if believed, must sever her from the faith of her fathers, yet unite her for ever to God, and to all that is good in the universe. Let none be discouraged after a scene like this. Who shall say that the seclusion of other Hindu dwellings does not witness similar gladdening associations?

"The two advanced in Christian knowledge and Christian faith. The Bible, the Pilgrim's Progress, and such tracts as could be obtained, ministered to their religious wants. Their road to heaven, however, like that of most who live in a heathen land, and struggle for the truth they love, was not smooth. Though a certain amount of liberty was granted to their religious sentiments, they were too favourably inclined to Christianity to be left to the bent of their own wishes. Efforts were made to draw away their minds from the glorious revelations which the Bible had disclosed to them, but in vain. The time of trial came; and Maheshwari Debi was sent to Benares: her Bible, her companion, her Christian associations, were all left behind. But she was not like the wayside hearer of the word. The seed had fallen into good ground. Thoughts and feelings had been awakened in her heart, which could not easily die away: in the faith of her fathers there was nothing to meet the wants of her newly-awakened sensations. So she looked—for where else could she look?—to the Saviour whom the Bible makes known. Like as men seek a precious gift, which they have lost, until they find it, did she long for the possession of that word which had, in Calcutta, opened up to her a new creation, which her soul might possess, and, possessing, love. Her first efforts were to obtain the Bible; but how was she, a Bengali lady in the heart of a Hindu family in idolatrous Benares, to obtain possession of the Christian Scriptures? That, however, which seemed so difficult, her feminine skill, and the quiet energy which seems to distinguish her family, enabled her to accomplish. There was a little boy in the family who was educated at one of the schools of the city, named Mohan Chánd, and she made him

her instructor in Nágrí, that she might be able to read the Bible in that character, for she did not know how to procure the precious volume in her own native tongue. Another difficulty now presented itself—how was she to obtain a copy of the Nágrí Scriptures? But again her perseverance triumphed. There was among her attendants a man-servant who had been in a like capacity in a Missionary's family: through his means, therefore, she obtained again the book, which had 'revealed so many thoughts of her heart.' Under its sacred teaching she advanced in the Christian life; and other events tended to call her attention more fully to the claims of God. Some months after her departure from Calcutta, she heard of the happy death of her late companion, professing her firm faith in Christ in the presence of her idolatrous relatives. Shortly after this, she received intelligence of the baptism of the husband of the deceased; and, after much thought, she resolved to profess the Saviour's faith, and to renounce the idolatry of her fatherland. This, however, was no easy matter. She sought for an occasion which would seem to justify to her friends her return to Calcutta, resolved that, when there, she would seize the first opportunity of embracing Christianity. Although she arrived in May, it was not until November that she was able to communicate her designs to her Christian relative, G. M. Tagore. A plan was laid to facilitate her escape to his house, which happily proved successful; and she was baptized in the old church by the Rev. K. M. Bannerjea on the 18th of November."

And yet, when intelligent and well-educated natives come forward, unsolicited, and of their own accord profess faith in the alone Saviour, and desire baptism in the name of the true God, are we to be told that they are pseudo-converts? Then what constitutes reality? Some 8000 heathen of Bengal, Bahar, and Orissa, petition against the *Lex Loci* Act of 1850; and the British Legislature is informed in reply, "that the number of converts, or pseudo-converts, to Christianity, was, up to the present time, so infinitely small, that there were few cases indeed in which the Act would be called into operation." Are they converts, or pseudo-converts? The question of numbers is unimportant when compared with this. If only pseudo-converts, the less in number they are the better: if true converts, they are the mountain-stream as it gurgles from its source, but in the plains below it becomes a mighty river. Let the reality be conceded, and we are contented to wait for the numerical importance. In due time this will be ushered in. A seed is small, but it includes

the principle of vitality, of future growth and expansion. We have now converts in all classes of Hindu society: even Dhulip Sing, the ex-maharajah of the Punjab, is reckoned amongst the number. The numerical aggregate, compared with the immensity of the Hindu population, is small: if, however, it be genuine, it has, nevertheless, the vitality we speak of; but if it be a fictitious work, then is it of no value—a dead seed that can never quicken. But how shall its genuineness be authenticated, or noble lords and gentlemen be convinced? Hindu converts are no longer subjected to the loss of property. But are there no other penalties and privations to which they become exposed by embracing Christianity? Is it nothing to suffer under the estrangement of relatives and friends, to do violence to strong affections, and forfeit all the associations of former life? Is it nothing to find countenances, which had once beamed kindness, embittered in their expression, and your own wife disliking you because of your Christianity, and regarding you as an alien? Pseudo-converts! Would noble lords and gentlemen be found willing, in the time of trial, to endure as much for the sake of that Protestantism in which they have been educated and brought up? If, as an American Missionary is reported to have said, “We never make a convert unless we have an office to bestow,” how is it that there are so many converts? for, small as the aggregate of converts may be, it far outnumbers the offices which it is in the power of Missionary Societies and their agents to bestow? Their limited funds will not admit of much direct Missionary work, if every Hindu convert is to be placed and pensioned. The amount of pecuniary means at the disposal of a Society like ours, and the wide range of its operations, branching out as they do to different quarters of the globe, prove such a course of proceeding to be impracticable. If we were so unchristian as to be willing to buy converts, and so foolish as to imperil ourselves by the purchase of so worthless a commodity, we *could not* do it.

But we are cautioned against interference with the religion of the natives, and informed “that our rule is safe in India so long as we adhere to the principle by which we won it; one which is essential to our existence there, and without which our existence is not safe for three weeks—a continued respect for the religion of the people,” &c. Fossil remains,

the mementos of bygone ages, are always curious, and none more so than that mental idiosyncrasy which connects the stability of our Indian empire with what is called a due respect for the religion of the Hindus. Of this we had hoped that fossils alone remained, and that a living specimen was unattainable. It may be, however, that we have been in error, and that, notwithstanding all that is past, pseudo-theorists of this kind may be as numerous as pseudo-converts in India. Could we imagine that such views had any foundation in the existing state of things, and that English ascendancy can only be perpetuated by the prolonged existence of that false religion which has so long crippled the energies and depraved the morals of the Hindus, the sooner both terminate the better. But we are utter unbelievers in such a theory. England has been assigned a dominion over India, not to be instrumental in perpetuating the gloomy thralldom of Brahminical idolatry, but to afford free scope for the dissemination of gospel truth among the native races—not, indeed, to employ secular power in favour of Christianity, but to prevent physical force being employed against it; and to deprive a native of his property because he becomes a Christian must be regarded in this light: it is not moral influence, but violence; a tyrannical procedure, which, under a Christian government, ought not to be permitted. It is the duty of a Christian legislature to rectify native laws, when they are unjust and oppressive in their action; and nothing could be more oppressive and unjust, than that, because a native, in obedience to his conscientious convictions, embraces Christianity, he should therefore be mulcted in the loss of his property. All we ask for is, equitable administration, protective alike of all classes, of converts to Christianity amongst the number; and we deprecate their being stigmatized as pseudo-converts. It would seem as if, in the opinion of some, a genuine convert to Christianity from amongst the Hindus were deemed a thing impracticable.

But we must break off abruptly, in order to leave room for other information. There is much more which may be said as to the advancement of the gospel in India, and we shall hope to resume the subject in our next Number.



## THE GRAVE-YARD AT KISSEY.

THE grave-yard at Kissey—one of those quiet resting-places where repose the remains of many faithful brethren who laboured and died for the glory of their Lord and the good of Africa! We have introduced it in connexion with the first ordination sermon preached in Sierra Leone, because it is well that the remembrances of former tribulations should be interwoven with the encouraging prospects of the present. In the records of great national victories, the names of those who fell when the conflict was at its height, and the issue uncertain, are not forgotten. A Mission-field is a battle-field, in which they who serve have to “endure a great fight of afflictions.” It was so for many years in Sierra Leone. It presented a door of entrance to the relief of Africa, a breach amidst the horrors by which that unhappy continent was encompassed, through which, despite of the hostility of the slave-trade, we hoped to enter in; but it was guarded by the influence of an unhealthy climate, by the country-fever and its prostrating effects. They who lead a forlorn hope are often sacrificed to a man; but they afford time and opportunity for others to come up, and in their death is laid the foundation of success. In winning this commanding post, from whence future efforts might be carried forward for the liberation of Africa, many a faithful soldier of the cross laid down his life. One after the other they were borne to their graves—some to Kissey, others to Freetown, others elsewhere throughout the colony. It was a fearful struggle.

And often the Society was reproached for its perseverance: often was it said that Sierra Leone was the grave of the white man, and that it ought to be abandoned—that it was an unjustifiable expenditure of human life. But the world does not act upon such principles, in matters of far less importance. A battle has been won, a fortress has been stormed, and, when the muster-roll comes next to be called, many are absent—many a well-known voice is silent in death. Yet no reproach is cast upon the commanding officer. In matters of infinitely greater moment shall there be less of perseverance? Human life is valuable, but immortal souls are far more so; and life expended in saving souls from death is nobly and profitably expended. Well did Bickersteth urge this point in his report on the West-Africa Mission, addressed to the Committee in 1816—

“Perhaps, after the great number of valuable lives which have been lost, it may to some appear unjustifiable, and to others scarcely

considerate enough, to send out more Missionaries to a climate confessedly unhealthy; but I do not calculate on this effect with those who are endued with a true Missionary spirit. It might have been thought that the number of martyrs would have hindered, instead of accelerated, the progress of the church in the earlier ages of Christianity. Yet it only increased the number of those who confessed Christ crucified, in the face of danger and of death. And where is our faith, if we sorrow for the Missionaries whom we lose as those who have no hope? We must not forget what our Saviour says, Mark viii. 35—we must not forget our profession, what it calls for, and what sacrifices it may require, and how every Christian should, in spirit, be a martyr. I am sure that he who does, in simplicity and sincerity, give up his country and his life for his Saviour, is rather an object of congratulation than of regret—of emulation rather than of pity. Our Lord abundantly rewards His servants, even in this life, for every sacrifice which they make; and though in storming this last great fortress of Satan, entrenched as it is by its numerous languages, its climate, superstition, ignorance, and idolatry, many may fall, their blood will be precious in the sight of our Lord and His people, and will prove the seed of a church of God, which will increase till it covers all these nations.”

God does indeed seem to have given to His people the enduring faith which such an emergency required. No sooner was one removed than some other unexpectedly presented himself; and they who, disabled by sickness, were obliged to retire for a while, so soon as they had recruited returned with renewed energy to the field.

We are reminded of a young subaltern when, in 1811, Badajoz was assaulted by the British forces under Wellington. He had led the first forlorn hope, which had been unsuccessful, the breach being impracticable. On the formation of a second storming party, three days after, although convinced in his own mind, from personal examination the night before, that it still continued so, he requested permission again to lead the party: and on the general expressing his disinclination to expose the same man a second time to such extreme peril, his answer was, “I hope you will not refuse my request, because I am determined, if you order the fort to be stormed forty times, to lead the advance so long as I have life.” Shall higher motives, nobler objects, a glorious cause in which there is no

uncertainty as to the issue, be taken up and persevered in with less unflinching determination? When some, like Paley, fall, shall others hang back, or rather consider it as a special summons to come forward? It was so in the history of the Sierra-Leone Mission. With unwavering intrepidity, which divine grace alone could give, the work was carried on. They who went forward, when sorrow came repented not of having done so: nay, so far from this, had it been possible, they would each gladly have laid down their lives forty times. Unless such had been the case, how should our present position have been attained?

In the Kissey grave-yard lie the remains of several who "counted not their lives dear unto themselves, so that they might finish their course with joy." The tomb to the extreme left hand of the foreground is that of Haastrup, who died at Kissey August 24, 1849, after nine years' service in the Mission. Next to the spectator is the grave of Clemens, Haastrup's successor in Missionary work at Kissey, who died ten months subsequently, June 20, 1850.

Between these two recent bereavements appears the grave of Nylander, one of the first West-African Missionaries. He was a native of Revel, in Livonia, and embarked for Africa with Butcher and Prasse in February 1806. They were shipwrecked on the Irish coast, and transferred to another ship; and, after many dangers, reached Sierra Leone in September of that year. Having acted for some years as chaplain to the colony, in 1812 he commenced a Mission at Yongroo Pomoh, among the Bulloms, on the opposite shore of the Sierra-Leone river. Here he persevered, amidst great discouragements from the indifference of the people, until the year 1818, when the revival of the slave-trade compelled the abandonment of this, with other outlying Stations of the Society; Nylander, in his last communication, breathing forth this prayer—"O that the name of Jesus may be glorified by the conversion of one Bullom!" Translations of the gospels and other portions of the New Testament into Bullom, had, however, been accomplished, together with portions of the Liturgy. Nylander was then appointed to the charge of Kissey, where, amidst great bodily infirmity, he continued patiently and prayerfully doing his Master's work until May 24, 1825; when, in his fiftieth year—but in constitution and in labours "old and full of days"—he entered into rest, his remains being committed to the grave in a spot which he had himself selected.

Besides these three Missionaries, there are the graves of the wives and infant children of many

of our brethren. On the right hand, towards the centre, lie the remains of Mrs. Kissling, wife of the Rev. G. A. Kissling, now a Missionary at Auckland, New Zealand. She rests with her infant in her arms, removed February 25, 1833, six months after her arrival in the colony, at the early age of twenty-one, but matured in faith, and placing her whole trust and confidence in her Redeemer. On the extreme left, behind the paling, is the grave of the first wife of the Rev. J. U. Graf. She died March 13, 1838, having written in her journal for the first day of that year the following passage—"That goodness and mercy have followed me all the days of my pilgrimage ought to be engraven on this heart, with feelings never to be effaced. At the commencement of this year, I find myself brought by a gracious God and Father in Christ to Africa's coast—a land where gross darkness, sins described in Rom. i., direful sickness, and sudden death prevail. Still I feel it my great privilege, yea, my cause of rejoicing, to leave my native land and friends of my youth for His sake, who for mine 'became poor, that I through His poverty might be rich.' When I think of all the Lord's forbearance and long-suffering towards me, under momentary provocations, I am constrained to say—

'Lord, who's a pardoning God like Thee?  
Or who has grace so rich, so free?'

The large tomb toward the centre of the picture, beyond the paling, is that of the first wife and child of the Rev. C. F. Schlenker, interred May 24, 1840. She reached Sierra Leone the previous January—one, of whom her husband was enabled to record, "to die was, no doubt, a vast gain to her: she has entered 'into the joy of her Lord,' whom she loved with all her heart, and in whose cause and vineyard she longed to be useful; for which she left her native country, mother, sister, and brothers, by whom she was tenderly loved."

There is one more grave. It lies immediately beyond Mr. Haastrup's, and contains the remains of the first and second wives of the Rev. D. H. Schmid. The first of these ladies reached the colony in January 1841, and died of fever in the following July, singing, about four hours before her death, in a clear and melodious voice, the first verse of a German hymn, which, if translated, would run as follows—

"To me to live is Christ,  
To die is gain for me:  
My anxious spirit longs  
The Friend above to see.

Gladly the world I leave:  
To all I bid farewell:  
With Christ in endless bliss  
Soon, soon, I hope to dwell."

The second Mrs. Schmid reached the colony in January 1846, and died in the following March of country fever, a truly pious and devoted Christian, "not only prepared when the Lord called her to take an active part in the Mission, but also when she was summoned to go home and live with Him whom she loved."

This grave-yard at Kissey bears testimony to many a scene of domestic sorrow and "patience in tribulation;" and if we have to record

the issue of these conflicts in the important position which Sierra Leone now occupies—as the site of a growing native church and Christian episcopate, from whence we trust many a faithful minister will soon go forth to help on the advancing gospel in its progress to the interior—we desire to look back on the humble, unobtrusive, afflicted labourers of former years, and blend their names and recollections with those of the present day, who, with less of trial, have more of actual result and encouragement to cheer them—we trust with no less of grace and patient endurance in the Lord's work.

FIRST ORDINATION SERMON PREACHED AT SIERRA LEONE, BY THE RIGHT REV. THE BISHOP, ON THE ADMISSION OF MESSRS. MASER, KEFER, AND GERST, TO DEACONS' ORDERS.

"DEATH WORKETH IN US, BUT LIFE IN YOU."—2 *Corinthians* iv. 12.

THE mutual relation, beloved, which exists between a minister and those committed to his charge is one of great, and deep, and vital interest. It is a solemn thing, when we consider how this relation includes within it every thing serious and sacred, the concerns of eternity, the prospects of the soul. The matters which lie between man and man here below seem often, in our eyes, weighty and important enough to fill the mind with anxiety, and to wear out a life with care. But, oh! what are these compared with the matters which lie between a man and his Maker, his Redeemer, his Sanctifier? and such are the matters with which the relation of the minister and his people are concerned. Oh, my dear brethren! there are many weighty and solemn things in a world like ours, where sin lies like a dead weight, and eternity stands in front, veiled with solemnity. The relation of the parent and the child is a weighty and a solemn thing; but that of the minister and his flock is more weighty, more solemn. Such of them as have been led by his instrumentality to see their sinfulness and their need of a Saviour, and to embrace the mercy offered in the gospel through the blood of Jesus—such of them are called his children, his spiritual children, while *he* is their spiritual father. St. Paul could address the Christians at Corinth as his "beloved sons," and he could say to them, "Though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." This is the language of a minister; and of such as have not as yet received the truth in the love of it he is said even to "travail in birth until Christ be formed in them." How much do such expressions as these imply? It would seem that a mother's feelings towards the

child of her bosom are not too strong to be used as representations and examples of the minister's affections towards "the flock over the which the Holy Ghost hath made him overseer."

And observe *what* his anxiety for them is—"until Christ be formed in them." This is what he longs for; this is what he strives for; this is what he prays for—the formation of Christ within them. How beautiful is this expression! It proves, indeed, that his anxiety can never be too strong when the object of it is one so every way worthy of the utmost exertion which he is capable of employing—the utmost energy of thought, desire, and prayer which he is capable of putting forth. Oh, beloved! it is that for which Christ died—that He might be formed in them; that they might live—live by Him, upon Him, in Him. When Christ is formed in them He becomes their spiritual life—the life of their souls. When He is formed in them He becomes their spiritual food, the bread of life to them, their sustenance, that they may eat and live for ever. Then they begin to live: till then they were dead; for there is no life apart from Christ, none distinct from Christ; and no man can possess life except as he is in Christ, and Christ in him. O that every one of us knew, and felt, and realized this life! then truly we should be able to say, with the apostle, "To us to live is Christ, and to die is gain."

Well then, dear brethren, this is the minister's charge—the forming of this life within his people; an important charge indeed, and a solemn and an awful charge. Well may every minister share in the conflict which St. Paul says he had for the brethren at Colosse; and, being duly impressed with its importance, they will not think his description

of that conflict a whit too strong, when he says of it that he *labours* to "present every man perfect in Christ Jesus," "*striving* according to *His working*, which *worketh* in him *mightily*." The early part of the Second Epistle to the Corinthians is taken up with an enlarged and animated description of this conflict—indeed, of the whole relation of the minister to his people; and the more we study its contents, the more we shall be struck with its energy and its sincerity, the more we shall feel persuaded that the apostle felt it in his heart. What a picture, for example, is given of this solemn charge in those words of thanksgiving in the second chapter—"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life!" These are solemn words: well may it be added, "And who is sufficient for these things?" The weight, and importance, and difficulty of the trust seem, as it were, to cast him down to the earth at the very moment when he triumphs in Christ. Feeling his own utter insufficiency, he appears to cast himself upon the Lord, and there, there only, to find that strength and ability which he has not, and cannot have, in himself. "Not that we are sufficient of ourselves," he says, "to think any thing as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." In these words he shows his trust to God-ward, that God had enabled, and would enable him to minister the spiritual covenant; and for this same enabling he thanks his Lord and Master in another of his Epistles—"I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry. . . And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." It is of this enabling, and its results, that we have now to speak. Both the one and the other are brought before us in the text in the most forcible, the strongest language, in which it was possible to express them.

The enabling—or rather, perhaps, the means and method of it—is expressed in the first clause, under the metaphor of death working in the minister; the result and proof of it in the last clause, under that of life working in his converts. Let us seek, then, the guidance and the teaching of Him whom the Father

sendeth to teach His people all things, whilst we endeavour to enter into the subject here presented to us—the mutual relation between the minister and his charge.

And, first, Let us consider the minister's part in this mutual relation—"Death worketh in us." The words are very striking, and cannot fail to arrest our attention: there is something awful in them, something mysterious, which must solemnize our minds in the contemplation of them. In order to understand them aright, let us, in the first place, consider the office of a minister.

It is essentially and entirely, as described in that account of it of which the text forms a part, to preach Christ. "We preach," says the apostle, "not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." So, also, he says, a little before, of their preaching, "The Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in Him was yea." And again, he declares that the ministry of reconciliation, the ministry which had been given to him, was to the effect "that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." Without referring, then, to other epistles in which he is equally express as to his determination to know nothing among his converts "save Jesus Christ, and Him crucified," it is evident, from the present context, that the office of the minister is to preach Christ.

And now, let me ask you, Can a minister preach a Christ whom he knows not? Surely he must know what he preaches; otherwise his preaching will be at random, and must fail in producing the desired effect. The enabling of a preacher of Christ, then, consists in teaching him to know Christ in such a manner as to be able to impart that knowledge to those to whom he is sent.

Now, in the school of Christ experience is the master. If a man would know Him effectually, he must know Him in his own experience. Therefore, in learning his daily lessons, the minister of Christ must have outward and inward trials to encounter, for it is in this way only that he can learn his own insufficiency and the sufficiency of Christ. It was in this way that the apostle was brought to know Him; and indeed it is in the time of trouble that Christ is found a very present help. Let the outward trials first engage our attention. St. Paul brings the whole subject, as far as these are concerned, most clearly before us in the commencing words of this epistle. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mer-

cies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort, wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." We are all acquainted with the tribulation which this eminent servant of God was called to endure in the course of his ministry, from his own account of them in various parts of his writings—the trouble which came to him in Asia, his persecutions at Antioch, at Iconium, at Lystra; and, in the Acts of the Apostles, his own account receives abundant confirmation. So fearful, indeed, were the trials to which he and other preachers of the word were daily exposed, that he not only says of himself, "I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily;" but he says of all, "we which live are always delivered unto death for Jesus' sake." They were, in fact, in constant peril of death; it stared them in the face on every side; and present sorrow and suffering was their daily portion, in addition to this pressing danger. To preach the gospel of Jesus was no easy thing in their day; and yet in what frame of mind do we find them under these afflictions? It is true of them all, but more especially is it true of him who was "in labours more abundant . . . in deaths oft," that they were "always rejoicing." He in particular says of his trials, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake;" and "most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." And he speaks in other parts also of "glorying in tribulations: knowing that tribulation worketh patience; and patience, experience; and experience, hope."

Now if such were his feelings under his constant trials, how was it that he thus bore up, and was so supported? It was because Christ was made known to his soul, revealed in him as his hope and consolation, yea, as a principle of life within him, that these repeated deaths could not deprive him of. Now he is able to comfort others with "the comfort, wherewith he himself is comforted of God." But had it not been for these deaths, these repeated and accumulated trials, he had not known Christ, and could not possibly have communicated Him. These were his discipline, his teaching, his schooling; and they were all absolutely necessary. And, my brethren, let me add, if trials were necessary then, they are necessary now. Now, as then, the minister must be taught before he can teach. It is in this point

of view, particularly, that the minister must be regarded as a public character. For this purpose God sees fit to exercise him with many trials, that he may know Christ. To this end, perhaps, He takes away from him his dearest earthly blessings—the wife of his bosom, or his beloved little ones, and permits them one by one to drop into the grave, that He may comfort them with heavenly consolations, in order that he may be able to impart that comfort to his people, and to preach Christ from his own experience.

Still more close is the resemblance between the case of the apostles and yours, dear brethren, who have been just now admitted to the sacred office. Theirs was a Missionary course, and such is yours. The trials to which they were exposed were similar in kind to those which you must be prepared to encounter after your measure—"the journeyings often, the perils of waters, the perils of robbers . . . the perils by the heathen . . . the perils in the wilderness . . . the weariness and painfulness, the watchings often, the hunger and thirst, the fastings often"—these are the trials through which you must expect to pass, and by which you must learn to know the power and the love of the great Comforter. Oh, may the comfort which He gives enable you to "count it all joy," even when death worketh in you, whether you be called to labour for Him in this colony or on the distant coast of Guinea. Hitherto the African Mission has been conducted in the midst of danger and of death: the trials just alluded to have been the portion of the African Missionaries above all others. The churchyard of Kisey, with its multiplied memorials of those "not lost, but gone before,"\* is a silent but eloquent witness to the kind of schooling which the Missionary for Africa requires. Oh! faint not, brethren, in the hour of your coming trials; but look upon them as your training for future usefulness and eventual success.

And if it be so with the minister's outward trials, still more is this the case with the inward conflicts. For Christ is best known as a spiritual comforter: it is in spiritual maladies that the aid of this great Physician is most needed and most felt. Whether the "thorn in the flesh," of which St. Paul speaks in 2 Cor xii., were a spiritual trial or not, we have from other parts of his writings abundant proof that he was exercised, and most severely too, with this kind of conflicts. Who can read Romans vii. without perceiving that the experience of the apostle was a continual death? "When the commandment came," he says, "sin

\* *Vide* Frontispiece.

revived, and I died." "Sin, taking occasion by the commandment, deceived me, and by it slew me." "O wretched man that I am! who shall deliver me from the body of this death?" And these spiritual trials and conflicts, which he describes with so much energy and force of language, were all necessary in order to teach his soul the true experience of the Christian. This is rendered more strikingly visible if we consider the answer with which he immediately closes the question last quoted, "Who shall deliver me?" "I thank God," he says, "through Jesus Christ our Lord." These spiritual conflicts, then, taught him to know Christ as the deliverer. It was in this way that he became acquainted with "the fellowship of Christ's sufferings," "always bearing about in the body the dying of the Lord Jesus." It was in this way that he learnt the gospel of Christ; "for he neither received it of man, neither was he taught it, but by the revelation of Jesus Christ... when it pleased God, who separated him from his mother's womb, and called him by His grace, to reveal His Son in him, that he might preach Him among the heathen." And, as it was in the apostle's days, so it is now. Still must the minister be taught by dear experience to know Christ as the light of life in the dark valley of the shadow of spiritual death, as the deliverer of His people out of their spiritual Egypt. But, in order to know this to any saving purpose, he must himself pass through that dark valley; he must himself be captive in that land of bondage. This is the secret of most of the minister's severest conflicts. It is for this that he is so often brought into trial, "in a place of darkness in the deep." This is why we find it so frequently, yea, so generally the case, that God's most honoured, most successful servants, and those whose ministry He has most visibly blessed and sealed, have drunk the deepest of these bitter waters, and sunk the lowest in these depths of gloom. It is true, that, at the time when they are passing through these fiery trials, they seem to themselves to be wholly unfitted for their "work of faith and labour of love," by the very fact itself of the distresses they are undergoing. It was this feeling which made one of them give this melancholy description of his conflict—"It seemed to me, I deserved rather to be driven from the place, than to have any one treat me with kindness, or come to hear me preach. And verily my spirits were so depressed, that it was impossible I should treat immortal souls with faithfulness. I could not deal closely and faithfully with them, I felt so infinitely vile in myself. Oh, what dust and

ashes I am, to think of preaching the gospel to others! Indeed, I never can be faithful for one moment, but shall certainly 'daub with untempered mortar,' if God do not grant me special help." Still, if it were not for these distresses and conflicts of soul, although at the time they may thus seem to destroy the energy and the faithfulness of preaching—if it were not for them, how should the minister be able to preach at all? He must know Christ experimentally, as the deliverer out of these spiritual conflicts, before he can preach Him as such: he must be able to say with St. Paul, "I thank God, through Jesus Christ our Lord," before he can offer that foundation to others as a tried corner-stone.

Thus, dear brethren, we have seen that both the outward and inward trials of the minister are his proper and real preparation for the blessed work in which he is engaged. Painful and distressing to flesh and blood indeed they must be; yea, so painful and distressing, that the apostle could find no fitter name for them than that by which we denote the most awful of all conflicts, even death itself, saying of the one, "we had the sentence of death in ourselves," and of the other, "who shall deliver me from the body of this death?" Thus it is true that "death worketh in us."

But, painful and distressing as is the working of this death, it produces "the peaceable fruit of righteousness," by means of them that are exercised thereby. For, in the second part of our text, we find its excellent and desirable result, "But life in you."

This portion of our subject belongs more especially to you, dear brethren, who have been spectators of that interesting ceremony which has this day engaged us. May the Spirit of the Lord bring its lesson home to your hearts with power!

And now, beloved, the first point to be made out will be its connexion with the other, that we may see how it is the result of it. We are told that "faith cometh by hearing," for "how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" We have seen that the minister's office is to preach Christ, and that he cannot effectually do this without the working of death within him—those trials by which he is brought experimentally to know Christ. When thus made acquainted with Him, he is enabled to lift up Christ faithfully and certainly; and the Spirit, accompanying his faithful and certain preaching, teaches others through its instrumentality to know Christ, yea, by it, brings Christ Himself into their hearts, as their spiritual and eternal life. This is the publicity of the ministerial character; and this is what



the apostle means in those various passages in which he speaks of his sufferings and trials as being for the Church, endured for the sake of those to whom he was sent to preach Christ crucified. Thus, in the context, having described the conflicts he endured, he says to those whom he addressed, "all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God." Agreeably with what he had said in the commencement of the epistle, "whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation." And in the same way must be interpreted those strong expressions which he makes use of in writing to the Colossians, "I rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church." And to Timothy, "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

Having thus endeavoured to trace the connexion, it remains that we briefly notice the result itself, expressed in those beautiful words, "Life worketh in you." If we call to mind who it was that said, "I am the life," we shall have no difficulty in discovering the meaning of the words. They denote the introduction of Christ into the soul, by the instrumentality of preaching. To this effect the apostle says, "It pleased God by the foolishness of preaching to save them that believe." Yes, when Christ preached is brought home to the heart by the powerful application of the blessed Spirit, He is life. When Christ preached first comes into the soul, that soul begins to live; for the entrance of Christ is the breathing in of the breath of life. How joyful, my brethren, is the first sensation of this new life! It is a thing unknown, unfelt, before; a thing of which the soul had no conception. We may picture to ourselves the sensations of the bright, gay insect, as it emerges from its living sepulchre, and spreads its painted wings for the first time on the soft breezes of a glorious summer morn: they are an apt metaphor, but nothing more, of the sensations of the new-born soul when it first

feels Christ within—a new and unknown principle of a new and unknown life. Thus "life worketh in you."

Again, how peaceful is the continuance of this new life, when it has ceased to be a novelty, but has not ceased, nor ever can cease, to charm! Thus peacefully glides the mariner in his little bark down some lovely winding river, his white sail glistening in the sunbeam, and reflected on the smooth surface of the water, whilst on either side, at every bend, new prospects of surpassing beauty open to the ravished sight, the dark green woods now clothing the very banks, or dipping their branches in the passing stream, now receding to the distant hills, and permitting the eye to catch a glimpse of the most witching scene of rural beauty. But this is a faint outline of the peaceful tranquillity of the soul that is in Christ. Thus "life worketh in you."

And lastly, how transporting is the transit of this spiritual life into eternal life! that moment of glory when the spiritual life enjoyed below shall set, as sets the morning-star, that goes not down behind the darkened west, nor hides obscured amid the tempests of the sky, but melts away into the light of heaven. But here all metaphors must fail. I leave it to the death-bed experience of the justified and sanctified believer. Thus, life *shall* work in you.

Finally, brethren, beloved of the Lord, who have been called this day to so high and holy a calling, let me urge upon you to take ever that view of these things which St. Paul took of them; and, when you find death working in you, to hail it as the token that life *shall* work, yea, is working already, in those to whom your high commission sends you. Learn to add with him, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." With this firm resolve, and this unwavering confidence, you may pass through all difficulties unscathed, and the result will be, abounding blessings on every side. The word of life will have great success and be glorified, and He "who walketh in the midst of the seven golden candlesticks" will own the church of Abbeokuta as one of the brightest of them all, and yourselves as stars in His right hand, to shine "as the stars for ever and ever."

## THE EAST-AFRICA MISSION.

Wk continue Dr Krapf's Journal from p. 144 of our last Number.

"*March 9*—Mberéko, the captain of the body-guard, together with Minjie Minjie, went to Muhēsa to convey my respects to the king, and to receive his orders with regard to the time of my interview with him. Mberéko returned from Muhēsa about noon, informing me of the great delight which my return to Usambára had given to the king. Mberéko also informed me, that he had mentioned my request respecting Mount Tóngue—which I had selected for a Mission Station—to the king, who had immediately declared, before Mberéko and Minjie Minjie, that he would give the mount to nobody but the msúngu—the European visitor. The charmer, Bana Osman, had asked, a long time ago, for Mount Tóngue, for the purpose of establishing an agricultural and commercial settlement, but had been refused. Now the msúngu should have the mount. This was encouraging news to me. However, I "held my peace, to wit whether the Lord had made my journey prosperous or not." Gen. xxiv. 21.

"Moreover, Mberéko informed me that it was the king's desire that I should remain at Fuga until my baggage should have been brought up by the vizier, on whose arrival he—the king—would come himself to the capital, to meet me there.

"*March 10*—I was much surprised at the quiet and respectful conduct of the people of Fuga who called upon me: they are very submissive, owing to the unlimited power which Kmeri has over them. No doubt the people of Usambára, quiet and silent as they appear, would manifest great choler and anger if they durst give vent to their innermost feelings. The people of the capital are indeed poor, living exclusively on mahúti (bananas) which they understand how to prepare in various ways.

"The Wasambára youths do not marry at the early period at which the Wanika form matrimonial engagements. Both parties are of ripe years when the young man first speaks to his choice. Having received her consent, he addresses himself to her parents, to whom he has to give from five to ten sheep or goats for their daughter. The marriage-bond appears to unite a Kisambára family much more lastingly than is the case among the Wanika, where a man divorces his wife for every trifle.

"*March 11*—Another charmer arrived yesterday from Buyēni, a Mahommedan village situated on the southern bank of the

Pangani river, as mentioned above. These impostors teach the natives the writing of charms, at which opportunity they imbue them with the Mahommedan delusion by proselytizing them. Several people came to me in quest of writing-paper, which they demanded for writing charms upon, or for causing them to be written by the Mahommedan waganga, i.e. physicians and charmers. I peremptorily refused their request, with a strong censure of this wicked practice. Here we may see what a darkening influence a false religion of the coast exerts upon the natives of the interior. A corrupt tree can only bring forth evil fruit; a fact which is manifestly proved by looking into the history of Popery and Mahommedanism, those great stumbling-blocks of the pagan world. The one delusion adds to the pure word of God, whilst the other subtracts from it; both being of infernal origin; both delaying the conversion of the world: for I am convinced that the pagan nations will not be truly and completely converted as long as these two masterpieces of Satan, like ravening wolves, go forth into the world. And I make no doubt that the approaching judgments, which the Lord in His righteousness will pour out upon the world in our days, will have the weakening, and ultimate destruction, of these monsters for their aim. These are incorrigible as long as the Lord does not encroach upon them by the more immediate manifestation of His strong arm. The judgment inflicted upon false religions will, at the same time, purify the countries which in theory acknowledge the true and complete word of God as the source and standard of religious knowledge and life.

"Minjie Minjie gave me in the afternoon a short account of the Wadóe, a tribe residing to the south of the Wasegúa country. Having frequently heard the Wadóe decried as cannibals, I was desirous of obtaining more full and correct information about them. He stated that they formerly ruled over all countries stretching from the mountains of Ngu down to the sea-coast of Buyēni, Uinde, and Sadan, opposite to the island of Zanzibar. The Wadóe were powerful and formidable in former days. The Wakamba resided, at that time, in the vicinity of Shikiáni, a tract of country adjacent to Sadan. The Wakamba were then constantly fighting with the Wadóe, who carried their prisoners, and enemies killed in war, to the forest, where they cooked and consumed them. This horrid practice at last frightened the Wakamba in

such a degree, that they emigrated from the country in which they had resided, and sought for a new home in the region which was then deserted by the Galla, who are still the neighbours of the Wakamba in the interior. This tradition would well agree with what I heard in Ukambani from some Wakamba, who stated that their ancestors came from the south. Minjie Minjie mentioned that the Wadée still, to the present day, drink from the skulls of men whom they occasionally devour. As the Wadée, in the prime of their power, committed great crimes against the Mahomedans of the coast, the Moslems united all their forces along the coast and routed the Wadée, in a decisive battle, so entirely, that they have since been unable to recover their former power. In war they are said to use long and large shields, which may cover five or six men—this I can scarcely believe—who unite themselves in attacking the enemy, who cannot assault them behind their skin wall, as it were.

"The king of the Wadée is said to have been more powerful than Kmeri; his monarchy well constituted, and the ranks and titles of the officers and governors classified. I have no doubt that in former ages a greater number of powerful monarchies existed in East Africa than is now-a-days the case, and that those monarchies were constituted more or less after the example set by the empire of Ethiopia, the influence of which must have extended to the equator, if not beyond it. The nations which broke off and dismembered this powerful empire were undoubtedly governed by mighty chiefs, who constituted a monarchy and dynasty of their own, which lasted for a few centuries, when it was broken off again, and made room for a subsequent, but weaker, monarchy, which ultimately was divided among different tribes. These adopted a republican form of government, not from principle, but induced by circumstances, as there was no individual competent to rise in power over the majority of his countrymen. Hence the minor chiefs got the superiority, until their power also broke to pieces, and every clansman did as he pleased. Of this we have a manifest proof in the history of the Wanika and other tribes around them. They had formerly more powerful chiefs than now-a-days. And in the monarchies of Jagga and Usambára we find that the under-current of dissolution has already commenced to run. This may be called the work of the modern history of East Africa. This analytic process will undoubtedly go on and become stronger, until a new element, starting from the regenerated Japhetic or Shemitic race, will be

infused into the Hamitic nations; for it is not very likely that the East Africans will be elevated by themselves, unless they embrace the gospel, which alone can preserve sinking mankind from the brink of moral and political destruction.

"*March 12*—As my baggage has not yet arrived, I cannot see the king, since it is not customary for a stranger to approach him empty-handed. The charm-master Osman was yesterday called by a daughter of Kmeri for the purpose of making her uganga, that she may prosper in her new situation. She had been made governor of a district.

"*March 13*—On awaking from sleep this morning, I felt in a sweet manner the presence of the Lord. His nearness to the soul makes it willing to deny and bear all for His sake, and to deliver itself wholly to His service, which is 'perfect freedom.' I think much of the Wasambára, and often believe many of them might be ready to receive the gospel; first, because their spiritual and temporal pressure weighs heavily upon them; secondly, they are poor, with regard to their secular circumstances; thirdly, there are not the obstacles arising among other tribes from the habit of intoxication. However, we must not be too sanguine regarding their readiness in listening to the gospel, for Satan is mighty, and busy is counteracting the influence of the gospel, and in keeping his subjects in his unhappy thralldom.

"The mdée arrived to-day. Thus I hope to meet the king shortly, and to be able to settle my concerns with him. He sent a large bullock to feed me and my party with meat, which we get almost every day: either he sends a sheep, or goat, or bullock. A part—called the king's portion—is sent to the palace; another part is asked by the soldiers and other men of Fuga; a third part is demanded by the Mahomedan merchants around us; and a fourth part remains with us.

"*March 14*—In the course of the afternoon Kmeri made his appearance at the foot of Fuga. A company of soldiers went before him, discharging, one after the other, his musket, which made a tremendous report between the hills. I posted myself on the way-side. When he saw me, he stood for about a minute, till I had paid my respects to him, also in a standing posture: when the complimentary ceremony was over, he went to the cottage of Bana Osman, the charm-master general. He wore over his garment a boshúti, i.e. cloak of black cloth, to protect himself against the rain and cold. Of course he was barefooted, as are all the East Africans, except the Arabs, and many Suáhelis, who wear sandals. After Kmeri had taken his seat on a native bedstead,

he spoke not a single word, but smoked his Kisambára pipe with a gravity which left no doubt about his kingly dignity. I have mentioned, in a former journal, that the Wasambára are the greatest smokers of East Africa, carrying constantly about them their tobacco pipes, the bowl of which is nicely manufactured of clay by themselves: a tube about two feet in length is put into the bowl.

"A great many natives of Fuga and other quarters came to salute the king with the words 'Shimba (or Simba) wa Muene'—'The lion of the possessor, i.e. God;' or, as the words may also be rendered, 'The lion art thou thyself!' to which he replied with the humming or buzzing sound 'M:' whereupon they departed, in order to make room for another complimenting party which came in. When the people were gone, and Kmeri was alone, surrounded only by a few of his courtiers, among whom the charm-maker general, Osman, was conspicuous, I explained the reasons which had not allowed me to return to Usambára at an earlier period. I mentioned, that since 1848 I had been twice in Ukambáni; besides, I had visited my friends in Europe; and lastly, the state of our Mission at Rabbai had kept me there for a long time. The king was satisfied with this apology, whereupon I withdrew to my cottage. Kmeri appeared to me much older than when I saw him in 1848. Still, his large eyes are as red and penetrating as ever. He is a tall man, and resembles much the Kikamba chief Kivoi, who was killed on my journey to the Dana river; only Kmeri is more corpulent and stout than that unfortunate chief was. In the front of Kmeri was sitting Bana Osman, who rectified a written board of charms which one of his disciples brought in. I also observed in his hands a large book written in Arabic. On several pages I observed curious figures, significative of stars and other celestial bodies. Next to Osman was sitting the new charmer, Manioka, who had arrived a few days ago. I could not help thinking of Jannes and Jambres, who withstood Moses before king Pharaoh.

"*March 15*—I understand the charmers are pressing the king to refuse the Wasungu (Europeans) a place of residence in the country: they allege, that if the Wasungu once got a footing in a country, they would soon possess themselves of the whole of it. I felt a little annoyed by this report, and I told the reporter, that, if the Mahommedan charmers would not cease acting against me with Kmeri, I should

be compelled to impeach them with the Imam and the British Consul at Zanzibar, who would have them exemplarily punished.

"The king having called for me, said that he would receive my presents, and enter into my affairs, after he had disposed of the tribute which the vizier has brought from the coast. The wessiri had brought 200 American cotton cloth, some bullocks and sheep. Of the cloth, Kmeri kept 100 pieces for himself, forty-two he gave to the vizier and his soldiers, thirty-three to the chiefs of Fuga, and twenty-five to Mberéko and his servants. Thus he disposes of the revenues of the country—a part is reserved for the king and the large establishment of his women and slaves, whilst another portion is assigned to the soldiers and their leaders, and to other influential men of the country. The king was much pleased with the *mdôe* for his having accomplished the royal pleasure on the coast. It is one of the chief functions of the wessiri to walk about in the country and receive tribute from the inhabitants. For this purpose he receives from the general of the *bánga*, or soldiers, a sufficient number of men, who accompany and protect him on the road, and who, if there be occasion for it, enforce his commands upon the refractory subjects.

"The king, having despatched his business of the *boko* (tribute) entered into judgment with the relatives of the criminal at Mringano, who had fired shots at three soldiers of the vizier. The criminal, having perpetrated his atrocious deed, betook himself to his heels, and concealed himself in the jungle, where he could not be found out. In the mean time his relatives were seized and conveyed to the king at Fuga, who, having listened to the report of the wessiri, pronounced sentence to the effect that the relatives should be imprisoned in the state-prison until the criminal was found and put to death, his children having been already seized in order to be sold into slavery. The soldiers, having heard of the judgment pronounced by the king, immediately twisted a cloth like a big rope, and put it round the neck of every prisoner, who was then led up the hill into the state-prison at the capital. I saw the persons when they passed by my cottage. At the same time sharp messengers were sent to the governors in all directions, to search for the criminal and have him transported to Fuga. This is an instance of judgment given by the supreme court of justice in Usambára.

*(To be continued.)*







SCENERY ON THE ROUTE FROM LAGOS TO ABBOKUTA.—*Vide p. 189.*  
(*from a sketch by Dr. Irwing.*)



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[VOL. IV.]

## THE PROGRESSIVE CHARACTER OF PROTESTANT MISSIONS TO THE HEATHEN.

WE brought forward in our last Number various instances of conversion which have recently taken place amongst the upper and educated classes of the Hindus, sufficient to disprove the objection, that our converts, having been hitherto from amongst the pariahs and low castes of native society, consist of those who, from their position, are open to sinister influences, and who have little to lose, and much to gain, by the change which they profess. Even supposing it were true that none save the lower sections of the Hindu population had afforded to us converts, yet could not this be admitted as of necessity affecting the character and genuineness of the work. It is true, indeed, if antiquity give weight: the objection is an ancient one—"Have any of the rulers or of the Pharisees believed on Him?" The foundations of Christian discipleship were laid in the conversion of poor, despised, uneducated men—"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are." Of such apparently unsuitable materials the original foundations were constructed. Yet did they injuriously affect the subsequent progress of the work? Nay, these early converts, despised, no doubt, in the world's eyes, were found to be "stedfast, unmoveable." We feel, therefore, that the objection is of no value: still, in deference to the weakness of those who urge it, we have shown that Christianity has its converts amongst the upper and educated classes of the Hindus. Individuals are to be found, holding in native society a high and influential position, regarded with respect by their countrymen around them because of their rank, wealth, talent, and industrial application, some of them having risen to honourable and trustworthy employments under the English government, who, for the sake of the gospel, have divested themselves of all the *prestige* they possessed in the eyes of their admiring

countrymen, and in the confession of Christ before men have, without shrinking, submitted to that ordeal which is of all others the most trying to a high-minded and sensitive nature—to be the objects of contempt and scorn to those from whom they have been accustomed to receive respectful attention and esteem.

The structure of Hindu society is ponderous and gloomy. The zenana is placed in its furthest recesses, and the females of the upper ranks are, of all sections of native life, the most inaccessible to Missionary effort. Yet the increasing light of Christianity in India, which, at its first dawn, just glanced upon the highest pinnacles of Hinduism, has now attained to such an altitude, that its rays, acting powerfully on the whole superficies, and entering in by every opening and crevice which present themselves, are beginning to invade even these penetralia of the system, and Hindu ladies learn to read the Christian Scriptures, and find there the secret of true contentment, to which they had previously been strangers.

It will be observed, moreover, that, in very many of the instances to which we have referred, the work of awakening and conviction has been carried on without direct Missionary interference. A Christian tract or book first arrested attention, and led to the perusal of the Christian Scriptures; and they have often proved themselves to be "lively oracles," inspired words, which speak with power to the heart. "The entrance of Thy words giveth light; it giveth understanding unto the simple." He who converts the soul is the Spirit of the living God. With Him abides the power to effect this new creation. As His instrument in the accomplishment of it He uses generally, but not exclusively, the living agent; yet often, irrespectively of the preacher and Missionary, employs the written word. To admit the inspiration of the Scriptures, and yet deny their efficacy to convince and convert, except in combination with the living agent, is an unintelligible inconsistency—for, if the words be the words of God Himself, how is it they have less force when read than when spoken?—as well as a grievous disparagement to that union of books, the Bible, which men profess to re-

ceive and venerate as the written word of God. The testimony of the Spirit is in the word when read, as in the word when spoken. Through that word, the Spirit, when it is His pleasure so to do, can speak directly to the heart, without the intervention of a living agent, and often does so. The written word becomes thus directly and immediately the instrument of our conversion, and by its own intrinsic beauty, lustre, power, and excellency, moves the sinner to the admission of the fact that it is of God, and to an humble and thankful reception of the truths which it contains.

Many similar instances of conversion to Christianity from amongst the upper and educated classes might be added to those already enumerated; but we shall confine ourselves to one, the maharajah Dhulip Singh, the first Christian prince in India. Rumours have long been in circulation that he had expressed his desire to become a Christian, but we have withheld all notice of them from the pages of our periodical, until his actual baptism had substantiated these rumours and rendered them *un fait accompli*. After a careful examination in his knowledge of those truths which he professed to believe, he was formally admitted into the Christian church, by baptism, on the 8th of March, by the Rev. W. J. Jay, Chaplain of Futteghurh. At this deeply-interesting ceremony, which took place in the maharajah's own house at the Station, were present all the civil and military authorities, and the American Missionaries, as well as a number of his own attendants, on whom the solemnity of the occasion appeared to make a deep impression.

The "Friend of India," in its notice of this event, remarks—

"It will of course be observed, particularly in England, that it would have been more advisable to postpone this irrevocable renunciation of Hinduism until matured age should have given the young maharajah the knowledge and experience necessary to enable him to make a permanent decision. But according to Major Smyth's 'Reigning Family of Lahore,' Dhulip Singh was born in 1837, and he is therefore already sixteen. A lad of this age in India is a man, with as great a capacity for estimating the merits of different creeds as he is ever likely to possess. From the time that he was placed under the charge of Dr. Login his education has been most carefully provided for; and the boy who, when rescued from Lahore, could not even read, is now almost English in language, ideas, and feelings. His conduct with reference to the ceremonial salutes, and his visit to the governor-general, are sufficient proofs that his judgment is not beneath his acquirements, and

that he has been fairly rescued from those influences which warp the minds of the *Porphyrogeniti* of the East. Sixteen is the age at which even the law courts acknowledge the right of a native youth to choose for himself, and this last act of the maharajah has been taken entirely of his own free will. He has been neither coaxed nor frightened into Christianity. Indeed, the Government had every motive for retaining him in his old creed. An Asiatic Christian prince with 40,000*l.* a-year might excite an interest in England which it has hitherto been the policy of the home authorities to avoid, but they doubtless felt that it was not for them to interpose obstacles in his way. He was simply left to his own discretion; and that he has chosen rightly, will, we think, be allowed even by those who are not given to 'Missionary fanaticism.' His conversion will at least save the palace of Futteghurh from becoming like that of Delhi, a place whither all evil naturally seeks shelter; and a native Christian noble, with his vast wealth, may accomplish far more good than a hundred ordinary converts.

"With the exception of 'Prester John,' in whom, despite Marco Polo, our faith is exceedingly limited, and a Roman-Catholic Ziogoon of Japan, Dhulip Singh is the first of his rank in Asia who has become a Christian. The example may perhaps give confidence to many who remain in Hinduism, rather from a vague dread of the consequences of abandoning it, than from any belief in its tenets; and we may see Christianity reverse its ordinary course, and descend from the highest to the lowest ranks. We have little hope of such a result, but it requires no religious belief to prove that it would be of the highest advantage to themselves and the people. The mere fact that there would then exist oaths by which they could be bound, and principles which they would scruple to violate, would bind their subjects to them in a chain stronger than any which the ablest of their number have yet been able to forge."

And the editor of the "Oriental Christian Spectator" observes—"From the persuasion which we have of the Christian judgment and prudence of Dr. Login, whose instructions have been blessed to this great result, we have every confidence that this conversion is of a most satisfactory character."

The Sikh prince, in the path he has pursued, appears before us as no inappropriate specimen of his nation, and of what may be expected from them, if only, at the present juncture, suitable opportunities be presented. Their national discomfiture has been the overthrow of that fanaticism, under the standard of which they hoped to find themselves in-

variably the conquerors, and progressing rapidly to universal dominion. It has disappointed them; its *prestige* is gone; it has lost all hold upon them. If we neglect to meet adequately the present crisis they will become rapidly absorbed by Hinduism or Mahomedanism, and, infusing a new and energetic element into those decayed systems, may reinvigorate them, and prolong their existence for a season. But if we go forward on a liberal and comprehensive scale of action to the improvement of the remarkable opportunity now presented to us, there is hope that, as a nation, they may follow the example of the young ex-maharajah, whose profession of Christianity at the present moment is calculated to exercise upon them a very important influence.

There are junctures in strategical affairs, of great importance, unexpectedly occurring, and rapid in their flight, which require to be quickly perceived and apprehended as they fly past, and vigorously turned to profitable result. In the carrying forward Missionary operations the same rapidity of perception, the same appreciation of the importance of an opportunity, and the same vigorous action in the improvement of it, are requisite. And we pray the great Head of the Church, the Captain of our salvation, to give to His people the qualifications which they need at the present moment, with reference to India generally and the Punjab in particular. "I believe," writes an American Missionary, the Rev. J. H. Morrison, "that no such opening has ever before existed in India, and this among an intelligent and active race, who may one day furnish the most zealous preachers of the gospel that this country has ever before supplied, for there is nothing half-and-half about the Sikhs. Once convince their hearts, and they could do and dare any thing for the cause they love." "This is a great and glorious land," writes an influential resident at Kangra, "teeming with manly-minded, energetic populations, accustomed, more or less, to balance the pretensions of opposite or diverging systems of religion, so called; and it seems that the finger of God Himself already points hither as the locality which may yet become the pivot point of the evangelization of Upper India, as in ages past it has been the arena of its political subjugation. If the hand of the Lord has ever been distinctively shown in respect to any country on the face of the globe, I think it may be emphatically said of the Punjab; where He appears to incline the people's hearts, more than has hitherto been the case with the people of Hindustan, to listen and seek after the truth."

In dealing generally with India, we may be

excused this specific reference to the Punjab. We are disposed to think that the Punjab bears the same relative importance to India that India does to the Asiatic continent; that, as the evangelization of India would be felt over the vast expanse of Asia, precisely so the conversion of the Sikhs to a Christian profession would be felt throughout the twenty-one languages and nations of India; that in the Punjab is the commanding position, the key of influence; and that there is as much difference between the spirit of conviction and inquiry going down from the Punjab into the lower provinces, and the same movement climbing up from Bengal into the midst of nations by whom the Bengalis are despised, as there is between going down the stream of the Ganges and ascending in continual conflict with its current. We do not pronounce the latter to be an impossible process, but we affirm the former to be the path of facilitated progress.

But, reverting to the general aspect of Missionary work in India, there are some more indications of a hopeful character to which we would briefly advert.

The first is the existence of secret disciples, of which occasionally discoveries are made. As sometimes, when skirting the borders of one of India's wide-spread jungles, the traveller discovers flowers of peculiar magnificence and beauty, and judges from this that within its deep recesses, where the foot of man has never ventured, there are others besides, more rich and exquisite, which open their bloom before the eye of God alone; so, in the lonely places of India—lonely because the voice of the faithful evangelist has never yet been heard there bearing testimony for Christ, are souls to be found, to whom some stray tract or portion of the Scripture has proved an instrument of divine teaching, and who have opened in "repentance towards God, and faith towards our Lord Jesus Christ." We introduce the following testimony on this point from the American Baptist "Missionary Magazine" for November 1852—

"The opinion has been often expressed that there are many more believers in Christianity among the Hindus than come to the knowledge of the Missionaries. By the wide distribution of Scriptures and tracts, preaching at festivals and markets, and other like appliances, the good seed is scattered and borne into distant regions. It is not too much to believe, even were there no direct evidence of the fact, that some of it germinates out of sight of the sower, and, though not included in any harvest here, bears fruit which is

watched over, and finally gathered, by 'the Lord of the harvest.' "

To the periodical just mentioned we must refer our readers for some interesting examples of this which we have not space to introduce.

No doubt, "could the secret annals of India be unveiled, many records would be found of men whose hearts the Lord had opened, but whose public profession of faith was arrested by poison, by imprisonment, or by death. But the whole truth on this subject will never be known till 'the earth shall disclose her blood, and shall no more cover her slain.' " \*

Important, also, as demonstrative of progress, are the acknowledgments of the heathen themselves.

The "Friend of India" of August 12 last year stated that a number of educated Hindus had commenced the publication of a monthly periodical, filled with extracts from infidel writers, which they were endeavouring to circulate as an antidote to the teaching of the Missionaries. In one of its numbers the following sentence was introduced—

"The vigorous exertions of the preachers of the gospel have tended to spread widely the knowledge of the Christian religion among the natives of India: *there can hardly be found an educated Hindu that knows not something about it.* They leave nothing untried that can efficiently contribute to its propagation. By means of schools, sermons, lectures, offering handsome prizes to successful essayists, and other *indirect* measures, they insidiously cause the youths of this country to be initiated in the doctrines of Christianity. The labours of the Missionaries, it must be confessed, have been in this respect, to a certain extent, crowned with success; though in producing conviction on the mind of the Hindu population, in regard to the soundness of the claims of their religion, they have not met with equally happy results. But when it is found that the acquaintance of the people with the subject of Christianity has grown so general, and that they have got it, with some enlightened exceptions of course, through no other medium than that of its advocates, it is exceedingly desirable that they should be made aware of what is said against it by eminent men, born and educated in countries where the religion of Jesus is found to form the national faith."

"It would scarcely be possible," continues the "Friend of India," "to bear stronger testimony to the zeal, activity, and success, of the Missionary body, than is contained in these few lines. They indicate a profound conviction,

on the part of the Hindu community, that their strongholds are no longer impregnable; that the ground has been mined beneath their feet; and that the movement may commence at any moment, which will terminate in the subversion of the system which they have surrounded with so many safeguards. The feeling of indifference, almost approaching to contempt, with which Missionary effort was once regarded, has given place to that vague alarm which is the forerunner of gratifying success. It is felt, even by those who are most wedded to their own superstition, that the cause, of which the Missionaries are the pioneers, is advancing rapidly; and that, with whatever rigour the external observances of Hinduism may be maintained, its vital strength is rapidly declining. They dare not rely upon the vigour of idolatrous attachment in the rising generation, and are consequently compelled to search for new weapons, and to place themselves in an attitude of defence, instead of depending solely upon the *vis inertiae* which has so long befriended them. They occupy very much the position held by paganism in the time of Diocletian—not yet defeated, but fairly frightened into a fierce, spasmodic activity, most favourable to the progress of truth. The admissions of weakness do not come from one quarter alone. We quoted recently from the 'Bhaskur' the statement of a moderate Hindu, that the rising generation care nothing for the prejudices of antiquity. The Vedantists, who have themselves abandoned the essential peculiarities of Hinduism, are also beginning to feel that their attitude is insecure; and manifest a bitterness of spirit, very different from the tone of triumph they at first assumed. There are signs, on every hand, that we are witnessing the beginning of the end."

One more proof of progress will enable us to close for the present our reference to British India, and to go forward to the consideration of other fields of labour. We have reserved it to the last, because it is one of the most interesting and important—the growing consolidation of the native churches. Inclusive of Ceylon, there are no fewer than 309 of these collective bodies of native Christians in different parts of India, and in the majority of its twenty-one languages Christian worship is now celebrated. In the Bengali, the Assamese, the Uriya, the Cole; the Hindi, Urdu, Punjabi; the Guzeratti and Marathi; the Malayalim, Canarese, Telugu, and Tamil; the Singhalese—in all of these there are some to be found, in greater or less numbers, who call upon the God and Father of our Lord Jesus Christ. These various languages

\* The "Bible in India," p. 36.

are no longer the exclusive vehicles of idolatrous worship: the commencement has been made of their appropriation to a more fitting use, and their eventual redemption from the degradation to which they are now subjected. Very pleasing it is to mark these bright specks of light, the forerunners of happier times, standing forth to the eye amidst the dark night of India's estrangement from the living God—the more lustrous in contrast with the gloom around. East and west, and north and south, they may be traced, although the largest proportion of them are grouped together in the Madras presidency; and to some of the 162 native churches of Southern India we would as briefly as possible direct the attention of our readers, as presenting satisfactory evidences of the internal growth and consolidation that we speak of.

We shall first advert to the American Mission in the collectorate of Madura, which contains a population of 1,600,000. In 1836 there was but one station at Madura, and all the schools and labours connected with the Mission were in the immediate vicinity of that city. There are now "ten Stations, one of which is more than thirty miles south and another about the same distance north, one about twenty-five miles east and another about forty north-west, from Madura; with families under their care associated in the form of village congregations in about 100 villages, scattered singly or in clusters through a populous region, extending in length more than 100 miles from south-east to north-west, and more than sixty miles in breadth."\* The aggregate of individuals who, having forsaken idolatry, have placed themselves under Christian instruction, amounts to 3746.

"The congregations are becoming so prominent at several of our Stations, as to call the attention of many heathen in their immediate vicinity to the claims of the Christian religion. The converted native, or the catechumen, urges his relatives in his own village, as also in the surrounding villages, to follow his example. The regular services held by each of the catechists are a benefit to the heathen, as well as to the members of the congregations. Some through curiosity, and some from a desire to know for themselves the truth of the new way, are led to attend the meetings. In this way the gospel is making its way in this district. Every congregation assists the Missionary. By the efforts which we have made the past year, in connexion with the congregations, a thousand souls have been led to forsake idolatry, and

place themselves under our care. And we have reason to believe that this work will still go forward. God has come to gather a people to serve Him."†

In the Travancore Stations of our own Society we have a total of 4683 persons connected with the Mission, of whom there are only 255 unbaptized, and of whom 1216 are communicants. They are distributed throughout twenty-nine villages, under the superintendence of ten Missionaries, of whom two are ordained natives, assisted by thirty-three catechists and readers. This Mission was commenced by the Rev. B. Bailey in 1817. What may be its present aspect? We shall refer to the report—for the year ending Dec. 31, 1852—of the Rev. J. Peet, our Missionary in the Mavelicare district, which we have this moment received.

The Travancore and Tinnevely districts, as well as other parts of Southern India, during the latter part of the year 1852 suffered beneath the effects of that dreadful scourge the cholera, to an extent greater than has been known for the last twenty years; nor, at the time when these last despatches were closed, had its ravages ceased in Travancore, where it continued to sweep away whole families at a time. The Travancore Christians have also had to contend against the fiery ordeal of a severe persecution. We remember Paul's anxiety for his Thessalonian converts, and with what solicitude he sent Timothy "to establish them, and to comfort them concerning their faith: that," as he wrote to them, "no man should be moved by these afflictions: for yourselves know that we are appointed thereunto." And when good tidings were brought to him of their faith and charity he was comforted. The whole passage proves the severity of the test to which young converts are subjected when seasons of tribulation come upon them. It is therefore the more gratifying when Mr. Peet is enabled to send us good tidings of our Travancore Christians, in language such as this—

"Though troubled, the people have not given way to despondency, nor have our numbers decreased. On the contrary, some few from the heathen, Syrians, and Papists, have come forward and joined us, in the face of all opposition and disgrace; and did not the fact of persecution prove that our work is progressing, we have direct evidence to show how true our gracious God remains to His promises; that His benediction rests upon our labours; and that His Spirit makes them efficacious to the bringing to the saving knowledge of the truth some for whom Christ shed His precious blood."

\* Forty-third (1852) Ann. Rep. Amer. Bd. pp. 109, 110.

† The Boston "Missionary Herald" for June 1853, p. 169.

He then proceeds to afford us information as to their spiritual state, which he illustrates by some deeply-interesting facts.

"With regard to the spiritual state of our people in general, it should be taken into account, that as most of them have been, comparatively speaking, but lately rescued from the thralldom of heathenism—the system of which, like that of Popery, adapts itself to the peculiar propensities of each, inducing the individual willingly to co-operate in reducing himself to a state of moral degradation, corruption, and slavery—and still being obliged, even after baptism, to reside in a morally-polluted heathen neighbourhood, no reflecting man would think of judging them, as a body, by the standard we erect in the parts of Europe and America that are under the influence of Protestantism; but, making all due allowance for local circumstances, habits of thought, and practice, I am prepared to state, and to prove by a knowledge of both, that the body of Christians in our Travancore Church Missions will be found equal, if not superior, to the same number of people in most of our churches at home; while now and then such striking proofs are given of the possession of vital religion, as it would be difficult, perhaps impossible, to exhibit in most parts of Christian Britain.

"Go with me to one of the Mavelicare Outstations. We travel by water some five miles in a westerly direction, and land at Kyangulum, formerly a place of great trade. From this we have to go south about four miles through a great deal of paddy ground, for many months under water, and always more or less swampy, which renders walking next to impossible for Europeans. But as palankin travelling would, under ordinary circumstances, be too expensive, my usual conveyance is a common chair, to the sides of which two bambu poles are loosely slung, and the whole carried by four men, each placing one end of the pole upon his shoulder, while I hold a large palmyra umbrella to defend myself from the blazing sun or rain, as numerous duties compel me to travel at all hours and at all seasons.

"Now as a little part of our journey lies through a public thoroughfare, one cannot fail being struck with the influence of caste upon the mind as exhibited by the conduct of the several passengers. Look at that man, scowling at us as we pass him. You would hardly suppose he belongs to a class which professedly repudiates caste—the Mahomedans; but in practice all classes, in this Brahmin-oppressed land, are more or less influenced by this morally-degrading system. Look now at that man on the other side:

observe his graceful salaam, and the smile of pleasure with which he greets our approach. 'Have you health, Solyman?' 'I have health. Hope Saib has health. Where is Saib going?' 'To show my friend one of my churches.' 'Good. Does he know our language?' 'No, Solyman; but I have only time to say now, that I hope Solyman is still asking, How can I get my sins forgiven?' 'My thoughts are disturbed. God is merciful.' 'Yes, Solyman: in Christ God is mercy, God is love. May the oil of His grace soften and cheer your heart, Solyman! Salaam! Allow us to go.' 'Peace to you Saib! Salaam!' Now this man also is a Mahomedan, and differs from the other, partly because he knows Europeans, and partly from an apparent desire to know the truth. But the other, having never been brought into contact with whites, has a long-indulged aversion to us as plunderers of his Indian conquests, cherished by the interested tan'gles, or those who conduct the office of priests of his own religion, and wily Brahmins, who never fail to revile and slander every one that comes from Europe.

"But, hark at that shouting! see how the poor people fly right and left out of the way. That shout is made by a Brahmin or high-caste man, to warn the low classes to move beyond defiling distance, otherwise they would be beaten, in by-gone days be put to death, for the crime of crossing a Brahmin's path. Now, look into that paddy-field by the road-side. See that poor wretch slink along: listen to the cry he is compelled to raise in order to warn the superior grades that a polluted and polluting outcast is passing by. If he cease to shout, and a high-class man happen to pass within fifty-nine feet of him, and so become defiled, the penalty before was death upon the spot, but now the foulest abuse, accompanied by pelting the poor wretch with stones. Oh, caste! how deeply hast thou debased the natives of India, by inflating them with pride and making them hateful to, and haters of, each other!

"Here we leave the main road, the remainder of our journey being through low and swampy paddy-ground, while here and there the ground has been raised sufficiently high to enable the occupiers of the fields to erect their dwellings, and plant fruit-bearing trees, and sow dry grain. Observe, the whole scene around is flat, monotonous, and very uninteresting, while with a blazing sun above, and the strong heat reflected from the warm water beneath, one feels a sensation of faintness and sickness. But what is that building beyond those trees? What a contrast! what an agreeable change, after the dull



sameness we have just passed through! Ah, my dear friend, you are not the first who has inquired, What is that? Observe that long file of natives passing close by that building. They are all proceeding to bathe in a tank, not far from hence, esteemed sufficiently holy to wash away all their sins. And many, as they pass on to bathe, stop and inquire, What is that? What can be the real cause, the ultimate purpose, of erecting such a place? But now we are near you will see it is a monument erected as a testimony against the surrounding idolatry—a witness to the great and glorious truths that Jehovah is, and reigns supreme in all the universe. It is a holy temple raised to His honour, where the heathen may come and learn ‘the way, the truth, and the life,’ as manifested by the world’s Redeemer.

“Let us now go through the church field, and look into yon humble cottage, so as to be unobserved by those within. Hark! that is the gasp of exhausted nature struggling in the arms of death. See that enfeebled old man, stretched upon a miserable pallet, and covered only with a single cloth. How mean and comfortless all looks within! But listen to those feeble sounds! Do they betoken a spirit of discontent or dread? No, they denote a spirit of prayer, which seems to say, ‘My Father God, Thy will be done!’ But who is that poor man? Say not poor. Oh, how man mistakes! Were but our eyes open, could we see above, there is our Father God smiling upon this old man’s soul with benign complacency; there stands our Redeemer with stretched-out arms ready to receive him; there is the Holy Spirit pouring into his soul comforting and supporting grace. Could we look within that old man’s soul! But could we look, we could not understand, unless we have the blessed experience of that dear saint. Listen, however, to a brief and simple account of his past history: see how it tells of the sovereign grace of God, and shows the happy effects of genuine, heartfelt piety.

“Originally this man was one of the low and almost poverished classes, and never learned a single letter. Some forty years ago he had contrived by industry to purchase land enough to raise a little paddy and erect a house, or rather shed; but he never was a degree above a day labourer. About the same period he became, without any human teaching, convinced of the necessity of seeking after God with earnestness: his anxiety daily increased, and led him to acquaint himself with the several religious schemes around him. He knew something of the systems of heathenism, of the religion of the Korán, and of the schemes of Syrianism and Popery; but, to

use his own expressions, he could not find rest for his thirsty, fainting soul in any. While in this anxious state, the providence of God brought him acquainted with our Missionaries: he canvassed our claims, and, becoming satisfied, united with us; and from that hour his life, and all its energies, have been occupied in striving to glorify God his Saviour, and to benefit the human race. He joined us in recommending his neighbours to Christ, and some few were soon brought to embrace the Christian religion. Partly for their use, a school-house and temporary place of worship were erected in that district; but the latter did not satisfy our aged friend. ‘We must,’ he said, ‘have our religion permanently fixed here, and must erect a proper house to God;’ and, at a heavy expense to himself, he purchased the field in which this church, which you see, stands, and made it over to our Society freely for that purpose. With the aid of our dear friend now in England, and frequent little sums from the good old man, and from —, I succeeded in raising that substantial building without one farthing’s charge to our Society; and when the church was up and opened, who so rejoiced, who so thankful, as that dear old man! Nor did his heartfelt joy and gratitude abate. Not only did he become a nursing-father to our people, but he undertook also the care of the church and field; and as, in this damp, destructive climate, repairs are frequently required, he always, to the extent of his ability, either by labour or money, made them, without putting me to trouble or expense. His custom was, to calculate how much money he could spare for a given expense; then borrow the money from me, which was punctually paid at harvest-time, or when he sold his cocoa-nuts. Nor was it merely in some few particulars that his character shone out; but his general conduct was so consistent and honourable, that though he had been for a long time scoffed at and bitterly persecuted by the high-class heathen, and particularly by his neighbours, he not only outlived opposition, but was greatly respected, and is now held in much esteem even by those most inimical to his creed. In this way he has gone on, working heartily, as gratuitously, for the Lord, growing in the good opinions of his neighbours, and ripening for glory.

“Some ten months since the effect of old age—he may be about eighty years old—began to appear, and in a few weeks he was confined to his bed, which has occasioned many an opportunity for the display of the depth of his piety, his cheerful resignation to the will of God, and his prepared condition for a residence in the realms of bliss. I have often been refreshed, and led to adore my Father God for

the grace so richly bestowed upon that aged saint. There lies the man, once a low-class, despised, ignorant heathen, and up to this moment an unlettered man; but the Almighty, not through human means, but by the direct influences of His blessed Spirit, put it into his heart to seek for truth. This did not make him become an ascetic, nor unfit him to fill up the duties of his station. On the contrary, he went on seeking truth, by prayer to God and holding communion with his fellow-men, and was indomitably persevering in procuring for himself an honourable, though scanty subsistence. In a word, the language of the apostle, with some limitation, may be fitly applied to him: he was 'diligent in business, fervent in spirit,' seeking 'the Lord;' and as he sought to know God sincerely, we have here around us, in the testimony of his heathen neighbours, by the gathering a number of souls to Christ in this place, and by the gift of the field and the erection of that church, an accumulation of evidence that the Lord revealed Himself to him, and blessed him and his attempts to promote the divine glory.

"But while we are led to adore God for the grace thus displayed by this dear man, perhaps the most striking proofs of it are those exhibited by him since lying upon that wretched couch. His deep experience, his unflinching faith, his whole manner, have frequently brought to my mind what I had read of the death-bed scenes of Simeon and Pratt. Our aged brother here has had no extatic visions—exhibited none of those feelings that are but too often the effects of mental aberration or unchrist-like teaching; but he has retained his reason unimpaired, and still has a strong mind and sound sense, that have not been dimmed by age, weakened by sickness, nor disturbed at the certain approach of a judgment-day. You hear him breathe heavily, and sometimes a moan will escape his lips. These are the consequences of the breaking up of a strong frame, which indeed causes painful and depressing sensations. But his blessed experience since lying on that couch has been that of the apostle—'I faint not; but though the outward man perish, yet the inward man is renewed day by day.' His hope and love are steadily fixed on Christ; and to hear him follow me in prayer, and see his eyes sparkle, and his countenance light up with joy when we converse together of his dwelling with Christ for ever, would fill you with astonishment, and excite you to praise our gracious heavenly Father for the great measure of grace bestowed on that happy man. A few days since, after our usual prayers and conference, he called one of my Scripture readers, who was acquainted with his affairs, and, partly raising himself up in his couch, in-

quired of the reader, 'How much do I owe Saib?'—alluding to the sums I was wont to lend him for church repairs. 'About four rupees;' was the reply—'Oh! well, I am going, but you know the cocoa-nuts will cover that expense; and that is all, is it?' 'That is all,' was the reply. 'Well, I am satisfied,' said the holy man, and, reclining himself, commenced praying to and praising God, and I left him in that state.

"But now let us go in and make ourselves known. 'My aged friend, my father, I may add, I have come again, and brought this friend to visit you.' The venerable man turns and gives a faint smile of recognition, but his utterance is choked: he sighs, he gives one last struggle, and now his soul has gone to Jesus.

"Thus did he live, thus die, a monument of God's free and sovereign grace; a striking proof of what the poor and despised by the world can do when guided by a principle of true religion, and full of love to Christ; and an evidence that the Almighty does own and bless the humble labours of our Society in their attempts to gather His elect children into the fold of Christ.

"Nor is this the only instance of God's visible blessing resting upon our labours in this Mission during the course of the year, as the following very brief statements will show—

"In a part of the Mavelicare Mission where persecution has been most rife, a comparatively-speaking poor, industrious convert, who suffered a great deal of abuse and punishment, has freely given me a piece of land for the purpose of erecting a church to God's honour in that benighted district.

"A Syrian, living near that poor man's neighbourhood, and who has been in the constant habit of reading our books, came to me and said, 'I believe God is with you, and I am as fully convinced of the very corrupt state of the Syrian church, and therefore, though I cannot openly join you, yet I come to give you twenty-one rupees.' I asked him for what specific purpose. 'To promote,' said he, 'the work of Christ in your Mission, and spend it as you like.' Upon telling him what the poor man had done and wished, 'Tis well,' said he: 'let it go towards raising a church.' With this encouragement, and partly with the aid of the twenty-one rupees, I have erected a temporary place of worship, wherein our church services are regularly performed, and a few converts, lately gathered from the heathen world, meet to worship God and learn the way to heaven. But as that part of the Mission is growingly important, in consequence of its being in the vicinity of a

new and large bazaar; as I have been providentially called to labour there; and as my work has thus far been manifestly blessed by God; a small, but a good, substantial church is required, at an outlay of not more than three hundred rupees, as most of the materials can be had cheap, and there are good conveyances by water. Should this meet the eye of any one disposed to aid, he will do a good work for Christ.

"This will make the sixth Station in the Mavelicare Mission where stated services, according to the rites of our church, are performed every Sabbath, and where readers and schools are placed for the purposes of diffusing general knowledge, but chiefly to teach the way to Christ and eternal happiness."

We regret much that our limits will not permit us to direct attention to the extensive and important labours of the London Missionary Society at Nagercoil, Neyoor, Trevandrum, and Quilon, in South Travancore, and to introduce into our pages some of the details connected with them. In connexion with that Mission field there are at present under instruction 17,633 individuals; of whom 658 are church-members. The children in the schools amount to 7509. The work is carried on by seven ordained Missionaries and one Layman, assisted by 105 catechists and readers.\*

In the province of Tinnevely there are 27,175 persons in connexion with the work of the Church Missionary Society. Of these, 15,939 are baptized, and the remainder are under Christian instruction. There are amongst them 3357 communicants. They are dispersed in 491 villages, under the care of nineteen Missionaries, of whom seven are ordained natives, assisted by 503 teachers and schoolmasters. The first two Missionaries of the Society reached the Tinnevely province in 1820.

We mention the dates, in order that the short period which has elapsed since these new formations began to rise out of the wide-spreading deluge of Hindu idolatry may be distinctly remembered. The whole is within the memory of many active members of the Parent Committee, and our first Missionary to Travancore, Mr. Bailey, is still amongst us. Nevertheless, they present to us various interesting evidences of internal growth and consolidation. In June 1845, there was an aggregate of 27,175 persons in connexion with our Missions in South India, the unbaptized being then considerably the most numerous: they were upwards of 16,000, while the bap-

tized persons did not amount to more than 11,107. Now the proportions are reversed, the unbaptized numbering only 11,602, while the baptized have risen to a total of 20,944. In 1845, there were only 2527 communicants: now they have increased to 4800.

Or take Tinnevely separately, and contrast its existing numbers with the statistics of Dec. 1846. The aggregate then amounted to about the same which we find at present, 27,485; but the materials are of an improved description. The baptized were then 11,476; the unbaptized, 16,009. Now these proportions are reversed; the baptized being 15,939, and the unbaptized, 11,236. The communicants in that year were only 2352: they are now 3357.

Amongst this mass of people are to be found a goodly number of Sudras, chiefly of the Vellalar tribe who in South India are a very respectable and influential class, some of them competing even with the Brahmins in wealth, and status among their countrymen. Also of the Maraver caste, next below the Vellalars, there are many: they are a clever and fearless race of people, employed very much by the government officers as a sort of rural police. Many of the catechists are of this caste, and are men of energy and character. There are some few of other castes, but the great bulk of the people are Shanars—holding an intermediate position between Maravers and Pariahs—the palmyra climbers of these sandy districts. Some of them, whose circumstances have so prospered as to enable them to purchase trees of their own, and become renters to others, are called Nadans. They are a simple-minded people, somewhat coarse in their persons and habits, yet shrewd and susceptible of kindness, which they value the more, as, by the native chiefs of former times, they were long and grievously oppressed. Excluded, by the contemptuous disregard of the Brahmins and higher castes, from the Brahminical system, whose mythological subtleties were but little adapted to so rude a people, they are, in their heathen state, devil-worshippers. They believe themselves surrounded by multitudes of evil demons, male and female, who delight in the inflicting of physical sufferings on man, and whose ferocious and blood-thirsty tendencies they are continually endeavouring, by various sacrifices of fowl, sheep, and swine, to propitiate. Thus they were in every sense, spiritually and temporally, an oppressed people. From the burdens which man laid upon them they found in their religion no relief: it was a gloomy and fear-exciting system. "They imagine frequently that they see the devils wandering about the village at night, in the shape of a huge dog or cat, with lamp-like eyes. The will-o'-the-

\* These statistics are taken from Mullens' "Revised Statistics of Missions in India and Ceylon."

wisp is of course one ; and they fancy that the wind, often seen at the change of the seasons whirling before it the fallen leaves for a considerable distance down the roads in the daytime, is nothing else. They live, consequently, in great fear of these imaginary beings, and place their devil-temples on the outskirts of their village ; and he would be a bold man, who, at night, would venture near it alone.”\* We cannot wonder if the character of the people assimilated to that of the imaginary beings which they worshipped, and if in their disposition and conduct towards each other they were harsh, unfeeling, and at times ferocious : indeed, they were in the habit of worshipping the demons, not only to turn away malign influences from themselves, but to turn them against their neighbours.

Liberation from such a yoke as this is indeed a blessing, and the conversion of the debased devil-worshipper to a profession of Christianity is a wondrous transformation ; and that such a change has been accomplished in no less a number than between thirty and forty thousand of this people, in connexion with the two Societies—the Church Missionary and the Gospel-Propagation Societies†—is a remarkable and encouraging fact. Protection, escape from a grievous bondage affecting both mind and body, the sense of great misery, and the hope of improving their condition, though they had no definite view as to how this was to be effected—these were no doubt, with numbers, the inducements to come and place themselves under the instruction of the Missionaries. Hence, whole villages have been found coming forward *en masse*, and importuning to be received under Christian influence and training. And who could refuse them ? They came, the generality of them, as an unconverted material into our hands, but confessing their ignorance, and desiring to be taught. Some have soon gone back again, from the violence of persecution, to the furious gusts of which the Tinnevely Mission has often been exposed, or from other causes. Hence there has been a continued ebb and flow in our proceedings there, and seasons of the most rapid augmentation have been followed by corresponding re-action and depression—a wholesome process, by which the less-hopeful elements have been from time to time removed. But others have remained : beaten, outraged, plundered, they have nevertheless shrunk from the prospect of re-entering the gloomy

dungeon from whence they had escaped. On these a persevering work of Christian instruction, unwearied, indefatigable—precept upon precept, precept upon precept ; line upon line, line upon line ; here a little and there a little—has been brought to bear. They have thus become the land fenced in for cultivation from the waste around, although still in a rude and uncultivated state, and here the spiritual husbandry has been going forward. And when it is remembered that adults in the Tinnevely Mission are seldom admitted to baptism within less than two years, and even then not until satisfactory evidences of their sincerity and earnestness have been attained, and then connect with this the increase in the number of the baptized which we have already pointed out, we think our readers will conclude, with us, that our Missionaries have not been without encouragement. For admission to the Lord's Supper a higher standard is required. Missionaries look for those who “repent them truly for their former sins, stedfastly purposing to lead a new life, having a lively faith in God's mercy through Christ, with a thankful remembrance of His death, and to be in charity with all men ;” and admitting none save such as they consider themselves justified in concluding to be possessed of such spiritual requirements, they find in that increase of communicants, to which we have also referred, an additional evidence that the Lord is working with them. We by no means wish to present other than sober statements as to the character of the results which have been produced. It will not do to tint our pictures with too bright colours, and excite the feelings, and induce a momentary pleasure, at the expense of truth. The staple material on which we have to work in Tinnevely is the same with our own home material—an unconverted one. On this, by various instrumentalities, gospel truth is brought to bear, in order to illumination and conviction ; and the Spirit of God, in His life-giving influences, acting freely, as the wind which bloweth where it listeth, quickens many a dead soul, so that there is among them, as with ourselves, “a remnant according to the election of grace.” There are those who are savingly influenced, mingled with others who, although not experimental Christians, nevertheless join in Christian ordinances, share in the temporal benefits which Christianity confers, and concerning whom there is room for hope that they shall yet pass from the outer courts into the nearer circle of fellowship with the Father and the Son. Congregations are grouped together of a mingled character, resembling our own congregations at home—the tares and wheat growing up together to the harvest.

\* Pettitt's “Tinnevely Mission,” p. 488.

† The numbers under the instruction of Missionaries connected with the Gospel-Propagation Society in Tinnevely amount, according to Mr. Mullens, to 10,258. Of these, 792 are communicants.

In the rice-fields, which extend throughout the more fertile portions of Tinnevely, "there is sometimes found," writes Mr. Pettitt, in his history of this Mission, an object "called a *betel-tope* or plantation, which has often presented itself to my mind as illustrating the reason of that admixture of the evil with the good in the Christian church, which, though all lament, none can preclude. This *tope* is a spot enclosed by a slight hedge, and filled apparently with nothing but *āgātti* plants—a slender kind of trees, somewhat like young poplars—growing near enough to each other to form, by their intermingled branches, a continuous and pleasant shade; but, on closer inspection, you will find everywhere interspersed among them, planted in the same soil and fed by the same water, another plant, too delicate and tender to bear by itself the scorching rays of the sun; but which, screened by the shade of its robust neighbour, thrives, and furnishes the betel-leaf, so universally used by the natives of India as an agreeable stimulant to the mouth. So much more valuable is this tender plant, that, when it is gathered in, the *āgātti* which defended it is sold for a trifling price, and eventually used as fire-wood. May it not be, that, in the church of Christ, merely nominal Christians are allowed to mingle with the genuine child of God, and to partake with him of all the means of grace, in order that he may thereby be screened from a severity of persecution, which would otherwise prove too much for his tender faith to bear?"\*

We believe we are justified in the statement, that in every one of the congregations where the people have been more than one or two years under instruction there are those to be found, in greater or less numbers, who love the Lord Jesus Christ in sincerity; that they present a gradually-increasing element; while amongst the people generally an improvement in Christian knowledge and manners is perceptible. The means of grace are well attended. The catechists, "a respectable, intelligent, active, and influential body of teachers,"† dispense

\* Pp. 67, 68.

† To the catechists of the Meignanapuram district, twenty-eight in number, Mr. Thomas bears the following testimony in his report for the year 1852—

"The number of persons employed under this general designation, amounts to twenty-eight. In January last, one of them, quite a young man, died of cholera. One has been dismissed for immoral conduct; but with all the others I have had reason to be satisfied. Their desire for knowledge continues unabated, and our stated Friday meetings for instruction are attended with as much interest as ever. Their views of the gospel, and the clearness with which those views are set before the people,

throughout the villages, to old and young, in their own vernacular, the blessed aliment of gospel truth. The Missionary of each district, in constant superintendence, visits each village as often as his varied duties permit him so to do, holds divine service, instructs the people, reproving, rebuking, exhorting, as need requires; inspects the school, and "sets in order the things that are wanting." Religious and charitable Societies of various kinds—Tract, Book, Bible, Native Philanthropic, and Widows'-fund Societies, with Church-building Funds—attest the growth and consolidation of these churches, and the developement of their internal resources. Pilgrim Societies, entirely supported by the native Christians, send out their colporteurs, who, travelling through the length and breadth of the districts to which they are appointed, dispense and read the Scriptures to the heathen as they find opportunity. The Rev. P. P. Schaffter, in his report, Dec. 31, 1852, mentions that the three pilgrims employed by his people had visited, during the previous six months, every town and village in his district of Nallur, conversing with the heathen on religious subjects, and distributing tracts and portions of the Scriptures among them. Nor had they been without encouragement even amongst the higher classes; in illustration of which he mentions the following fact—A Brahmin meeting the pilgrim David, of the Shanar caste, entered into conversation with him; and, having ascertained the object on which he was employed, requested him to sit down with him under a tree, and read the best book he had. This David did, the Brahmin listening for a long time with great seriousness. When taking leave of the pilgrim, which was done in a kindly manner, he asked, and received, some tracts, and went away thoughtful. The Brahmins hate and despise the Shanar even more than they do the Pariah and other low castes; and the sense of need and desire for instruction must have been strong indeed in this man's mind, when he so overcame his natural repugnance as to sit down under the shadow of the same tree with a Shanar, and patiently receive instruction from his lips.

Without any desire to present this Mission in too favourable an aspect, and making all the deductions which the sobriety of truth

are to me a source of the greatest satisfaction. I do not dictate their sermons to them, but they compose their own; and at the end of every month, when they meet here for three or four days, each man brings skeletons, more or less full, of discourses delivered, which I examine; and it is by this means, as well as by occasionally hearing them preach, that I speak so decidedly of their qualifications for the work in which they are engaged.

demands, we are yet justified in pronouncing it to be a field which the Lord has blessed. One Station, in the physical change which it has experienced, presents an interesting type of the whole Mission—that of Meignanapuram. When the Rev. J. Thomas entered on this spot, in 1839, it was a wild and dreary place—a large village in the midst of a desert of sand, occupied only by palmyra-trees, castor-oil shrubs, and thorn bushes, with here and there a banyan. Barren and desolate was its appearance, especially when the land wind, rushing from the mountains, parched the country with its scorching breath, sweeping before it the fallen leaves, and shrouding the village in clouds of sand and dust. But it had its attractions, in the eyes of a Missionary at least—namely, a promising congregation, and, from its central position, facilities for extended operations in the country round. And here the language of Scripture has been literally fulfilled, “The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.” Wells were dug, and streams, drawn forth by the hand of labour from the deep sand, dispensed abroad their fertilizing influences. The Saba nilam, or land under a curse, as the natives called it, changed its character, and endued with unwonted energy, and as if in gratitude for the refreshing waters by which its thirst was quenched, yielded abundantly, and in perfection, vegetables and flowers, trees and fruits. The rose blossoms, and the jessamine dispenses there its sweet fragrance; the cocoa-nut tree bears gracefully its fruit for the use of man; and the plantain, and the vine, and pine-apple flourish. It is a type of the spiritual change which is going forward amongst the poor Shanars of Tinnevely; and we now introduce extracts from Mr. Thomas’s report of this very district of Meignanapuram for the year 1862. It has just reached us, and contains interesting evidences that the waters of life have not flowed forth in vain.

“The number of persons under Christian instruction in this district, at the close of the year, baptized and catechumens, amounts to 5224; showing a small increase of 128 upon the returns of the past year. The number of those baptized during the year amounts, however, to 273.

“Every congregation throughout the district has been more or less sifted and tried, through the awful prevalence of cholera during the latter part of the year. At Pragasapuram it raged for two months, and upwards of thirty persons, out of a population of six hundred and fifty, were carried off. Amongst these there were several persons concerning whom we have

every reason to think most favourably, while some of the most unpromising characters were also swept away. Among those of the former class was a young man, son of the late mukkunthen, or headman of the village, who died, after a short illness, in his twenty-fifth year, leaving a widow and one child. He had given us, for some years past, every reason to conclude that he was a pious young man. I knew him from the time he was a school-boy, prepared him for confirmation, and admitted him to the Lord’s table, at which he was a constant attendant, and he maintained an unblameable life and conversation to the end. The first time I visited Pragasapuram after his death I went to see his widow, and it was truly affecting to see so young a woman, with an only child, in circumstances of such deep affliction. She held in her hand a bundle of cadjan leaves, which she showed me, and said, ‘These are the notes of sermons which my dear husband wrote. He was in the habit of writing down and preserving the notes of all the sermons which he heard; and he had often talked of offering himself for admission to the Preparandi Institution, but my relatives prevented him, on account of the little property which he had, and which they wished him to manage and improve.’ He was comfortable as to his worldly circumstances. Another person, an old man from Meignanapuram, who had gone to Pragasapuram to see his daughter while labouring under an attack of cholera, was seized there, and, while the daughter recovered, he died; not, however, without being prepared for the solemn event. He was a devout man, a very exemplary attendant at church, and a regular communicant. I knew him intimately for fifteen years, during the whole of which time he maintained a consistent Christian course. I well remember, when I first came to visit this district, that his house, now removed, was very near our old church, and, while putting up there before my bungalow was built, late at night I used to hear his voice for hours engaged in prayer. He was remarkable among our people as a man of prayer, and he persevered to the last; for I have heard, that from the instant he was seized with the fatal disease he knelt down, and continued in prayer, until he became too weak to kneel any longer. Among many others, I may mention the headman of a village two miles from hence, Pakkianathan of Pulikudy, as one who was a sincere follower of Christ, and whose end corresponded with his profession. As soon as he was seized with cholera he had a conviction upon his mind that he should not recover; spoke of his death with much composure and assurance; and exhorted the people of his village to continue



stedfast in their adherence to the gospel. The congregation of that village lost in him a staunch friend, one who always stood in the forefront of the battle whenever the heathen landowner, and others around, persecuted the Christians. A worthless heathen exulted when he heard of this good man's death, as if one chief hinderance to his oppressing the people were now removed; but he knows not that the Lord liveth and reigneth, and will protect His fold against ravening wolves. The number of deaths from cholera has been very considerable, and many more persons might be mentioned who gave full evidence that they were resting upon the Rock of Ages. It has been, indeed, a time of severe trial of faith and patience to us all. Much time was spent in preparing medicines, and giving advice in different cases according to the varying symptoms. Often have I been called four and five times of a night to deal out the medicines, and I confess that it was often difficult to keep one's mind in a state of composure and peace while the pestilence was walking around us, both day and night, and hurrying away its victims after only a few hours' warning. The Lord, however, graciously spared us, though some of our servants were attacked, and two of them lost children. But, though the trial was severe to our poor people, I am not aware of one instance in this district of a baptized person backsliding, nor, indeed, a single catechumen.

"The conduct of the people has generally been very orderly; and except a slight outbreak at Pragasapuram, in resistance of the authority of the native deacon, instigated by a few headstrong young men of unsubdued spirit there, I have had nothing to trouble me from this source."

And now the Lord is beginning to provide for us the native pastorate for these native churches, which have been raised up out of the moral waste. Numerous and vital as are the points of difference between Dr. Wiseman and ourselves, yet we are prepared to admit with him that native churches should have their native—we will not say with him, hierarchy—but their own native ministry; the native presbytery first, and eventually the native episcopate.

We do not think it according to the divine purpose and intention that native churches should continue to be kept "under the direction and tutelage of persons sent from another country." On the contrary, where native churches have been conceded to Missionary efforts, their ultimate transfer from the foreign agency to an indigenous ministry should be contemplated, and, as much as may be practicable, provided for. We are persuaded, moreover, that when the Missionary work is of a genuine and healthful kind, there will be in the growth

of the Mission a development similar to that which displays itself in the economy of vegetable life, where the plant bears not only the leaf but the flower, not only the flower but the fruit. We believe that the native churches will progressively yield to us the native agency which is required; first the humble catechist and schoolmaster, and these in larger numbers and with improved qualifications, as the necessities of the Mission work require it; then, by degrees, the first candidates for holy orders, men long disciplined and long cared for before the important step is taken of admitting them into so responsible a position; then others, whom the happy results of the first experiment have encouraged us to lead forward—men, in the character of native pastors, charged with the care of small districts and congregations, under the superintendence of some experienced European Missionary, who, located, not on the identical spot, but in the immediate vicinity, helps the inexperience of his native brother, remedies his mistakes, and encourages him in his endeavours to become "a workman that needeth not to be ashamed, rightly dividing the word of truth." Now this is precisely the process which is going forward in the province of Tinnevely.

The Rev. John Devasagayam, admitted to Deacons' orders by Bishop Turner in November 1830, and to Priests' orders by Bishop Corrie in January 1837, was our first ordained native. He remains to this day, as a cedar in Lebanon—bringing forth fruit in old age, a happy model of Christian humility and usefulness to those who have been recently conjoined with him. The ordination of George Mathan, a Syrian of Travancore, in 1845, was followed, in April 1847, by the admission to holy orders of Jacob Chandy, also a Syrian; of Jesudasen John, son of the Rev. John Devasagayam; and of Devasagayam Gnanamuttoo, also a Tamul Christian. To these succeeded, in January 1851, the ordination of five more natives—Paramanantham Simeon, Mutuswamy Devaprasatham, Seenivasagam Mathuranayagum, Abraham Samuel, and Mathurenthiram Savariroyan; while in our Preparandi Institution are a number of hopeful and experienced Christian natives, in training with a view to ordination, by whom, we trust, the supply will be sustained.

Of the ordained natives, two are in charge of Missionary districts—the Rev. John Devasagayam, and his son, the Rev. Jesudasen John; but the five deacons are being assigned more specifically to the native pastorate. Two of them are located in Mr. Thomas's districts; and the estimation in which he holds them, and the precise character of the work

assigned to them, appears in the following extract from his report for 1851—

“Two out of the five deacons who were ordained last January are my fellow-labourers in the gospel, and I feel truly thankful to God for help so efficient. The Rev. Seenivasagam Mathuranayagam is stationed at Pragasapuram, a village seven miles from here, where there are between 600 and 700 Christians, with a suitable church, and boys’ and girls’-schools numbering upwards of 100 children in daily attendance. He has several other congregations within a distance of three miles, and his whole pastoral charge may be considered as amounting to 1410 souls. The locality is admirably suited for the purpose of carrying out the intentions of the Parent Committee in the establishment of a native pastorate, by which the older and more established congregations are placed under the care of the native clergy; thus leaving the Missionaries more time for preaching the gospel to the heathen. It is a remarkable and most gratifying feature in this part of the country, that from Nazareth, a Station of the Society for the Propagation of the Gospel, to Nallumavady, in this district, a distance of five miles, having a population of at least five thousand souls, there are but few families who still continue in heathenism; and this blessed change has taken place within the last ten years, so that we are abundantly encouraged to go on in our work without being weary or faint. May God permit us soon to witness many more such illumined spots, and may the gross darkness, which still broods over the heathen mind, be rolled away!”

In the recent report, which we have already quoted, we find the following reference to the labours of these two native deacons—

“The Rev. S. Mathuranayagam continues in charge of the congregation of Pragasapuram, and a few contiguous villages, to which he has been licensed by the Bishop of Madras. He is a good, sound preacher, and discharges his ministerial duties with zeal and energy. . . .

“The Asirvathapuram district has now been under my care for eighteen months. In the general features of the work there is no material difference from what I have described above; nor is there any thing of much importance to report. At the principal village, Asirvathapuram, the Rev. A. Samuel, a native clergyman, resides; and once a month I visit the district, meet the catechists and schoolmasters, and administer the Lord’s Supper. The number of persons under instruction, living in twenty-three villages, amounts to 1376, of whom 956 are baptized and 162 are communicants. The children in the schools are 993. Like Meigna-

napuram, this district has lately been visited with cholera, and many of the people have been carried off, two of the catechists among the number. They are peculiarly exposed during the prevalence of the disease, as they are expected, from the character of their office, to visit the sick, and administer medicines to them, as well as the consolations of religion. It often happens that they are the only persons who will go near cholera patients, for the relatives of the sufferers become panic-struck, and leave them in their houses alone, to die without any aid. The inspecting catechist of this district died also within the past year, not, however, from cholera. He had been inspecting catechist for many years, and enjoyed the fullest confidence of Mr. Pettitt, who superintended this district when in Tinnevely. I saw him several times during his illness, and in conversations which I had with him he expressed himself with great composure and assurance, in the prospect of his removal from this world. His sufferings were very great, and at times more than he had patience to endure, but ‘the spirit was willing, though the flesh was weak.’ ”

With the commencement of a native pastorate, the duty of contributing to its support is beginning to be felt by the native Christians, and in several quarters contributions have been made by them towards the formation of endowment funds. It is remarkable that the first attempt of this kind occurred in a district of which a native minister, the Rev. J. Devasagayam, is the pastor; and so we have no doubt it will be found to be—the native pastorate will draw forth the native contributions. The native pastorate elicits more powerfully native sympathies, and the natives understand better the position of one from amongst themselves, and the necessity of contributing to the temporal wants of those who are exclusively occupied in ministering to their spiritual necessities. In three of the Tinnevely districts efforts of this kind have been made, as well as at Madras; and the meetings held for the purpose, and the addresses of the Christian natives, have been very interesting.

We shall conclude this article by an extract from “Sermons of the late Rev. J. J. Weitbrecht,” published at Calcutta.

“‘They that sow in tears shall reap in joy.’ This cheering promise must be kept in mind by the parent who desires to bring up his beloved ones for God and heaven; by every single individual, too, who has the pilgrim’s mind, and looks for heaven as his home; but more especially by ministers, Missionaries, and teachers, who are more directly engaged in God’s work. The real and full success and

reward of labour, which aims at the spiritual good of man, must not be expected, and cannot be fully ascertained, here. We must be contented to do what God has commanded, and wait in patience on Him. Ah! we are too apt to get impatient: we wish to see results at once. Some people resemble in their impatience the little child, who, after sowing seed in the garden, went frequently and scraped up the ground to see if it was springing up; and, of course, spoiled it. . . .

"What Christians want is the waiting, the praying disposition; the mind of the husbandman, who looks forward to a harvest. He is not idle. No! he labours to weariness; but

he looks up for the needful showers and the divine blessing to crown his efforts and toil. If this devout waiting upon God should become more prevalent among Christians in India, we should hail it as a harbinger of happier days—as the very beginning of the fulfilment of the promise the Lord gave to His people by the prophet Joel: 'Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil.'"

## THE YORUBA MISSION.

A VISIT TO THE INTERIOR OF AFRICA, WITH SOME ACCOUNT OF ABBEOKUTA AND THE ABBEOKUTANS. (BY DR. IRVING, SURGEON, R. N.)

(Continued from p. 137.)

I HAVE hitherto written in order of time, as being both more satisfactory and more instructive, in describing the route from Lagos through the Otta country, of which I believe no account has yet been published; but as, during our short stay at Abbeokuta, we were constantly moving about, visiting and observing, it will be better to state the results of our inquiries in another manner, viz. as the various objects of attention presented themselves; and, first, of the habitations of the Missionaries. The Mission-houses of Aké are placed on a site well selected, on a level and elevated part of the city, in the chief town, and almost under the sacred rock of the same name, where pagan rites and sacrifices were, and still are, offered; but, thanks be to God, and His servants under Him! they are no longer human, as heretofore. A mud wall, or swish—the usual material—encloses a considerable area of green turf, on two sides of which are the houses of Mr. Townsend and the catechists; on a third the dwellings of the teachers, schoolmistress, &c.; behind all of these are courts, with the cooking-houses, places for servants, &c.; and a ground verandah runs round all of them. They are of one story, and thatched; and with the exception, I believe, of the hinges, locks, and windows, are entirely constructed of country materials, and, in great part, by country labour. There are several apartments, moderately well and comfortably fitted with English furniture, and the general appliances of civilization.

On the Sabbath we attended divine service in the church of Aké. It is a long, plain building,\* immediately outside the Missionary com-

pound, and well situated in an open, level space, on which grow several moderately-sized wild fig-trees. The walls are of swish, and the roof thatched, the latter supported on cross beams, resting on eight wooden uprights, placed in the direction of the length of the church; the whole edifice being well lighted and ventilated, if necessary, by eight glass windows on either side and two at the end, where is the communion-table, enclosed by a railing: at one side is the pulpit. On entering we found a full congregation, the male portion occupying the rows of cross benches on the one hand, and the women on the other. There might be, in all, about 300 present, generally cleanly dressed, and many in European costume. At one end of the church, where we took our seats, were placed about fifty children of the school, under the eye of the schoolmistress. The service was performed by the Rev. S. Crowther. Being in the Yoruba tongue, we of course could not understand what he preached. But from the text (Luke iv. 15—17), which, I could not help thinking, was an exceedingly felicitous one, and appropriate to the circumstances and situation, it was not difficult to conceive its general tenour. The Yoruba language is full, soft, and sweet; and, delivered in the affectionate and impressive manner of the preacher, seemed to us peculiarly so. The general expression of his hearers was that of grave, serious, solemn, wrapt attention; their bearing not abject, but quietly composed. Each, as he took his place, without noise or haste, arranged the folds of his country cloth, and prepared to listen. It had a strange and most pleasing effect to hear the voices of so many men, women, and children, uniting in the service of the true God, rising in the

\* "Church Missionary Paper" for Christmas 1852.

midst of a population degraded, ignorant, superstitious—the slaves of the rites of fetish—with so much earnest humility: and it would be a good thing for the would-be knowing men of the world, who sneer at Missionary labour, to take a lesson from the church of Aké.

In the afternoon we went again to the church, when a catechist—Mr. Macaulay—examined a congregation similar to the above on points of religious faith and its duties, and on what they remembered of the morning's discourse; and to each question, as translated to us by Mr. Crowther's son—who for some time studied medicine at King's College, London—the readiness, and generally the correctness, of the answers would have put to the blush many white Christians, with all their boasted advancement and superiority of intellect. Their answers were not from one but from all parts of the church—from men or women, as each could best remember, without any show of vanity, but lowly and humbly, as became their Christian calling. A number could also read, and that very fairly. Service was again performed, but this has been already described.

Since the foundation of the Mission there have been admitted into the church, I believe, 600 converts, and these not merely nominally so, but only after a lengthened period of probation of conduct, and its being well ascertained that their desire was sincere, and that the leading principles of our faith were fairly understood. One great and trying test to the African, and other inhabitants of hot climates, where woman so soon gets old in looks and constitution, and where they do the chief labour, is the giving up of polygamy, and their being confined to one wife. Yet to this, I am assured, the converts most steadily adhere. It would be sad indeed, if, for lack of energy and means, so fair an occasion of advancing God's word—such an one, I do think, as this poor Africa has never had—should die for want of nourishment: but such, I hope, will not be the case. The good work is progressing steadily. The Rev. H. Townsend, the pioneer of the Mission, has been for some time at Ijayé, a large town two days to the north-eastward of Abbeokuta, where he has been well received by the chief, who is personally anxious to abolish slavery and human sacrifices, and most willing to have Missionaries and churches in his town, and to enter into commercial dealings. And so it is with numerous cities around: so far from there being any difficulty about receiving white men and Christian teachers amongst them, there seems a rivalry to possess them. May God prosper the work! Besides the church of

Aké there are two others built in similar style, namely, Igbein and Ikija; and at all these places, I believe, 600 converts have been admitted into the church up to the present time.

As our stay in Abbeokuta was a short one—only extending to a few days—we took every opportunity of making ourselves acquainted with the various objects of interest that presented themselves. The general appearance of the houses has been already mentioned. They are compounds, and built of swish. A wall of mud, five or six feet high, is built in the form of a square, enclosing what ground may be necessary for the accommodation of the numerous members of each family, life being quite in the patriarchal style. Within this outer wall is a second of the same material. These are covered over by a sloping, thatched roof, and divided into compartments, which open upon a rude verandah, covered by the roof, which overhangs some way for the purpose, and supported on posts. There are no windows to the apartments; and, as may be imagined, they are dark, hot, and close. Each room has a ceiling of clay and earth. A low door—the highest in Abbeokuta is only between four and five feet—leads into a large centre court, in which are the goats, sheep, poultry, horses, &c. At one extremity of this is the house of the *pater familias*, generally better built, and of larger dimensions, than the others, but of the same character. In some of the larger houses one compound is enclosed within another. Along the sides live his friends, relatives, and his numerous wives; the number of the latter being generally characteristic of the wealth and importance of the proprietors. This varies: if I do not err, I believe one chief has as many as 200.

The houses being all built of the same dusky materials, in the same style, and of nearly the same height, and closely placed together, gives a singular appearance of uniformity when viewed from a distance or an elevation. One of the finest views of the city, perhaps, is from the rock of Olumo.\* Aké and Olumo are the two principal heights of the city. The former has been already mentioned: the latter rises in the north-westward of the town, to the height of about 200 feet, and is composed of one immense rounded mass of grey porphyritic granite, smooth and exposed, excepting where coarse grass and trees have taken root in the crevices and hollows. The ascent is from the east and north sides, whilst to the south-west it presents a precipitous bluff. Surmounting

\* Vide Frontispiece to Miss Tucker's "Abbeokuta; or, Sunrise within the Tropics." J. Nisbet & Co.

the rest is a huge, oblong rock, perfectly detached, and resting on a base narrower than the rest, resembling, in some respects, our own rocking stones.\* Around and under the sides of this a person may walk; and several huts have been formed by merely running up a mud wall in front. Under this, also, are housed a mighty assemblage of drums of various sizes and dimensions, which are employed, in cases of conflagration, to propitiate Sango, the fire king, and form the Egba substitute for our fire engine. Standing under this rock, and looking down below, the view was exceedingly imposing—the immense plain in expanse at our feet, covered with houses; the hum of the ascending voices; the swarms of people seen everywhere, in the narrow thoroughfares, in the wide open spaces, shaded by fig-trees, in the markets, in the centre courts of the dwellings; the river Ogun, clear, and studded at intervals with small rocks or islets, skirting the city at this part close to the walls; its banks open, with here and there one or two lofty trees breaking the sameness; the undulating and cultivated country beyond, terminated, in the distance, by the blue hills in the direction of Badagry—these were objects of sufficient attraction in themselves: but the mind was insensibly carried from the present on to the possible future of this land and its people; when the former—now in so great a part a wilderness, yet possessing a soil, rich, fertile, and capable of almost endless produce—instead of yielding the mere necessities of life only, should minister to the wants and comforts, the necessities and luxuries, of distant lands; when its people, now the victims of impure and degraded superstitions, shall have adopted the pure and ennobling faith of Christ; and when peace, agriculture, and commerce, shall have taken the place of war, bloodshed, and the barter of their fellow-beings—results which must and will take place in God's good time. Already has providence seemed to look on with approval at the efforts of the Mission, and may we, by increasing prayer and exertions, combine to expedite so great a blessing.

One of our earliest visits was paid to Sagbua, chief of the town of Aké, formerly the royal city, which, being the recognised head of all the others, confers upon the ruler the seniority and precedence of the rest. Entering his compound by a low doorway in the dead wall of swish, we traversed a large court, in which were numerous domestic animals, as goats, sheep, horses, &c. Running round this was the low verandah already spoken of, under which opened the several apartments.

Here numbers of women and children were seated, engaged in various ways. At the further end of the square we found the "chief of chiefs," seated on a mat in front of his private apartments, in the shade of the verandah. Around him were a number of the principal inhabitants, also seated. Sagbua is a very corpulent man: his face—*cui lumen ademptum*, at least as far as one eye was concerned, the other, however, doing ample duty for self and sleeping partner—indicated a good deal of cunning good humour, and, if I may be allowed the expression, knowingness. He had been offering sacrifice, judging from the appearance of some blood on his head, patches of which also rested, both recent and old, on each side of the entrance to his house, where—black figures on a white square—were rude representations of animals and men, the latter supposed to represent his deceased ancestors: overhead were numerous charms, consisting of fragments of writing in Arabic. In other respects he was not particularly cleanly in appearance—for ours being a mere morning call, preliminary to the great meeting, he had not been at any particular pains with his toilet—his attire consisting merely of a not over-clean country cloth, thrown over one shoulder and across the body, and a pair of short trousers. Several women, his wives, &c., were seated near him. A couple of chairs were placed for us, and we had a very gracious reception, the conversation being about our journey, &c., and indifferent matters. During this time several individuals arrived, each, on approaching Sagbua, ceremoniously doing homage by dropping on the knees and extending themselves, laying the cheek on the ground, a few previously spreading their mats for the purpose. Sagbua then extended his hand to each, and, with a motion of the thumb over either shoulder, indicated where they were to sit. Mr. Crowther, who seemed on excellent terms with, and much respected by, every one, acted as interpreter. After the interview had lasted a short time, Sagbua suddenly rose, and, desiring us to follow, passed through a doorway in the corner of the square to an outer enclosure, in a retired nook of which we found him seated with only two or three people in his confidence. He was most particular in his inquiries after the commodore; was pleased to find that he was "climbing"—we had told him of the admiral's promotion—and, like all the rest of the natives of this portion of Africa, he seemed to have a salutary respect for, and a sort of far-off, friendly dread of, the "man who broke Lagos." We shortly left, with mutual protestations of goodwill, and altogether pleased with our friend Sagbua. He is said to

\* "Church Missionary Paper" for Lady Day 1850.

be very superstitious, and is yet tolerant of others, and has done many kindly actions to the Missionaries. He is also said to be sensible and conscientious, and, as I have already said, his eye is a very shrewd one. The occasional twinkle of this solitary optic, and the sly look he gave as he slowly turned it to compare notes with his friends' faces, when any thing in the course of conversation tickled his fancy, evinced considerable acuteness and humour: he looked, however, drowsy at times, and is wont to take a nap during long palavers. Sagbua no longer goes on the war path, being, like Falstaff, ill adapted for a charge of foot; and a charge of horse, under such a load, would be an impossibility.

Ogubonna, the second of the four principal ruling chiefs, we also visited. The circumstances of our visit were similar to that just described. Ogubonna is a fine, tall, noble-looking fellow—bulky in person, and clean-looking, pleasant, agreeable, and hearty in his manners, with a very intelligent expression of countenance, and is altogether a very fine specimen of an Abbeokutan chief. His character, too, we found corresponded with our first impression: he has always been the friend of the Missionaries, and opposed to the persecution of the Christian converts. He was so far weaned from superstition as to lay aside his Ifa, and send his children to school; assisted the Missionaries in building one of their chapels; and took so great an interest in the business as to offer to remove the front of his compound further back, if there should not be sufficient space, holding the tape to measure the ground, and ordering a fetish house out of the way. The habitation in which he lived was similar to the others, but his private apartments were very superior: the doorway was some six feet high—I have already said the highest doors in Abbeokuta are between four and five feet in height—the door itself of wood, pannelled, and, to crown the glory of Ogubonna, ornamented with a brass knocker! There were windows, too, partly of stained glass, on one of which, inscribed in large gold letters, were the words, "His Highness Ogubonna." Suspended from the roof of the verandah, as at Sagbua's, were numerous charms and amulets, consisting of scraps of paper covered with Arabic characters, &c. As in the former visit, after a short conversation in full conclave we proceeded to an inner apartment for more private conversation. Here pito, a native beer, was brought in in a large white common earthenware washingstand jug, the contents of which were passed round in glass tumblers. All these things were handed to the chief by women, who, in doing so, always knelt. The invariable kola nut—the

African substitute for wine in the ceremonials of visiting—was also presented. The conversation was a good-humoured one, and consisted chiefly of generalities. We took our leave, much pleased with the friendly Ogubonna.

These preliminary visits having been paid, a day was appointed for a general meeting of the chiefs, when, in presence of the people, they would hear the communication of Captain Foote, and give their reply. All African travellers have had frequent cause to complain of the vexatious delays and inconvenience of the ceremonious customs and etiquette of the country touching visits. It is not consistent with their ideas of dignity and importance to admit strangers to an immediate audience: days or weeks sometimes elapse. A certain delay is, however, requisite, where, as in the present case, so many individuals have to be consulted as to the line of policy to be adopted, the answer to be returned, the style of reception, the amount of dash (present) to be given, &c.; but our mission being that of a friendly ally and adviser, and more particularly the representation that our men had been already too long on a coast so unhealthy to the white man as that of Africa, and had lost their health whilst endeavouring to save or rescue their countrymen from slavery, were sufficient reasons for curtailing the usual period. On the morning of the day appointed we were visited by the friendly Ogubonna, attended by his suite: he was dressed *en grand costume*, and looked remarkably well. He was accompanied by another chief—I have forgotten his name—a Mahomedan. To do honour to the leading chiefs of 100,000 people, we assumed our uniforms, and, with our two stalwart krumen as a guard of honour, and accompanied by the gentlemen of the Mission, we proceeded to the place of meeting, which was not far from the Mission house, and held at the oboni, or court-house of Aké, a long, low, thatched building of swish, supported on stumpy pillars of the same materials, the eaves of the roof reaching to within three or four feet of the ground. Under this Sagbua had already taken his place, in the centre, and on either hand, a crowd of chiefs, elders, &c. In the open square in front, and at some little distance, was a row of low trees, beneath the shade of which was placed a line of chairs, the two centre of which, and facing the middle of the oboni house, we occupied. Close to us was Mr. Crowther, who acted as interpreter, and on either hand the Missionary party. Behind us, and to the right and left of the open space mentioned, was a crowd of people, men, women, and children, some on their feet, those in front seated.

After sitting a few minutes, a buzz proceeding



from the crowd, the gun-gan-man, or town-crier of Aké, made his appearance, and proclaimed silence. His appearance was singular, and somewhat picturesque. On his head was a cap of black monkey-skin, the long hair of which projected in all directions, ornamented with silver rings, while from the shoulder hung a variety of blue and red striped cotton cloths, of native manufacture, which were fastened round the waist by a white cloth of the same material: he wore short trousers, and the arms and legs, from the knees, were bare. His appearance was a striking one in another respect; for in his right hand he held a very suspicious-looking axe, and in the other a curiously fashioned bell, operated upon by a short wooden stick, similar to that described at Otta. He proclaimed silence, and then, squatting on the ground, repeated it whenever the talking or noise seemed to require it; these intimations being fully as well attended to as a president's hammer, a cry of "order," or an appeal from the chair, in our own country.

Commander Foote now rose and delivered his address, which was translated, sentence by sentence, by Mr. Crowther.\* He commenced by thanking the chiefs for their kindness and protection to the Missionaries; expressed his pleasure at the progress the word of God had made amongst them, and the good results certain to follow; warned them against aggressive wars, and counselled them to conclude those already begun as soon as possible. At the same time he advised them to be ready to defend themselves against attack, and to keep united amongst themselves; assuring them of the interest England took in their well-being, while they adhered to the treaties into which they had entered with her; and recommending them, now that they had wisely abolished the abominable slave-trade, to cultivate their grounds, and follow legitimate commerce, the only lasting source of wealth. He then asked if they still adhered willingly to the treaties made by Commander Forbes; and concluded by inquiring in what way we could best assist them.

During the delivery of this address—I of course only report from memory—the audience listened with profound attention, except

\* It will be observed that this is the point represented in the Engraving given with our June Number. The Yoruba speaker, who afterward replied on behalf of the chiefs generally, is seen standing on Mr. Crowther's right, just within the area.

The Engraving in the present Number is characteristic of the scenery throughout the greater part of the route from Lagos to Abeokuta. It is sometimes varied by tracts covered with long grass, interspersed with orchard-like trees. The large trees, with buttressed base, shown in the Engraving, are cotton trees.

when they seemed disposed to discuss amongst themselves the various items as they came under their notice, when our friend with the monkey-skin cap was obliged to call them to order by a fantasia on the bell.

The chief, mentioned as having called upon us with Ogubonna previous to the meeting, now advanced into the arena, and, standing in the space between us and the oboni house, acted as the mouthpiece of the assembly, and seemed an expert orator, speaking with a good deal of energy, gesticulating, and swinging his body about, frequently facing round and appealing to different parties. Only portions of his speech were translated to me. He commenced by expressing his pleasure at the good words they had heard; and shortly afterwards I found, on inquiry, that he was rating in good round words the chief of chiefs, Sagbua, saying that it was entirely owing to his indolence and laziness that their walls were allowed to fall into decay, thus disgracing them in the eyes of strangers; and after a little more abuse of the same description—doubtless part of the previously-arranged programme—he promised that they should set about the repair of the walls immediately. After saying how necessary it was to be always prepared for every emergency, he waved the two krumen from their station behind us into the centre of the space, who marched up in very good style, and then faced attention; and the orator, pointing to the locks and barrels of their muskets and pistols, their cutlasses and bayonets, and their dress, showed how the English paid attention to the readiness and completeness of their fighting-men at all times, "whilst you," said he, turning to the chiefs and people, "were praying and offering sacrifices to Sango and Ifa to protect you, making no preparations yourselves. Sango, Sango! Ifa, Ifa! Nothing but Sango! Ifa!" The speaker, be it remembered, was a Mahomedan; but this, and his previously falling foul of poor old Sagbua, speaks largely for freedom of speech amongst the Abbeokutans. I could not help remarking at the time that it was a thousand pities there was no press established: the attacks upon government would have been well worthy of perusal. At another time, speaking of the obligations they were under to England for her counsel and assistance, and for having returned their enslaved countrymen to them, he with a stick drew a line in the dust at his feet, and said, if England told them not to go beyond that line they would not go one step further, for they were England's, and all they had: she was the only friend in whom they could freely trust. It will be observed, that in most of this he was only the mouth by which the chiefs spoke, and what

he said had been doubtless previously arranged. When he came to that part of Captain Foote's speech wishing to know what could be done for them, the orator said, "We have been asked what we want? Now, what we want are powder, and shot, and muskets—but," said he, affecting to check himself, "I should not have said this: I was not *told* to do so. I know this meeting is not all: there will be other 'palavers with Sagbua and the rest, that we know nothing about: but that's what we want." This ingenious mistake seemed to give great satisfaction to the crowd, and another fantasia on the bell was considered to be required.

Shortly after this the proceedings terminated by the production of the dash, or present, the interchange of presents, one of the great nuisances in African travel. Were there any fixed standard these civilities would be more endurable, but as there is none, and it would be a grievous affront to refuse a dash, the case is often a puzzling one. The Missionaries have repeatedly tried to point out to the people amongst whom they go that they would rather not receive any

thing; but the invariable answer is, that it is the custom of the country, and to refuse a dash is an affront. In our case it consisted of a pony, a bag of cowries, poultry, and one or two sheep and goats. This was prefaced by an apology, saying that they did not know what might be most agreeable to their visitors, but that they gave as their custom was. It was of no use attempting a refusal. They were, however, amply recompensed. During the address of Captain Foote, he was interrupted for a short time by a sudden movement amongst the crowd, and all the younger part rushed off the ground with loud calls to each other, and every appearance of rejoicing. This we found was caused by the arrival of Mr. and Mrs. Townsend from Ijaye, where they had been for some time. Mr. Townsend shortly afterwards joined the meeting, attended by numbers of all ages, and to judge from the lively and apparently sincere expression of pleasure at seeing him again, he seems most effectually to have secured the love and esteem of all ranks of the Abbeekutans. After the delivery of the presents the meeting terminated.

*(To be continued.)*

## DANGERS OF PAST MISSIONARY LABOURS IN PERSIA.

THE Basle Missionaries, when labouring in Persia, once sent from Tabriz—I think it was in 1836—an Armenian, connected with the Mission, as colporteur, with two cases of Persian New Testaments and Psalms, and directed him to visit the various towns of Northern Persia, and to offer the books for sale. This attempt was made, in order to ascertain whether the Persians might not be inclined to buy the books at a moderate price, from a native rather than from the Missionaries, and, at the same time, thus to distribute the word of God more widely over Persia.

At the first town he visited he succeeded in selling a few New Testaments, and this encouraged him to proceed to the capital, Teheran. Here, also, a number of New Testaments and Psalms were very readily bought; but, being apprehensive of opposition from the mullahs, or priests, he soon left again. His fear proved but too well-founded. No sooner had the mûjtâhid, or high-priest, of Teheran heard of the distribution of New Testaments, than he gave orders that the man, with his books, should be brought before him; and when he found he had already left, he sent some of his men after him, promising a reward of 4*l*. and a dress of honour to any one who should bring "this infidel" to him, with his books, either dead or alive. But God so ordered it, that, just when these pursuers were on the point of overtaking and capturing our col-

porteur, information was given him of his danger by a fellow-traveller, a Persian, and he had just time to call upon an English gentleman, who happened to have put up at the same caravanserai, to claim his protection. This was readily granted, and he thus providentially escaped the destruction that threatened him, his pursuers not venturing to lay their hands on him after he had been taken under the protection of an English gentleman.

It must be remembered that a mûjtâhid in Persia, especially if he succeed in establishing for himself the name of a learned and holy man, enjoys almost unlimited power. His orders, even in questions of life and death, are readily carried out by his fanatic followers; and the government, unless it happen to be a very strong and powerful one, has not authority enough to interfere, even should it wish to do so. Besides their religious character, the circumstance that the mûjtâhid often protects the people against the merciless oppressions of the government, adds much to their importance and influence with the people.

At another time, one of the Missionaries was returning from Bagdad to Persia. Arabia being at that time very unsettled, he joined a caravan, consisting of nearly a thousand beasts of burden, and of about two hundred men, most of them Persian merchants, and a number of hajis and korbelaïs: the former of these

were returning from their pilgrimage to Mecca, and the latter from their visit to Korbala, the tomb of some of their imams, situated not far from Bagdad. Among these hajis and korbelaïs were also many mullahs. The Missionary, in order to mix more easily with the Persians, had adopted their dress and manners, without, however, denying his character. It being soon known that he was a "Franki mullah"—a learned of the Franks, as they called him—he became the point of attraction for the curious and inquisitive of his fellow-travellers. The Persian is naturally inquisitive, and fond of religious and philosophical discussion, and forms in this respect a strong contrast to the dull and apathetic Turk. The questions constantly put to him about European countries, the habits and learning of the West, and the religion of the Franks, or Europeans, afforded the Missionary an easy opportunity to speak of Christ and His salvation to his fellow-travellers, as also to testify against the Korân and Mahommed—for they seldom closed a conversation without asking what he thought of Mahommed, and on what grounds the Christians did not believe in him. Sometimes, it is true, a young and zealous korbelaï or haji, listening to the reasons advanced against the Korân, would call out to the others, in an angry and excited voice, "Do not listen to such impious words of this Franki;" and one, in his rage, again and again threatened that he would call him to account before the mujtâhid of the next Persian town the caravan should stop at. The other Persians, however, who had become daily more friendly towards the Missionary, always stood up in his defence, telling these zealots that there was no reason whatever to get angry with their Franki mullah, as what he said was only in answer to their questions, and it was but natural that he should stand up in the defence of his own religion. Thus the two months which the journey lasted from Bagdad to Kirmanshah—the first considerable Persian town reached by the caravan—passed away agreeably and usefully.

On arriving at Kirmanshah, the Missionary put up at the same caravanserai with his fellow-travellers, and hired two small rooms in it, one for himself, and the other to use as a book-shop. He intended to stay some time, to offer his books—consisting of Arabic Bibles, Persian New Testaments, and Psalms—for sale and perusal, and at the same time to make, in a cautious manner, an attempt to preach the gospel in a more direct way. The news was soon spread, through his fellow-travellers, that a mullah of the Franks had come with them, who had brought

plenty of the books of the Christians, and who asserted that neither the Korân was true nor Mahommed God's prophet. In consequence of this news, the next morning one group after the other came to see and to converse with the Missionary. He showed them his books, and offered the New Testament for sale. None, however, would buy; but many asked to be allowed to take the books with them, and to show them to their priest, promising to purchase in case these should approve of their doing so. The Missionary was engaged the whole day, until late in the evening, with his visitors. The conversation was all on the gospel and the Korân, they incessantly putting questions to him on these subjects, and he answering them. Now and then one or the other would get angry at answers telling against Mahommed and the Korân: however, by reminding them that they had opened up the subject, not he, and that any one who puts a question must be prepared to bear with the answer, the Missionary always succeeded in composing them.

The following morning, however, he soon found that things were altered, and that a serious opposition was contemplated. No sooner had he opened his shop than crowds of Persians came, asking in a rude and clamorous way for books; others, again, returned those which they had taken away the day before, saying that the priests had warned them neither to buy, read, nor keep the books; and presently some tore up, before his eyes, the tracts for which they had just been asking so clamorously. Seeing this, he stopped giving books, shut up the shop, and, apprehending a tumult, ordered his servant to remove all the books and luggage, and to give it in charge of the head man of the caravan with which he had come from Bagdad. By this time, those fellow-travellers also, who had become so friendly towards him on the road, had sent him word, through his servant, to leave the place as soon as possible, as danger was awaiting him. The Missionary, however, felt he was under his Master's keeping, and that he could safely leave the issue in His hands; while he thought himself justified in leaving the place as soon as he could do so in a proper way.

As it is customary for European travellers to pay a visit to the governor of the town they pass through, the Missionary paid his respects to the governor of the town at an early hour. He was very kindly received and respectfully treated by him. Religious questions, however, were studiously avoided by the governor, nor did the Missionary make any allusion to the situation he was in. He, however, tarried rather longer than usual at the gover-

nor's house, thinking that it might induce the crowd to disperse. About mid-day he returned to the caravanserai; but, instead of being diminished, he found the crowd and the excitement only increased. No sooner had he dismounted from his horse, and entered his room, than several parties called out to him to come forth into the middle of the square of the caravanserai, and to dispute there with the mullahs, who had come for this purpose, and who would be able to silence him, and answer well all he had to say against the Korân. This he naturally declined, stating that such a tumultuous place was unfit for any quiet discussion; but if the mullahs should like to come to his room he would very willingly hear what they had to say. This, however, they declined. The tumult now became greater and greater, and the Missionary had great difficulty in preventing the people from taking away by force the few Persian New Testaments and books that he still had with him in his room. But just at this moment, one of the most influential merchants of the town—to whom the Missionary had brought a letter of introduction from Bagdad with regard to money matters—hearing of the tumult, came of his own accord, and requested the Missionary to come with him to his house, as he was no longer safe at the caravanserai. This offer the Missionary gladly accepted. But there was the difficulty how to get through the excited crowd. His Mahomedan friend, however, took the lead, and he followed close behind him. It was evident that the crowd were much annoyed at the Missionary having found a protector, and that it was only through respect for the merchant, and regard for the law of hospitality, that the Missionary was allowed to pass unhurt: still they could not refrain from heaping upon him every curse they could think of, and openly expressing their displeasure towards the merchant for having taken under his protection such "an infidel dog as this Franki" was. The Missionary, however, safely reached the house of his friend, although followed by the crowd to the very door of it.

The next morning he left the town, rejoined the caravan, which was proceeding to Ispahan, and there met his servant again, from whom he learned that the people opposed his removing his master's luggage, and that he succeeded in getting out of the caravanserai only with the assistance of the friendly fellow-travellers, and even then not without having received a beating from some of the enraged crowd. His fellow-travellers received the Missionary with a hearty "Al-hamdh-dull-

illah," saying, "Thanks be to God that you are with us again! yesterday we had no hope of your getting away in safety from the angry crowd." "You knew not," they continued, "in what danger you were; but we knew it, and therefore sent you warning; and now we will tell you, and explain all. At the close of the first day, when the mujtâhid had been shown your books, and told of your discussions, and of what you had said against Mahommed and the Korân, he called the mullahs together, to consider what should be done. In the consultation, all agreed that you had deserved death because you had spoken against our holy prophet; and the mujtâhid was about to issue a 'fatwah,' or order, to this effect, when one rose to oppose it, saying, that though the Franki had deserved death according to their religion, still he would consider it unadvisable to carry the law into effect, 'for,' added he, 'the Franki has been sent by his king, and he has many Mahomedans in his kingdom'—referring to Prussia. 'Now, if we kill his mullah, he, in revenge of his death, will kill all the faithful'—i.e. Mahomedans—that are in his dominions.' This view was approved by all, and consequently an order was issued to plunder you of your books and to destroy them, and to hoot you out of the town." The Missionary was thus providentially saved.

Some might ask why the governor, being so friendly, did not interfere; but the fact is, that he could not. In religious questions the power of the mujtâhid is supreme, and government is unable to check the religious fanaticism, if once excited. As an instance of this, we may refer to the melancholy death of the Prussian ambassador, who was murdered at Teheran, the capital of Persia, in 1827, with the whole of his suite, consisting of some forty persons, merely because he had taken under his protection a Persian lady, who in her youth had been carried away captive from Georgia, and now wished to return to her country, and to the religion of her fathers. The mujtâhid of Teheran, considering this as an interference with their religion, and seeing that the court allowed the ambassador to exercise such protection, called upon the inhabitants to rise in the defence of their holy religion. The whole town rose immediately, and in a few hours the residence of the ambassador was surrounded, broken into, and at last all his guard and suite, together with himself, were shot and cut to pieces by the furious mob, only one or two escaping to tell the mournful tale.

C. G. P.

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## THE MOVEMENT IN CHINA.

THE following letter has been addressed by the Bishop of Victoria to his Grace the Archbishop of Canterbury. Relating, as it does, to the remarkable insurrectionary movement now progressing in China, we introduce it into our pages.

*"St. Paul's College, Hong-Kong,  
May 23, 1853.*

"MY DEAR LORD ARCHBISHOP—In a letter to your Grace, dated January 28, 1852, giving a report of our St. Paul's College and Mission, I was led thus to address you near its close—

"The general political aspect of China, and the state of our international relations at this time, are such as to suggest instability, expectation, and hope. This empire—the venerable relics of a system (it is to be hoped) fast giving way, and doomed ere long to become obsolete—may be on the brink of great civil convulsions, or it may still continue, for another generation, immoveable, more from its own superincumbent weight than from its inherent strength. A rebellion now convulses the southern province of Kwangse: in parts of the empire, not more than three or four hundred miles distant from Canton, the arm of Chinese law is paralyzed, and the power of imperial majesty is suspended. With all such symptoms of internal danger and change, it is difficult not to feel that we, whom God has stationed on the frontiers of this land, may, ere long, have to gird up our minds, and to buckle on the whole armour of God against a new and momentous emergency."

"When, scarcely sixteen months ago, I penned these remarks, I was little prepared for the rapid series of wonderful events which are now occurring in this empire. An insurrection three or four years ago broke out in Kwangse, the adjacent province to Canton, differing in no important respects from the similar commotions so frequently excited by the corruption and oppression of the local authorities in various parts of the empire, and for some time apparently consisting of lawless and predatory adventurers. In process of time their numbers increased: post after post was taken. More recently, a religious element has been infused into the

movement. Within the last few months they have advanced northwards several hundred miles, with a rapidity which has taken most persons by surprise, from the locality in which the rebellion first originated. Nanking, the old capital of the empire, has fallen into their hands. Chin-keang foo, the stronghold of a Manchow-Tartar garrison, which made the fiercest resistance to the British expedition in the late war, is also now in their hands. Kwa-chow, on the opposite bank of the Yang-tze keang, and guarding the entrance of the grand canal, has been taken. And further northward, the city of Yang-chow has also surrendered to them.

"The rebel chiefs profess to believe in Protestant Christianity; declare that they are commissioned by the Almighty to spread the knowledge of the one true God; have everywhere shown a determination to destroy idolatry of every kind; and now profess to wait a further revelation of the divine will, ere they advance upon the northern capital, Peking.

"Our British Plenipotentiary, Sir George Bonham, has recently visited Nanking in H. M. Steamer 'Hermes,' where most important information was gained. When the Chinese rebels learnt that the English were Christians, and were about to maintain a neutrality, they received our countrymen everywhere with the greatest friendliness, supplied them with Christian books published among themselves, stated their desire, in the event of their expelling the Manchow-Tartar dynasty, of welcoming foreigners in every part of the country, and permitting them to trade in the interior, on the one sole condition of *no opium being imported into the country*. The Commander of the 'Hermes,' Capt. Fishbourne, a true friend of Missions, and H. M. Interpreter, T. T. Meadows, Esq., gathered most important information respecting the rebel chiefs, the zeal with which they make religion the principal element in their cause and the chief subject in their conversation, and the decorum and morality which seemed universally to be enforced.

"There is, of course, much in these imperfectly-enlightened men which may lead them into fanatical excesses; and we must

use great caution, lest we unduly identify Protestant Missions with a movement of which the whole character has not as yet been fully developed. If it be a movement among Chinese patriots to expel a race of foreign usurpers, to restore their own native dynasty, and to obtain the blessings of civil freedom; and if the presence of a large number of native Christians have infused into the movement an energy and determination which we are little accustomed to see in the Chinese character; then, although foreigners may not be called upon to interfere or identify themselves with either party in the struggle, yet some sympathy may surely be felt with the population of a vast continent now awaking from the long slumber of ages, and at last, it is to be hoped, about to enter into the great fraternity of civilized and Christian nations.

"We may look upon these events as likely to procure from the *de-facto* government of China such concessions to foreigners as shall no longer confine Protestant Missionaries to a few cities on the fringe of the sea-board, and a day's journey only in their neighbourhood. The general impression here prevails among every class of thinking observers, that this movement is the most important epoch in the modern history of China, and that these occurrences are but ushering in events of almost unparalleled magnitude, and on an almost unexampled scale, for the political, social, moral, and religious emancipation of China.

"Your Grace will anticipate the great object which has led me now to address you, and will readily sympathize with me in a sense of those responsibilities and aspirations which must now be excited in our minds. My desire and my prayer is, that this crisis may not pass unimproved, and that the eyes of Britain may not be averted from China—soon, perhaps, about to become her younger sister in the common family of Christendom. We turn to our own national church, with her ample resources, her ancient seats of learning, and her numerous clergy. We appeal to the students in our universities to come forth to our help, and 'to the help of the Lord against the mighty.' We call upon them to follow us hither, and to place themselves in readiness to go with us whithersoever divine providence shall beckon us onward; that a right direction may be given to these imperfect beginnings among this people, and that these dawns of Christian light may shine more and more unto perfect day.

"A British official—a civilian of eminent attainments in the Chinese language—writes from Shanghai the following interesting sum-

mary respecting the visit of the 'Hermes' to Nanking, and the reception of our countrymen there—

"'They were received with delight by the rebels the moment that they discovered the new-comers were Christians, and disclaimed all intention to take the part of the Manchows. The steamer remained at Nanking some six days, during which time numerous visits were interchanged between the ship's people and the rebel chiefs, and thousands of the people came off to look at the vessel. They are Christians in every sense of the word; but they pretend to a new revelation, commissioning them to eradicate evil from the earth, and restore China to the worship of the only true God. Him they call the "Heavenly Father;" Christ, the "Celestial elder Brother;" the emperor, the "Teen-choo" and "Choo." They profess the most friendly feeling for foreigners, and evinced it in every possible way to our people while staying there. They declare that they are only remaining at Nanking until they receive a mandate from heaven to move on, when they intend to attack Peking. They number not above seven or eight thousand, *i. e.* the actual rebels or fanatics, whatever we may please to call them; but their adherents amount to some 150,000. They have Nanking, Chinkeang, Kwachow, and Yangchow. On coming away our people were loaded with books by them, which we have found to be so many copies of only twelve pamphlets, consisting of a new calendar, with a new arrangement of the months and days—sabbaths same as ours; a copy of the Ten Commandments with commentary; another of Genesis; the record of their revelation; the rules for the organization of their army; sundry edicts issued on the first establishment of their sway; ceremonials, hymns, &c.; and comprising altogether a most interesting and extraordinary collection. They profess, in the clearest manner, faith in the expiatory sacrifice of our Saviour as the only means of reaching heaven; and altogether they present a most astonishing compound of truth and error. Some here call them Mormons, some Puritans, some fanatics, and a hundred other names; but the fact is, we scarcely know sufficient of them, even now, to judge what they truly are, and what they intend.'

"A letter also from the British Chaplain at Shanghai, written to me immediately after the return of the British steamer from Nanking, contains the following interesting statement—"The "Hermes" returned from Nanking yesterday, bringing the strangest news. The rebels are really a body of Christians! That is to say, they have renounced idolatry, worship





**JOHN LEWIS KRAPF, D.D.,**

**(FROM A DAGUERRETYPE BY BEARD.)**



Jehovah and Jesus, and believe in the Trinity ! I have several of their books now lying before me : one is the book of Genesis ; another is an almanack with all the sabbath days marked. They have a calendar of their own, in which the year is made to consist of 366 days. Another book is a San tze king, containing an abstract of the true religion from the creation downwards. Another book is a comment on the Ten Commandments. In the seventh commandment opium-smoking is forbidden, as leading to the breach of that command. The religion, however, of these men is, as we might expect, mixed up with much superstition and peculiar Chinese notions. They seem to hold a notion of supremacy over all the world. Their Tae-ping-wang is not the name of an individual, but the title of their dynasty—Great Prince of Peace, or rather, Prince of Universal Peace. The “Hermes” had a good deal of intercourse with these men, of a pleasant kind. They expressed themselves as friendly to foreigners, calling them foreign brethren. They are quite willing we should trade with China, but by no means bring opium. Unfortunately there was no Missionary on board, and we are indebted to our good friend Captain Fishbourne for so much information on the subject of their religion. It is strange that these rebels do not seem to have any intercourse with the Romanists : they are most uncompromising iconoclasts. They seemed to have obtained their Christianity in Canton and the neighbourhood, and speak highly of my namesake Dr. Hobson. Of course the political position of these men would have to be well weighed. There seems, however, every probability that this enterprise will succeed. They exist in great numbers at Nanking and Chinkeang foo, &c., and are only opposed by wretched poltroons. We are fallen upon strange times. May He who ruleth guide and direct these marvellous events !

“In perusing these statements, one fact will be apparent to every mind, that there is a strong guarantee of the Christian sincerity of the leaders among the rebels. Unless they were Christians from sincere conviction, it is difficult to account for their embarking on a course so opposed to the prejudices of their fellow countrymen as that of associating a political movement with the profession and propagation of Christianity—a religion connected in the minds of the Chinese with the despised name of foreigners. Nor can we, on the supposition of any other feeling than honest sincerity of purpose, imagine any more imprudent course in relation to foreigners than their extermination of opium-smoking, and stipulation for the total exclusion of this prohibited

drug, forming, alas ! at the present time, the principal item of foreign imports, and yielding about three millions sterling to our Anglo-Indian revenues. The rebel army may have among their adherents a great number of evil-disposed persons ; but, with the above-mentioned facts before us, it is impossible to deny that there is every appearance of a leaven of religious sincerity and civil patriotism deeply pervading the minds of their leaders.

“In placing before your Grace these items of novel intelligence, I take this opportunity, through your Grace, of earnestly imploring the great Missionary Societies of our church to turn their attention towards the East, and to hear the voice of Providence which now calls upon them to redouble their exertions in this direction. China is now on the brink of a mighty change—a change which will affect one-third of the human race. May it be ours to take possession of this land in the name of Christ, and, with an adequate force of Missionary labourers, to enter upon these fields white unto the harvest ! Japan, also, is now probably much nearer the period of her visitation and day of grace. The American expedition is already on its way from China to that secluded region. The United States’ Commodore has offered protection to the solitary Missionary at Loo-choo, and bears from me a letter encouraging Dr. Bettelheim to render his temporary assistance as interpreter in the powerful fleet now about to unfurl the standard of a Christian nation on the Japanese waters.

“In an opposite quarter, Burmah is obeying the same universal law of Eastern despotisms melting away before the Anglo-Saxon power ; and the Anglo-Indian empire, in spite of the pacific policy of her successive governors-general, is extended until it nearly touches the south-western confines of China. The word of God is now also given to the Chinese in an improved version, the Old and New Testaments having been recently completed by Dr. Medhurst and his colleagues of the London Missionary Society. The translations of the late Dr. Gutzlaff and others are extensively circulated in the rebel camp. The Christian tracts and books so long distributed by Protestant Missionaries, often with heavy heart and desponding mind, among the listless multitudes in the streets and suburbs of Canton, are at length bringing forth fruit, and God has been better to us than our own weak faith and hope. These little messengers of mercy have winged their flight into the far interior as a testimony to the boundless power and influence of the

Christian press in China, and, in the adjacent province of Kwang se, have given a character and an impulse to what is likely to become the most important of modern revolutions. A body of men, who, in the great outlines of their belief, may even be termed our fellow-religionists, are now advancing towards the capital of the most populous of empires; and, in the event of ultimate success, they may, if more perfectly instructed, become the pioneers of the pure gospel of Christ; or, if neglected, they may degenerate into the most ignorant of mere fanatics and iconoclasts.

"It is gratifying to hear that one of the oldest of Protestant Missionaries, Dr. Medhurst of Shanghai—the first of living Chinese scholars—is about to make the attempt of visiting Nanking; and it is to be hoped that no consular restrictions will be put into force to hinder him in such a peculiar emergency. We of the church of England must be further prepared to take full advantage of the crisis. Our few Missionaries at Shanghai, Ningpo, and Foo-chow, should seek to add to their knowledge of those local dialects an acquaintance also with the mandarin dialect, and thus be ready to avail themselves of the probable removal, at no distant period, of those restrictions as to boundary regulations by which British consular officials deem themselves now bound to co-operate with the Chinese mandarins in preventing our entrance into the interior. Aboveall, we need a new supply from Europe of able-bodied, well-educated, and devoted young men—or even men of middle age, if not beyond the capacity of acquiring a new and difficult language—who may come hither and give their time and strength to the acquisition of the mandarin or court dialect, the language spoken at Peking, and by all the government officials of the empire. Such Missionary labourers should hold themselves ready to go, in the spirit of love and in the power of faith, wherever God may indicate that their presence hereafter will be most influential and effective. The Church Missionary Society will doubtless renew her long and—alas! it must be added—her almost fruitless appeal for men, and lengthen her cords and strengthen her stakes in this her field of labour. And especially would I beseech her elder sister, the Society for Propagating the Gospel in Foreign Parts—some of whose Missions I have lately visited in India—to put forth her strength in all the vigour of a renovated youth, and exhibit in China the spectacle which it afforded me delight to witness in Tinnevely—the Missionaries of two great Societies of our church labouring in the same field, in unity of spirit, and oneness of

faith, devoted to the cause of the same Redeemer, and the extension of the same spiritual kingdom. I offer them the facilities of St. Paul's College for their first reception and preparation. They might soon go northwards. I would myself accompany them. I will not ask them to go whither I am not willing to accompany and lead them. We are ready to break asunder family and domestic ties. We, who have wives and children, are willing to be as those who have them not. At present we can do little but take our measures and arrange our plans. But we must have men here at once, and without delay, to study the language and prepare for the battle; for a great door and effectual will soon be opened unto us.

"And if Britain, and, above all, if Britain's church, neglect the call, and arise not to her high behest as the ambassadress of Christ and the heraldress of the cross among these eastern empires—for three empires are now convulsed and shaken before the force of Anglo-Saxon Christendom—then the page of history will hereafter record the melancholy fact, that, like Spain, Portugal, and Holland, who each enjoyed their brief day of supremacy and empire in these eastern seas, and then sank into insignificance and decay—so Britain, wielding the mightiest sceptre of the ocean, and ruling the vastest colonial empire of the world, failed to consecrate her talents to Christ, and, ingloriously intent on mere self-aggrandizement and wealth, fell from her exalted seat in merited ignominy and shame.

"My Lord, my heart is full of these stirring considerations. I pour them forth into your friendly ear and sympathizing heart, as my metropolitan; and through you I sound the trumpet of appeal to the church at home, on this occasion of China's exigency, which may become Britain's golden opportunity."

In addition to the above letter, several numbers of the "North-China Herald," published at Shanghai, have reached us, containing more detailed information concerning this remarkable movement; and a careful perusal of them has led us to the conclusion, that, whatever the insurgents may eventually become, they are as yet very far indeed from being Christians in every sense of the word. Certain fundamental truths are recognised by them, such as the Unity of God, the Trinity of persons, the redemption of mankind through the sacrifice of Christ, the work of the Spirit; but, in conjunction with these, the fanatical principle of new revelations has been admitted, and this has prevented the commencement which had been made from being carried

forward, by a healthful course of action, and by a careful perusal of the Christian Scriptures, to its true results. An enthusiastic and imperfectly-informed mind, suffering under cruel oppression from the Chinese officials, and irritated in consequence, soon exhaled such revelations as were congenial to its own excited views and feelings; and Hung-sew-tseun presented himself to his countrymen as invested with a special mission to free them from the Tartar yoke, and utterly to exterminate the idolatrous Mantchus. The decalogue has been set up as the rule of morals, of course with a partial interpretation, so as not to interfere with the avowed objects of this new mission; and while the commandment, "Thou shalt do no murder," has not been considered as conflicting with the merciless excision of the Tartar race, obedience to other precepts is enforced under the severest penalties, and offences against them are punished with death. The Saviour Himself is again and again introduced in their writings as recognising the mission of Hung-sew-tseun, and inculcating obedience to him. Indeed, the Father and the Son are so presented in these documents, as transferring their authority to the head of the new system, obedience to whom is synonymous with obedience to the Lord Himself; while heaven is held forth as the reward of those who die in battle, and hell as the punishment of those who are found guilty of cowardice.

To us it appears, in its present aspect, to be a new and powerful fanaticism, iconoclastic and punitive in its action; and unless, by Missionary interference and further instruction, its character be altered, progressing, probably, to the setting up of the head of the system as an object of deification and religious worship. It will be seen that doubts are entertained as to whether the originator of this movement has not already been removed by death; and if this be the case, it will account for the fact, that while, in the writings emanating from the chief, there was no attempt to arrogate to himself any peculiarity of relationship to God, in a more recent writing, "The Child's Trimetrical Classic," from a nameless author, unmistakable claims to a divine origin, a sonship to God, and a vicegerency for Jesus Christ, are put forth on behalf of the heavenly prince.

Truly rejoiced we shall be, if more detailed information serves to show that the estimate we have formed of this movement, in its religious aspect, is an incorrect one. But we cannot withhold from our readers extracts from the documents which have reached us, and we could not publish them without a

candid avowal of the impressions we have received from them.

Intelligence having reached Shanghai on the 5th of April last that Nanking had fallen into the hands of the rebel forces, Sir G. Bonham, the governor of Hong-kong, decided on the adoption of such measures as might enable him to ascertain, more correctly than could be done through the medium of Chinese information, the character of the movement, and the disposition of its leaders towards the English, and foreigners generally. An attempt was first made by Mr. Interpreter Meadows to approach the rebel camp by proceeding along the grand canal, until he reached Tan-yang, about twenty-three miles from the insurgent garrison of Chin-keang. The canal, however, from its shallowness in the hilly country beyond Soo-chow, was found to be impassable. He brought back with him, however, a document which rendered immediate communication with the insurgents indispensable—"a proclamation, posted at Chang-chow, a city on the grand canal, about fifty miles beyond Soo-chow, stating, on the authority of the Shanghai attendant, that the 'first division of the ten and odd steamers' whose services had been engaged by the authorities had proceeded up the Yangtze; and that the 'barbarian braves' who manned the said steamers were 'so filled with hatred against the rebels, that, in their desire to exterminate them, they paid all expenses themselves.'"

This, with other circumstances, decided Sir G. Bonham on proceeding in person to Nanking; and in the "North-China Herald" of May 14 and 21 we find the circumstances of this expedition thus detailed—

"The 'Hermes' started on the 22d ultimo, with His Excellency on board, and having in tow the Chinese river craft, under the charge of Mr. E. A. Reynolds, in which it had at first been arranged Mr. Meadows should proceed alone.

"On the 26th of April, the difficulties of the intervening navigation having been overcome, the Taoutai's fleet of lorchas and square-rigged vessels was passed at anchor, about twelve miles on this side of Chin-keang. At about 11 A.M. the 'Hermes' anchored off Silver Island, where both mandarins spoken to the day before, and fishermen in the immediate vicinity, declared the insurgents had an outpost. Mr. Meadows, on landing in the Chinese boat, found in the temples only a few priests, who, however, stated that certain junks, lying opposite the heights of Chin-

\* "North-China Herald," May 14.

keang, about a mile further up, were manned by the insurgents. To these vessels Mr. Meadows repaired, but found them unarmed, and occupied only by two or three men in each, who declared themselves to be the original trading crews, compelled, after their capture, to lie at that spot. In the mean time the steamer weighed anchor, and followed the China-boat, and a great bustle was observed on shore. One or two armed boats on the beach began firing guns, and the insurgent troops were seen running to man the stockades both there and on the heights above. The cause of all this was soon found not to be merely the appearance of the 'Hermes,' but the approach of the whole of the Taoutae's lorchas, &c., which had weighed anchor and closely followed her, and which appeared to have been sooner descried from the heights than had been done from the steamer, owing to a thick fog on the river, which only then began to clear off. The lorchas had all red flags, that, at a little distance, were not to be distinguished from a faded British red ensign; and, after the false proclamations that had been issued about steamers, the insurgents naturally took the 'Hermes' for the first of an attacking squadron. They accordingly opened a fire on her, and as the lorchas were rapidly nearing, and a general action imminent, no course was left but to steam on at once to Nanking; which was done, after a note explanatory of the circumstances had been handed to a boatman for delivery to the insurgent commanders. The 'Hermes' continued to be fired at from junks and stockades on both sides of the river, till she had passed Kwa-chow; and we are told that the occasional whizzing of round shot close over the awning of the quarter deck by no means detracted from the excitement of the singular and highly picturesque scene in her rear. As she had appeared in very suspicious company, and it had become still more necessary than before to convince the insurgents of our neutrality, she did not even prepare to return the fire directed against her.

"This portion of the Yang-tze must at all times have much interest. Out of the wide expanse of channel through which the turbid waters of the third river in the world roll rapidly towards the ocean, rise, at the distance of two or three miles from each other, two high islands, covered with temples and wood. Between these, known to foreigners as Golden and Silver Islands, the heights of Chin-keang—a high promontory, likewise capped with temple and pagoda—overlook the stream from its southern bank. The islands were not occupied by the insurgents, but the heights

and large portions of the river banks underneath had been fortified by stockades. Past Silver Island, and up into this scene, the lorchas now advanced, and, sailing close inshore, opened a vigorous and well-sustained fire on the stockades, and on the armed boats on and near the beach. There were few guns in the latter, but these the insurgents, nothing daunted by the sudden attack, coolly manned, and discharged on their advancing enemy. In the mean time, the noise of the cannonade was bringing down numbers of their comrades from the city, the officers on horseback, and the men running along on foot. Many of these bore banners, a few had matchlocks, but the great majority were armed only with swords and spears. Yet they came rapidly down, and planted themselves on the beach, in the face of the heavy fire, with a boldness that excited the admiration of our countrymen. The groups had a varied and lively appearance, quite new in bodies of Chinese. Many of the men had broad red sashes, all had coloured cloths for head-dress, unless when the whole hair of the head was very long, and the officers wore yellow or red hoods and jackets. One of the latter, probably the commandant of Chin-keang, had stationed himself in the most conspicuous position of the locality, under a dome at the extremity of the promontory on which the iron pagoda stands. He had a number of guards around, and yellow banners planted near; while the picturesque effect of the group was heightened from time to time by the flash and smoke from a gun a yard or two lower down.

"The Taoutae's fleet penetrated as far as Kwa-chow, the head of the grand canal on the northern bank, where they were firing on the junks and stockades when the 'Hermes' left them out of sight. The result of the action, as subsequently ascertained, was, that the fleet retired to their original station, after expending no small quantity of ammunition, taking with them the five or six trading vessels anchored in the midst of the river, but no armed prizes. They did not dare to attempt a landing. One lorcha got aground at Silver Island, and had to signalize for assistance; whereon one of her fellows returned, into which her crew, after an hour or two, was transferred. The priests of the adjoining temple said it was then about dark, and that they retired to their dormitories for the night, but were soon roused by a loud report which shook their buildings, and, running out, they found the vessel in flames. This account was corroborated by the insurgents, who said they had not approached her, and that she must have been fired by her crew before being de-



sented. We are informed that the mandarins are bound to pay 10,000 dollars for every lorch destroyed; also that this particular vessel was reported as having on board, when lost, a sum of three or four thousand dollars, recently sent up as pay for the fleet. The success of that day is therefore likely to prove an expensive one. So far as could be ascertained or perceived by the 'Hermes,' on her return a week after, the attack had no other effect on the insurgents than to make them dispose their grain junks in a position more protected by their batteries, and to mount more guns in, and make material additions to, the latter."

"After leaving behind her the fight at Chin-keang on the 28th of April, the 'Hermes' steamed on till dark, when she anchored about ten or twelve miles below Nanking. During the night several large timber-rafts passed her on fire. In the forenoon of the 27th she anchored off the northern angle of Nanking, below the first battery planted by the insurgents to defend the entrance to two creeks running under the walls, and in which lay an immense number of large river junks. A great hustle was observed on shore, and a gun or two in the battery began firing at the steamer, but ceased when two people—who had been in the insurgents' own employ at Chin-keang, and were taken the preceding day out of a junk—landed with a letter explaining that she had come with no hostile intentions. Shortly after, some eight or ten of the insurgents came alongside in a small boat, the first to appear on the deck being a good-looking young man, an officer, in a close-fitting red Chinese jacket, who, from his long hair, was evidently a genuine 'rebel' of old standing, and who, as the first specimen of these much-discussed people met with, was viewed and questioned with some interest by our countrymen. Other boats speedily followed, in one of which Mr. Reynolds took a passage on shore, where he met with a civil reception from a leader in charge of the stockaded battery that had just been firing. In the mean time a reply having been received to the note despatched on arrival, His Excellency sent Mr. Meadows on shore to open a communication with some more influential leader. Mr. Meadows, who was accompanied on the occasion by Lieut. Spratt, desired, on landing, to be led to the highest authority to whom immediate access could be obtained. He, was, in consequence, brought, after a walk of about half an hour, into the presence of the two leaders known as the Northern and Assistant Princes, from whom he had a strange reception, followed by an equally extraordi-

nary and very interesting conversation. The two gentlemen returned to their boat surrounded, as in coming, by numbers of the armed crowd, but meeting with neither molestation nor insult. During the 28th, 29th, and 30th of April, the 'Hermes' lay off the entrance to the creeks aforementioned, only occasionally shifting her position to avoid the fire-rafts sent down nightly by the imperialists, in the hope, it was believed, of setting fire to the insurgents' junks. On the 30th, Mr. Meadows rode into the city in charge of a despatch, and was joined by a party consisting of Capt. Fishbourne, Lieut. Burton, and Mr. Woodgate. They were conducted close to the Tartar or imperial citadel, to a large private house occupied for the present by the four leaders next in rank to those bearing the title of prince.

"One of these exercises the functions of criminal chief justice; and when our countrymen arrived they found him just giving judgment in a case . . . for which two men were then condemned to decapitation. After a stay of about a couple of hours, during which they were received by the four occupants of the place and other officials, the approach of evening compelled the party to return to the steamer; previous arrangements for proceeding up the river on the next day forcing them to decline a pressing invitation to dine and sleep there that night, and be introduced to the princes in the morning.

"At daylight on the 1st of May the 'Hermes' got under weigh and proceeded up the river. When about eight miles above Nanking, some fifteen or twenty river-craft, of the Canton build and rig (centipedes), were observed a-head, getting their sails up, and going off as if in flight. They were at once perceived to be the imperialist upper flotilla. The rearmost was soon closed with and called alongside. One of those in advance, seeing her consort proceeding quietly to the steamer, and the latter stop, doubtless comprehended there was no hostile intention, and *therefore* thought proper to fire a gun, which sent its shot over the bows of the 'Hermes.' The boat that had been called alongside was sent on to tell the others that there was no occasion either to fire or to move, as the 'Hermes' had come merely to get information as to the state of affairs. She proceeded on this mission very leisurely, and as two more shotted guns were fired by vessels she had spoken to, Captain Fishbourne ordered the ports to be dropped and the guns prepared. After this there was no more firing. The vessels which composed the flotilla had been built at the head of the Hoonan branch of the

Yang-tsze, and had been following in the track of the insurgents down. They were found to be manned altogether by Canton volunteer gunners, or 'cannon braves,' many of whom the mandarins have since stated to be reclaimed pirates. There were no regular forces nor any mandarins present, and each vessel was stated to be independent of the others. Several of the headmen, or commanders, came on board the 'Hermes;' but no exact information respecting the position and strength of the imperial armies could be obtained from them. One, who had all the appearance and manner of an impudent China-street shopkeeper, was, however, at pains to explain emphatically, and with an air of much disgust, that the insurgents were 'Christians and robbers, robbers and Christians.' The 'Hermes' anchored again off Nanking about dark. During the following day, the 2d May, her decks were again covered with insurgents, officers and men, until she weighed, at about four P.M., to return to Shanghai. It had been formally notified in the morning to one of the higher leaders, that all parties having now been distinctly informed of the neutral and pacific intentions of the 'Hermes,' any fire on her in future would be at once returned, she having before refrained from returning the fire at Chin-keang only because the circumstances under which she had appeared were certainly suspicious. In reply, it was stated that no thought need be taken on that score, as communications had, since the arrival of the vessel, been exchanged with Chin-keang, and that the nature of her position to the insurgents was there well known. The communications in question would not appear, however, to have been acted on with sufficient promptitude by publication to the forces generally; for on the approach of the 'Hermes' on the morning of the 3d of May to the stockaded batteries erected to protect the entrance to the grand canal at Kwa-chow she was fired at; and, so far as could be judged after inquiry and consideration, it was done merely in pursuance of general orders to resist all attempts of other than their own people to pass their lines. In every case the attack could not have been premeditated on the part of the higher officers, as many of the guns in the stockades were not manned. Enough were, however, in readiness in the first stockade and the adjoining junks to enable them to discharge five or six shots before Captain Fishbourne's order to load and run out the guns could be carried into effect. The 'Hermes' then began to return the fire, proceeding at the same time slowly down the river, carried by the current, and either

steaming easily, or, occasionally, with her engines stopped, to permit of a better aim at some more conspicuous assailant. After passing the stockades that lined the Kwa-chow side of the river, she had to sustain a similar fire from those on the Chin-keang side, distributing in return some forty or fifty round shot and a few shell; after which she anchored off Silver Island, about a mile below the fortified heights. Within an hour afterward, a letter of a civil and pacific character evidently prepared some days before, was brought down by a messenger to the bank opposite, and sent on board by a fishing-boat. While the answer to this was being written, a group, containing several yellow-jacketed leaders, was observed collecting on the bank, and making signs of a desire to communicate. Mr. Meadows was sent to them, and found it was Lo-ta-kang and Woo-joo-keau, the two insurgent generals in command at Chin-keang, who had come to explain that the fire had been opened at Kwa-chow in mistake by some new troops, who were not aware of the 'Hermes' having been in peaceful communication with their princes at Nanking. After some conversation, Mr. Meadows invited them to go on board the steamer, but they declined. He then asked for one of their people to come on board, in order to take back a reply to their letter. Three volunteered at once, one of whom was found to be a meau-tsze, or independent aboriginal mountaineer from Kweichow. He was a middle-sized young man, of earnest gesture and expression. He spoke mandarin purely, but with some effort, like a foreigner. He said 3000 of his people were with the insurgents, and spoke with pride of the fact that they had never submitted to the rule of the Manchos; in proof whereof he showed his long hair, not shortened by shaving from his youth up. When the letter was handed to him he promised to bring an answer within an hour, and kept his word by riding down with it, within that period, in a heavy rain. The 'Hermes' then started for this port [Shanghai], which she reached without adventure at three P.M. on Thursday the 5th of May."

To this we add, from the "Herald" of May 28, the following summary of information relative to the character of the insurgents, their position and progress, the particulars of which were partly obtained during this expedition, and partly gathered from the Pekin Gazette and other sources—

"The insurgents left Chang-sha, the capital of Hoonan, on the 30th of November. On the 13th of December they had crossed the Tung-ting lake and entered the main stream

of the Yang-tze at Yochow, which city was evacuated by the imperialists on their approach. They advanced on, and took Han-yung, and occupied the contiguous commercial town of Han-kow on the 23d of December. They then immediately crossed the river and invested Woo-chang, the capital of Hoo-pih, which they took on the 12th of January. They remained there exactly one month, employed in putting provisions and treasure on board of their vessels. Their progress from thence to Nanking was leisurely, and almost unimpeded. On the 18th of February they took Kew-keang, an important city situated at the point where the Yang-tze touches the Po-yang lake; and, on the 24th, Gan-king, the capital of the province of Gan-hwuy. From these cities, and many other places to the distance of one or two days' journey from the Yang-tze on both sides, they collected money and provisions, either directly taken, or paid as ransom; Nan-chang, the capital of Keang-se, giving 200,000 taels of silver, and 50,000 peculs of rice. From the Pekin Gazettees it appears that they seized 700,000 taels of silver in the treasuries at Woo-chang, and 300,000 in those of Gan-king, besides a large quantity of rice at the latter city.

"On the 8th of March they appeared before Nanking, and on the 19th of that month sprung a mine under the wall near the northern angle, which effected a breach of about twenty or thirty yards in extent. They immediately stormed by this, meeting with only a slight resistance from some Shan-tung and Kwei-chow—Chinese—troops, who attempted to defend it, and, proceeding to the southern quarter, entered the inner city there situated, which, in the time of the Mings, was, and now is again, called the imperial city; but which, under the Ta-tsing dynasty, has been occupied by the hereditary garrison of Tartar bannermen and their families. The following was the strength of this force, as given in the imperial army regulations—Vanguard, 144; Horse archers, 1959; Horse musketeers, 750; Cannoners, 61; Fortmen, 572; Artificers, 120; Eleves, or paid expectants of one of the above higher grades, 1500; total, 5106.

"This was the *paid* force; but, owing to the gradual increase of the families originally settled there, it is well known that the number of able-bodied men could not have been less than seven or eight thousand, and the total number of all ages and both sexes from twenty to thirty thousand. Twenty thousand was the number given by most of the insurgents; but it is thought to be a rather low estimate. These Manchooks had to fight for all that is dear to man—for the imperial

family, which had always treated them well; for the honour of their nation; for their own lives, and for the lives of their wives and children. This they well knew, the 'heavenly prince' having openly declared the first duty of his mission to be their extermination. It might have been expected, therefore, that they would have made a desperate fight in self-defence. Yet they did not strike a blow. It would seem as if the irresistible progress and inveterate enmity of the insurgents had bereft them of all sense and strength, and of all manhood, for they merely threw themselves on the ground before the leaders, and piteously implored for mercy, with cries of 'Spare my life, Prince! Spare my life, Prince!' They may have been paralysed by the thought that their impending fate was the retribution of Heaven for the indiscriminate slaughter of whole populations by their ancestors when they conquered the country; as at Canton, for instance, where the Chinese still speak revengefully of the extermination of the inhabitants, on the forces of the present dynasty first taking that city. Some such explanation the insurgents gave, when it was represented to many who were questioned on this very point how absurd it was to maintain that a large body of full-grown men, with arms in their hands, had submitted to be slain like so many bleating sheep. The reply was always, 'They knew Heaven was going to punish them.' Only about a hundred escaped, out of a population of more than twenty thousand: the rest, men, women, and children, were all put to the sword. 'We killed them all,' said the insurgents with emphasis; the recollection bringing back into their faces the dark shade of unsparing sternness they must have borne when the appalling execution was going on—'we killed them all, to the infant in arms: we left not a root to sprout from.' The bodies were thrown into the Yang-tze.

"On the 31st of March, early in the morning, the insurgent fleet of river-craft sent down from Nanking approached Chin-keang. Only the Macao lorchas, despatched up the river by the Shanghai intendant, attempted resistance, the rest of the imperial fleet flying in dismay at the sight of the enormous number of vessels moving against them. The lorchas were also soon forced to retreat, and were pursued as far as Silver Island. From this the insurgents returned to Chin-keang, which they occupied unresisted, the garrison, among them 400 northern Manchooks, having fled without firing a shot. The families of the resident Tartars, warned by the fate of their compatriots at Nanking, all evacuated the place, to the number of twenty thousand:

only a few hundreds were caught and slain in the surrounding villages. On the following day, the 1st of April, the insurgents occupied Kwa-chow, and the large city of Yang-chow, on the northern bank of the Yang-tze, in like manner without resistance. A long battery of three miles of guns, that lined the river bank, fell into their hands. Not one had been discharged against them.

"We have already stated, that up to the time the 'Hermes' started to return to this port the insurgents were busily engaged in strengthening themselves in their present position. The distance from the nearest gate of Chin-keang to the Yang-tze, is about three-fourths of a mile; and, in order to maintain an open communication with the latter, the insurgents have erected a number of stockades and batteries. Kwa-chow, a walled city on the northern bank, somewhat further up than Chin-keang, is much nearer to the Yang-tze, but here also several stockaded batteries have been constructed. So long as the insurgents hold these two places they have complete command of the great channel of communication between the north and south of China by way of the grand canal, called by the Chinese the 'Transport-Grain-Canal,' from its chief use. They have also, in a great measure, the command of the main channel of communication from east to west, by way of the Yang-tze; for though the steam and armament of a vessel like the 'Hermes' enabled her to pass with little danger of being either overtaken or boarded, a sailing vessel, less efficiently armed and manned, would run a risk of being cut off in attempting the same passage. Yang-chow lies on the grand canal, about six or eight miles inland north of Kwa-chow. As one of the richest cities in central China, and lying at so short a distance from Kwa-chow, it was of importance to the insurgents to expel the imperialists, and possess themselves of it; but the strength of their position, in a simply military point of view, would not seem to be increased by continuing to hold it, since it is necessary to detach a considerable force for that purpose, while the communication by the canal would be equally as much in their power were they to confine themselves to the occupation of Kwa-chow alone.

"The distance from Chin-keang to Nanking by the Yang-tze is forty-seven British statute miles, a portion of the river which was wholly in the power of the insurgents, numbers of whose vessels were always on the way between the two cities. The distance from the most northerly angle of the walls of Nanking to the bank of the Yang-tze is about half a

mile, the free communication being protected, as at Chin-keang, by ditches and stockaded batteries, at a new one of which the insurgents were working like ants when the 'Hermes' weighed to leave. The distance from the most northerly angle of the Nanking walls southward to that portion of the enclosed area occupied by the present city is not less than four miles, the intervening space consisting of fields and gardens, together with a few uncultivated hills, the outer bases of which are skirted by the walls. The heaviest guns on board of foreign vessels of war could not shell the city. And though the covering fire of a few such vessels would render it perfectly safe for an extremely small foreign force to advance on and breach the northern angle of the wall, persons qualified to judge have declared that it would require a well-appointed foreign army of 6000 or 8000 men in order, with a reasonable prospect of success, to march through such a breach up to the city, and dislodge the present occupants. For these latter, headed by some 5000 or 6000 old adherents of the cause, who firmly believe themselves specially aided by the Almighty, and rendered, all of them, confident by the remembrance of three years' successful warring, would certainly come on to the attack in vastly superior numbers, and would only then begin to dread foreigners on shore, when better arms, and the steadiness of better discipline, had beaten them off with heavy loss. That Nanking will ever be retaken by the unaided efforts of the imperialists seems now beyond the bounds of probability. General Heang-yung, whom the emperor has declared in an edict to be the best, or rather least inefficient, of his officers, and upon whom he has recently conferred the extraordinary powers of a dictatorship over seven provinces, had, when the 'Hermes' left, been fully one month in the neighbourhood of Nanking. Yet the insurgents had been able to build up with stone the breach by which they themselves entered; to give the walls throughout, and particularly the parapets, a thorough repair; and to convey large quantities of rice and other provisions from their vessels into the city. From an account taken on board the 'Hermes' of the number of persons entering the northern gate (E-fung-mun) laden with rice during two separate half hours, it was computed that from 13,000 to 20,000 porters' loads were carried in daily during her stay. Judging by the number of junks, and their depth in the water, this appeared likely to go on for a considerable period. Both from what had been ascertained before the 'Hermes' left for

Nanking, and what was learnt during her stay there, it appears certain that the insurgents have provisions for one or two years. Chinese who had fled from Nanking, and who by no means sympathized with them, spoke of four, six, and eight years' provisions, and ridiculed the idea of their ever being starved out. Guns had been planted at distances of fifty to one hundred yards throughout all that portion of the wall—some ten miles—seen by the party of our countrymen which rode into the city, and others were being carried up to the hills mentioned above as situated within the circuit of the walls, and there planted, with considerable military skill, in the most commanding positions. Every day, in short, saw the place rendered still less assailable by an imperialist besieging army. In the mean time, General Heang-yung had established his forces on the New tow Hill, opposite the southern front of the city—where the porcelain tower stands—while his flotilla was at anchor fully ten miles above it.

"It is difficult to make an estimate of the numbers of the insurgents having the authority of even approximation, some accounts being manifestly exaggerations, others as certainly under-statements. It is, however, thought that, at the four cities in their possession, there must be from 30,000 to 40,000 of devoted adherents to the cause, determined to stand or fall with it. These are chiefly Kwang-tung, Kwang-se, and Hoo-nan men, all having long hair, and several of those from the latter province being officers in command of 1000 or 2000 men. The higher leaders seemed to be all from Kwang-tung and Kwang-se. Of voluntary and trusty adherents who joined them in Hoo-nan and Hoo-pih it is supposed there may be about 30,000 or 40,000 more, making their total strength when they invested Nanking from 60,000 to 80,000. Besides these, there must be taken into account at least 100,000 men, perhaps double that number, of Nanking, Yang-chow, and Chin-keang people, who had not left these cities when they were occupied, and who are now doing duty as workmen—as porters, trench-diggers, and artificers. There can be no doubt that the war waged against the old superstitions, and the strictness with which the dictates of the new faith are enforced, act as a great bar to a rapid increase of adherents. On the other hand, these very circumstances render the gradual increase going on a more positive accession of real strength; while even Canton men, who are among the most wedded to the superstitions of Buddhism, do continue to join them. Some were spoken to at Nanking who had deserted but a short time before

from General Heang-yung. They said the immediate cause of their desertion was want of food and pay in the imperialist camps; and corroborated the statements of the older insurgents, who declared that at the outposts the forces of their enemies were throwing their swords over to them in exchange for pieces of sycee silver pitched back. This exhausted state of the imperialist military chests is fully confirmed by the edicts and memorials of the Peking Gazettes, and by private letters from Peking. A memorial of one of the boards states that upwards of twenty millions of taels of silver have been expended in these military operations; and we know that, before they commenced, the state funds had not recovered from the drain caused by the English indemnity. The central government has now been compelled to pay in notes, which, as they represent nothing but the emptiness of the imperial treasury, have no value in the market. In consequence of their issue, about one hundred of the private banking establishments, whose notes—for sums as low as one hundred cash—form the circulating medium in Peking, closed in a single day; causing immediate embarrassment and distress among the lower classes, whose position had already become straitened from the high price of grain. Our readers are aware that the population of Peking—comprising a paid stationary garrison of about 100,000 Manchoes and their families—are mainly dependent on the supplies sent annually from the fertile low lands on both sides of the Yang-tsze, as far as the Yellow River on the north and the Bay of Hang-chow on the south. These supplies used to be despatched by the grand canal in the months of March, April, and May, being, in each case, the contributions from the crops of the preceding year. During the last two or three years a portion has been sent by sea; and last year a thousand junks cleared seaward from the port of Shanghai. This year *none* has been sent by canal, and *the whole supply* furnished by the above-mentioned region was that contained in some 200 vessels, which left this port about a month ago, forming probably not one fifteenth of what will be required. The price of grain had tripled in Peking about a month back; and, as the last and only resource, a high officer has recommended in a memorial that rice be bought up in Formosa by the local authorities, which, he argues, coming up with the southern monsoon, may arrive in time to stave off the apprehended distress. But it is extremely doubtful that the authorities of Foo-keen and Formosa have the money, the energy, or the will, to effect such a transaction.

"We may here notice a source from which the insurgents are likely to gain a material accession of strength. We have stated that the annual grain supplies used to be despatched by the grand canal to Peking. This was done by government canal boats of very large size, known to most of our readers in this quarter as 'grain-junks,' and manned by a kind of hereditary crews, a large proportion of whom have been born on board of them. The latest edition of the imperial work, 'the Collected Statutes,' states that—exclusive of those under repair, or which are used only once in two years—the actual number employed annually is 6242. This we know from other sources to be no exaggerated statement. Their fixed crews are twelve men, but it is well known that, on the average, not less than twenty men of the same class are dependent on the movements of each for livelihood. This gives a total of more than 120,000 able-bodied men, accustomed to an active, roving life, most of whom were thrown out of employment last year by the transportation of the grain by sea, and all of whom are this year deprived of their ordinary means of existence. Their somewhat vagrant life has rendered them indifferent to the old religious forms; and people, well acquainted with them, state the most will have no hesitation in conforming to the faith of the insurgents. A large number joined the latter at Yang-chow, and it is calculated, by well-informed Chinese, that there cannot possibly be fewer than 20,000 to 30,000 in the tract of country between this place and Chin-keang, ready to join in the event of a move being made on Soochow, and whose intimate acquaintance with the internal navigation would make them a most valuable addition to an army in a country intersected like this by rivers and canals in every direction.

"We have noticed above the extreme pressure for money at Peking. It appears, from the Gazettes, to be driving the government to perfectly suicidal measures. The properties of the former minister, Sae-shang-ah, and of the imperial commissioner Seu-kwang-tsin, have been confiscated; their sons, mandarins in Peking, being previously degraded and thrown into prison, to prevent their abstracting any portion. As both of these officers had been brought prisoners to Peking, and the former had been already tried and condemned to death for inefficiency in the field, these proceedings had in them nothing unusual. But the same fate has befallen the property and family of Luh-keen-ying, who fell at his post in Nanking. The death of an officer at his post by the hand of the enemy has hitherto been held to obliterate all faults.

The rule has been to confer posthumous honours on the deceased and rewards on his family. *Now*, unsuccessful devotion has been visited in the same manner as early and flagrant dereliction of duty. Besides the above transaction, heavy loans have been exacted from some wealthy families, those of Muh-chang-ah, Ke-ying, and other former ministers, amounting to a partial confiscation of their property. This step creates disaffection among an influential class, and is, at the same time, driving the specie in private hands out of the capital.

"The above detailed proofs of the scarcity of provisions, and the want of money in the government treasuries at Peking, we conceive to be of great importance, as showing, first, that the imperial armies near Nanking, Yang-chow, and Chin-keang, must depend for subsistence on the provincial treasuries, known to be now nearly or quite exhausted; secondly, that the central government, far from having the means of sending down reinforcements of Tartars from beyond the great wall, may have to struggle for existence with a local insurrection in Peking itself. As to Tartar chieftains moving down with their people at their own cost, as we have seen it somewhere stated certain of them had offered to do, we can perfectly comprehend why the emperor had, as was also stated, declined the offer. It could only have emanated from some of the hereditary Mongol princes, of whom no one knows better than the Manchoo court that they have never forgotten their descent from Genghis-Khan and his associates, the former rulers, not of China merely, but of all Asia and the east of Europe. They have always been objects of apprehension and jealousy to the reigning dynasty. It is by no means improbable that they and their followers, bred in the saddle, and accustomed to the hardy life of nomadic herdsmen in sterile regions, would, if now brought in, be able to hold all that portion of China north of the Yellow River for years against a dynasty established in the south; but it is equally probable that they would hold it for themselves, not for the Manchoo sovereign. As to the low, canal-intersected country south of the Yellow River, these horsemen, to whom a boat must be somewhat of a curiosity, would there have small chance of coping with the Kwang-tung leaders and their army, men familiar with internal navigation from childhood, and now inured to the hardships and dangers of war.

"The acknowledged chief of the insurgents is entitled by them Teen-wang, i.e. heavenly king or prince; the latter word being, in his case, equivalent to *sovereign* prince. In con-



version he is sometimes called Tae-ping Wang, 'Prince of Peace;' but rarely, Tae-ping being the title of the projected new dynasty, not that of this individual monarch. The existence of any such person or title as Teen-tih was distinctly ignored by the northern prince, the highest chief seen, who said it was a phrase of 'outside people;' and nothing was heard of the re-establishment of the *Ming* dynasty.

"Besides the Teen-wang, five others bear the title of princes, viz. the eastern, western, southern, northern, and assistant princes. The name of the first, who is first in authority as well as in place, is Yang-sew-tsing; of the third, Fung-yun-shan; of the fourth, Wei-ching; and of the fifth—some relative of the Teen-wang—Shih-ta-kae. The surname of the second is Seaou, but his individual—we may now say, *Christian*—name has not been ascertained. He is the third in authority among the insurgents, a circumstance that would mark him as a man of unusual ability, for there is evidence that he was not with them two years back, or at least not as a man of note. The Peking Gazettes reported him as having been killed at Chang-sha; but a Shen-se merchant, recently spoken with at Soo-chow, declared that he had been brought before him some months after, when he was at the head of a squadron in the Po-yang lake. We are informed that a letter was received at Canton two years ago, purporting to be a copy of one written by the imperial commissioner, Chow-teen-tseo, to the governor of Hoo-nan. To this no great attention was paid at the time, the receiver being habitually sceptical on the score of documents purporting to be copies of the private correspondence of high officers. An inquiry into the circumstances under which it was procured at Woo-chang has, however, now led to the conclusion that it is genuine. In every case it has assumed an historical value, for it mentions Fung-yun-shan and Yang-sew-tsing as being then leaders next in authority to the chief himself, Hung-sew-tseuen, and shortly notes the same organization of the army that was found to exist at Nanking. The following particulars are extracted from the books obtained there—

"There are at least five keun, or armies, one under the special control of each of the five princes.

"A keun, or army, is composed of 13,125 men and officers, under the immediate command of a keunshwae, or general, and divided into five ying, or divisions, the front, rear, left, right, and centre.

"A ying, or division, is composed of 2625 men and officers, commanded by a sze-shwae,

or general of division, and is divided into five leu, or regiments, the front, rear, left, right, and centre.

"A leu, or regiment, is composed of 525 men and officers, commanded by a leu-shwae, or colonel, and is divided into five tsuh, or companies, the first, second, third, fourth, and fifth.

"A tsuh, or company, is composed of 104 men and officers, commanded by a tsuh-chang, or captain. He has under him four leang-sze-ma, or lieutenants, distinguished as the east, south, west, and north, each in command of four woo-chang, or sergeants, and twenty woo-tsuh, or privates.

"The relative standing of the sergeants and privates is not marked by such terms as first, second, &c.; front, rear, &c.; or east, south, &c.; but the sergeants, by characters signifying powerful, daring, martial, &c., and the privates, by characters signifying vanguard-repelling, enemy-breaking, &c. Those, as well as the section, company, regiment, and division, are all marked on a square cloth on the breast, larger for the sergeants than for the privates. The leang-sze-ma, or lieutenants, and all above, have no such cloths, but each has a banner with his designation inscribed on it, and the size of which increases with the rank of the officer. On these banners are also inscribed the names of places, chiefly of departments and districts in Kwang-tung and Kwang-se, which seem to be used analogously to the names of places attached to some of our regiments."

"Between the generals of keun, or armies, and the princes, are nine descriptions of officers, distinguished by different titles, who are equivalent to our ministers, commanders-in-chief, and other high officers in charge of the civil, judicial, and military departments of state. The above military organization, and all the titles, are those used in olden times in China.

"The princes wear yellow hoods, shaped like the Chinese helmet, yellow jackets, and long yellow gowns. The officers next in rank, red hoods, with a broad yellow border, yellow jackets, and long red gowns. The third in rank have only the hood and jacket, and those lower still only the jacket.

"There was little uniformity of dress among the privates, not even in the cloth round the head, and there was nothing equivalent to our systematic forming, wheeling, and marching in regular bodies; but the strictest discipline is maintained, in so far as prompt obedience to orders and signals is concerned. Of guns—cannon—there was abundance; of match-locks and muskets, but few, the arms being chiefly spears, halberds, and swords. A few bows were noticed. We hope soon to publish

a translation of a short code of the principal army and camp regulations, said to be strictly enforced. The first regulation is, diligently to obey the commands of heaven; the second, to learn the Ten Commandments, the Creed, and the Morning and Evening Prayers and Thanksgivings. The third forbids opium-smoking and spirit-drinking.

"No little mystery exists with respect to the Teen-wang, or heavenly prince, and there is even room for doubt of his being still alive. The imperialists all declare him to have died some months back; but with them the wish may be father to the belief. The insurgents all speak of him as living; but few, even of the long-haired, except the higher leaders, could say they had seen him. He is said to come out occasionally in a large chair; but it is so completely shrouded in yellow silk as to render the presumed occupant invisible. He is said to inhabit the Yamun of the governor-general, and our countrymen who rode past that establishment certainly saw signs of its being occupied by a person of great importance. Two very high and substantial watch-towers of wood had just been erected, one on each side of the gate, at which a guard was maintained; and a respectful stillness seemed to pervade the outer court. All that we have just noted may be nothing more than the seclusion from the vulgar gaze which Chinese custom holds indispensable for the person of the sovereign. A consideration of all the various reports and statements respecting this extraordinary individual has led to the following impressions—

"That he is probably still alive, and about forty years of age; that his name is certainly Hung-sew-tseuen; that he is a native of the Hwa district, some twenty-five miles from Canton; that he took the first, if not the second, literary degree, but found his way to office barred; that he then turned his attention to the doctrines of Christianity, and was for a time in a direct connexion, more or less intimate, with a Protestant medical Missionary at Canton; that he afterwards established in Kwang-se a community of Christians composed of both Kwang-tung and Kwang-se men; that persecution compelled him and his co-religionists to take arms in self-defence; and that, after, this a sense of double injustice and injury from the government, acting on an ambitious mind, strong feelings, and an enthusiastic temperament, gradually brought him, as the success of his arms increased, to the belief that he was the recipient of a divine mission to exterminate the Manchoes, abolish idolatry, and found a new, Christian dynasty.'"

Translations have been made by Dr. Medhurst of some of the books in circulation

among the insurgents; and extracts from these, which we now introduce, will present our readers with specimens of the singular mixture of truth and error existing among the people.

*The Book of Religious Precepts of the T'hai-Ping Dynasty.*

"Who has ever lived in the world without offending against the commands of Heaven? but until this time no one has known how to obtain deliverance from sin. Now, however, the great God has made a gracious communication to man; and from henceforth whoever repents of his sins in the presence of the great God, and avoids worshipping depraved spirits (gods), practising perverse things, or transgressing the divine commands, may ascend to heaven and enjoy happiness for thousands and myriads of years, in pleasure and delight, with dignity and honour, world without end. But whoever does not repent of his sins in the presence of the great God, but continues to worship depraved spirits, practising perverse things as before, and going on to transgress the divine commands, will most certainly be punished, by being sent down to hell, and suffering misery for thousands and myriads of years, in sorrow and pain, with trouble and anguish, world without end. . . .

"Some also say, erroneously, that to worship the great God is to imitate foreigners; not remembering that China has its histories, which are open to investigation. . . . The fact is, that, according to the histories of both the Chinese and foreign nations, the important duty of worshipping the great God, in the early ages of the world, several thousand years ago, was alike practised both by Chinese and foreigners; but the various foreign nations in the west have practised this duty up to the present time, while the Chinese practised it only up to the Tsin and Han dynasties;\* since which time they have erroneously followed the devil's ways, and allowed themselves to be deceived by the king of hades. Now, however, the great God, out of compassion to the children of men, has displayed His great power, and delivered men from the machinations of the evil one; causing them to retrace their steps, and again to practise the great duty which was performed of old. Thus, while alive, they are no longer subject to the devil's influences, and after death they are not taken away by him, but, ascending to heaven, they enjoy endless bliss. This is all owing to the unmeasurable grace and infinite compassion of the great God. Those who are still unawakened say, on the contrary,

\* "About the period of the Christian era."

that we are following foreigners ; thus showing to what an intense degree they are deluded by their great adversary. Mang-tsze says, that 'Truth is one:' if men did but understand this, they would acknowledge that both Chinese and foreigners ought together to practise the great duty of worshipping God.

*"The form to be observed in seeking the forgiveness of sins."*

"Let the suppliant kneel down in the sight of Heaven, and pray to the great God to forgive his sins. He may either employ such words as occur, or he may use a written form. When the prayer is over, let him take a basin of water and wash himself clean, or, if he perform his ablutions in the river it will be still better. When he has obtained freedom from sin, let him morning and evening continue to worship the great God, praying that God would regard him with favour, and grant him His Holy Spirit to change his heart. At every meal, also, he should give thanks to God, and every seventh day worship and praise God for His mercies. Let him also constantly obey the Ten Commandments, and not on any account worship the corrupt spirits (gods) that are in the world, neither let him do any corrupt thing. In this way people may become the sons and daughters of the great God : in the present life they shall be the objects of the divine favour, and after death their souls will ascend to heaven, where they shall enjoy endless bliss. All people throughout the world, no matter whether male or female, Chinese or foreigners, must pursue this method, or they cannot go to heaven.

*"A prayer for a penitent sinner."*

"I, Thine unworthy son or daughter, kneeling down upon the ground, with a true heart repent of my sins, and pray Thee, the great God our heavenly Father, of Thine infinite goodness and mercy, to forgive my former ignorance and frequent transgressions of the divine commands ; earnestly beseech Thee, of Thy great favour, to pardon all my former sins, and enable me to repent, and lead a new life, so that my soul may ascend to heaven : may I from henceforth sincerely repent and forsake my evil ways, not worshipping corrupt spirits (gods), nor practising perverse things, but obey the divine commands. I also earnestly pray Thee, the great God our heavenly Father, constantly to bestow on me Thy Holy Spirit, and change my wicked heart : never more allow me to be deceived by malignant demons, but, perpetually regarding me with favour, for ever deliver me from the evil one ; and, every day bestowing upon me food and clothing, exempt me from calamity and woe, granting me tranquillity in

the present world, and the enjoyment of endless happiness in heaven : through the merits of our Saviour and heavenly Brother, the Lord Jesus, who redeemed us from sin. I also pray the great God, our Father who is in heaven, that His will may be done on earth as it is done in heaven. That Thou wouldst look down and grant this my request is my heart's sincere desire." . . .

"On occasions of birth-days, thanksgiving of women after child-birth, bringing home a wife, or marrying out a daughter, with all such fortunate occurrences, presentations of animals, wine, tea, and rice, should be offered up to the great God, accompanied by the following prayer—

"I Thine unworthy son or daughter, kneeling down upon the ground, present my supplications to Thee, the great God our heavenly Father. I, Thine unworthy son or daughter, celebrating this birth day, presenting this thanksgiving, or contracting this marriage, reverently prepare animals, wine, tea, and rice, offering them up to Thee, the great God our heavenly Father, earnestly beseeching Thee to bless me, Thine unworthy son or daughter, with prosperity in our family, and every thing according to our desire, through the merits of our Saviour and elder brother, the Lord Jesus, who redeemed us from sin. I also pray Thee, the great God, our Father in heaven, that Thy will may be done on earth as it is done in heaven. That Thou wouldst look down and grant this my request is my heart's sincere desire.'

*"The Book of Celestial Decrees and Declarations of the Imperial Will. Published in the second year of the T'hai-ping dynasty, denominated Jin-tsze, or 1852."*

"The proclamation of the celestial king is to the following effect—

"In the 3d month (April) of the Mow-shin year (1848), our heavenly Father, the great God and supreme Lord, came down into the world, and displayed innumerable miracles and powers, accompanied by evident proofs, which are contained in the Book of Proclamations. In the 9th month (October) of the same year, our celestial elder Brother, the Saviour Jesus, came down into the world, and also displayed innumerable miracles and powers, accompanied by evident proofs, which are contained in the Book of Proclamations. Now, lest any individual of our whole host, whether great or small, male or female, soldier or officer, should not have a perfect knowledge of the holy will and commands of our heavenly Father, and a perfect knowledge of the holy will and commands of our celestial elder Brother, and thus unwittingly offend against the celestial commands and decrees, therefore we have

especially examined the various proclamations containing the most important of the sacred decrees and commands of our heavenly Father and celestial elder Brother; and having classified them, we have published them in the form of a book, in order that our whole host may diligently read and remember them, and thus avoid offending against the celestial decrees, and do that which is pleasing to our heavenly Father and celestial elder Brother. There are annexed to the same some of our royal proclamations, with the view of making you acquainted with the laws, and causing you to live in dread of them. Respect this.

"On the 16th day of the 3d moon (21st of April) of the Ke-yew year (1849), in the district city of Kwei (in Kwang-se), our heavenly Father, the great God and supreme Lord, said, 'On the summit of Kaou-laou hill, exactly in the form of a cross, there is a pencil; pray, (and you will get a response).'"

"On the 14th day of the 3d moon (19th of April), of the Sin-k'hae year (1851), in the village of Tung-heang (in the district of Woo-seuen), the heavenly Father addressed the multitude, saying, 'Oh, my children! do you know your heavenly Father, and your celestial elder Brother?' To which they all replied, 'We know our heavenly Father and celestial elder Brother.' The heavenly Father then said, 'Do you know your lord, and truly?'† To which they all replied, 'We know our lord right well.' The heavenly Father said, 'I have sent your lord down into the world, to become the celestial king: every word he utters is a celestial command. You must be obedient; you must truly assist your lord, and regard your king; you must not dare to act disorderly, nor to be disrespectful. If you do not regard your lord and king, every one of you will be involved in difficulty.'

"On the 18th day of the 3d moon (April 23d), of the Sin-k'hae year (1851), in the village of Tung-heang (in the district of Woo-seuen), the celestial elder Brother, the Saviour Jesus, addressed the multitude, saying, 'Oh, my younger brethren! you must keep the celestial commands, and obey the orders that are given you, and be at peace among yourselves. If a superior is in the wrong, and an inferior somewhat in the right; or if an inferior is in the wrong, and a superior some-

what in the right; do not, on account of a single expression, record the matter in a book, and contract feuds and enmities. You ought to cultivate what is good, and purify your conduct: you should not go into the villages to seize people's goods. When you go into the ranks to fight, you must not retreat. When you have money, you must make it public, and not consider it as belonging to one or another. You must, with united heart and strength, together conquer the hills and rivers. You should find out the way to heaven, and walk in it: although at present the work be toilsome and distressing, yet by and bye you will be promoted to high offices. If, after having been instructed, any of you should still break Heaven's commands, and slight the orders given you, or disobey your officers, or retreat when you are led into battle, do not be surprised if I, your exalted elder Brother, issue orders to have you put to death.'

"On the 13th day of the 7th month (August 18th), of the Sin-k'hae year (1851), at the village of Muh, Jeans, the celestial elder Brother, scolded the people very much for having secreted things to themselves, and for not having devoted them to the public good, in order to show fidelity to the cause.

"The same evening, about ten o'clock, at the red thorn hill, in the tea district, our heavenly Father, the great God and supreme Lord, said—

" 'I, your heavenly Father, for several years past, have come down among you. Your celestial elder Brother has come down to protect you, and zealously gone out before you.

Jesus, your Saviour, Continues to exert himself in leading you on, just as before.

I, your heavenly Father, will be your Lord all your lives long.

Why do you not, then, be faithful, and why neglect to improve yourselves?

Many of you have grievously disobeyed orders,

And because I have not pointed you out, your boldness has risen up to heaven.'

"The great God also said—

" 'When you try to deceive Heaven, do not think that Heaven does not know it; The indulgence of Heaven is vast as the sea, and yet not slow (to punish).

I perceive that there is among you a slight want of courage;

How long will you refuse to act as faithful servants?

You intended, in the dead of the night, to follow the dark road,

And, ere morning dawned, you had to

\* "This passage is very difficult of comprehension. It probably refers to a suspended pencil, balanced by a cross-bar, which, agitated by the wind, described certain characters, by means of which the insurrectionists were accustomed to divine. See Morrison's Dict. part I. vol. i. p. 40."

† The 'lord' here refers to the chief of the insurrection."

complain of being caught by the devil's delusions:

Now, then, all of you follow the right way in defence of your king,

And truly believe your heavenly Father, without harbouring suspicions.'

"The great God also said—

"Now I, your heavenly Father, have personally come down into the world, to lead on you, my little ones; but I see that some of you are disobedient to the heavenly commands, and every time you engage in any affair you do not act in unison. Think now whose rice you are eating, and in what work you are engaged. When you are sent to kill the imps (your enemies), why are you not more united; why do you not exert your strength, and press forward together in battle. I, your heavenly Father, tell you plainly, from this time forth, that in killing the imps (your enemies), if any one of you in the least degree refuse to go forth, or in the least degree venture into battle, you may be sure that Heaven knows it, for you yourselves know all about it. Consider well, that I, your heavenly Father, am mighty, and require all you little ones to obey orders: if you again disobey, do not be surprised (if I punish you). Every one of you must be true-hearted and courageous in doing the work of Heaven.'

We had put into type other extracts from the publications of the insurgents, calculated to throw light on the principles entertained by them; but they have found their way into the newspapers, and the necessity of introducing them into the pages of our periodical is thus precluded. We have therefore cancelled them, introducing in their place the following proclamation by the insurgent chiefs, which has been forwarded to us by our Missionary at Fuh-chau, the Rev. W. Welton,\* and which has been circulated by private hands in that city.

"TO THE INHABITANTS OF HOO-KWANG—

"YANG, entitled the Eastern King and general-in-chief, with Seaou, entitled Western King, also general-in-chief of T'hae-ping, by Divine appointment Emperor of Theen-Kwo, the celestial dynasty, unitedly issue this proclamation, to announce that they have received the commands of heaven to slaughter the imps, and save the people. According to the Old Testament, the great God (Shang-te) our Heavenly Father, in six days created the heavens and earth, the land and sea, men and things. The great God is a spiritual Father,

a ghostly Father, omniscient, omnipotent, and omnipresent: all nations under heaven are acquainted with His great power. In tracing up the records of bye-gone ages, we find that, since the time of the creation of the world, the great God has frequently manifested His displeasure, and how can it be that you people of the world are still ignorant of it? The great God, in the first instance, displayed His anger, and sent down a great rain during forty days and nights, by which means the flood was produced. On a second occasion the great God manifested His displeasure, and came down to save Israel out of the land of Egypt. On a third occasion, He displayed His awful majesty, when the Saviour of the world, the Lord Jesus, became incarnate in the land of Judæa, and suffered for the redemption of mankind. In later ages he has again manifested His indignation, and the Ting-yew year (A.D. 1837) the great God sent a celestial messenger, who was commissioned by the Lord of heaven, when He ascended up on high, to put to death the fiendish bands. Again He has sent the celestial king to take the lead of the empire, and save the people, from the Maw-shin to the Sin hoe year (1848—1851.) The great God has compassionated the calamities of the people, who have been entangled in the meshes of the devil's net. On the third moon of the latter year, the exalted Lord and great Emperor appeared; and on the ninth moon Jesus, the Saviour of the world, manifested Himself, exerting innumerable acts of power, and slaughtering a great number of impish fiends, in several pitched battles; for how can impish fiends expect to resist the Majesty of heaven? And how, we would ask, can the great God fail to be displeased with men for worshipping corrupt spirits, and performing corrupt actions, by which means they grievously offend against the commands of heaven? Why do not you inhabitants of the world awake? Having been born in the present day, when you are permitted to witness the glory of God, how fortunate may you esteem yourselves! Happening upon such a time as this, when you experience the great tranquillity of the days of heaven, it is time for you to awake and arouse. Those who comply with the will of heaven will be preserved, and those who disobey the celestial dictates will be destroyed. At the present time, this Tartar fiend Hèa-fung (Tartar emperor), originally a Manchow slave, is the perpetual enemy of our Chinese race; moreover, he has induced men to assume the form of friends, to worship the corrupt, while they disobey the true Spirit, and thereby rebel against the great God; on which

\* Taken by him from the "North-China Herald" of March 12th last.

account heaven will not endure, and men are determined to destroy him. Alas! you assemblage of valiant men, you do not seem to know that every tree has its roots, and every stream its fountain; while you appear willing to invert the order of things. Coveting the smallest advantage, you turn round and serve your foes; and having been entangled in the machinations of the evil one, you ungratefully rebel against your true Lord. You do not seem to remember that you are the virtuous scholars of the middle kingdom, and honest subjects of the celestial dynasty, and thus you easily bend your steps in the road to ruin, without compassionating your own selves. Moreover, you valiant men are, many of you, adherents of the Triad Society, and have entered into a bloody compact that you will exert your united strength and talents to exterminate the Tartar dynasty. Who ever heard of men joining in a solemn covenant, and then turning their backs upon their foes? Now, throughout the different provinces there must be a variety of determined men, numbers of famous scholars, and of valiant heroes not a few. We desire, therefore, that you may severally elevate the lofty standard, and announce that you are determined not to live under the same heaven with the Tartars, while you earn for yourselves some merit in the service of our new king. This is what we, his generals, most fervently desire. Our army, wishing to carry out the virtuous feelings with which the great God loves to foster human life, and receives men into His compassionate embrace, has set forward on his march of benevolence, embracing all in his charitable folds. At the same time we lead forward our generals and troops, carrying to the utmost our fidelity in recompensing our country, in which we cannot refrain from displaying the same spirit to the end. These, our views, are now communicated to you all. You ought to know that, since Heaven has set forth the true sovereign to rule over the people, it is yours to aid the monarch in establishing his dominion. Although the devilish fiends should amount to millions, and their artful schemes to thousands, yet how could they withstand heaven? To kill without warn-

ing would not be agreeable to our feelings, and to sit still without saving the people is not what a benevolent person would do. We therefore earnestly issue this special proclamation, urging you people early to repent, and vigorously to awake. Worship the true Spirit, and reject corrupt spirits.\* Become men once more, and be no longer fiends, when perhaps you may attain longevity here, and the happiness of heaven hereafter. But if you still persevere in your obstinate stupidity, both gems and stones will be alike demolished, and then it will be too late to repent. A special proclamation."

Dr. Medhurst supposes the above proclamation to have been written by a member of Dr. Gutzlaff's Chinese Union.

Mr. Welton adds—

"In this same proclamation is the following — 'Whoever can take alive one of the mandarins opposed to us, whether military or civil, shall be rewarded with 10,000 pieces of money; and whoever can bring in one of their heads shall receive 3000. Whoever disobey our commands we shall pillage their cities. Those who are rich among you must, according to your wealth, contribute to the support of our troops. Those who are poor must select the youngest and stoutest to swell the ranks of our army.' The rapacity of the Tartar rulers is forcibly set forth, and they are bitterly complained of for promoting to offices of trust persons who can give money, rather than those who excel in their acquaintance, at the literary examinations, with the works of Mencius and Confucius. Seeing this oppression, the Pretender feels constrained to free them. 'We reverently worship the Deity, in order to protect the people,' &c., and such like language, is used. Dr. Parker has just [May 10] informed me, on his return from Shanghai, that the most revolting atrocities have been practised by each party, and that the war takes somewhat a religious turn. He spoke of persons, or priests, being burned while alive, &c."

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\* It is notorious that Tien Teh, the Pretender, has declared and executed vengeance on Taoist and Buddhist priests, who are hateful to him.

## THE EAST-AFRICA MISSION.

IN approaching the conclusion of Dr. Krapf's journal of his visit to Usambára,\* we have thought it a suitable opportunity to introduce to our readers the likeness of this self-denying

Missionary, who, in his explorations of a *terra incognita*, has endured fatigues, dangers, and privations, unsurpassed in the history of modern Missions. Previously undiscovered portions of the human family have been searched out by him—the Wanika, the Wakamba, the Washinsi,

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\* Resumed from p. 168.



and Wasambára people; while, beyond these the outlines of other tribes and nations may be indistinctly seen, like distant mountains rising in the far interior. To these tribes the possibility of access has been shown, and to the church of Christ in general, and to our own Society in particular, there has been opened a wide door of usefulness. Now the commandment which constitutes the basis of all Missionary effort—"Go ye into all the world, and preach the gospel to every creature"—is of universal application, and the only justifiable reason for its non-fulfilment is the lack of opportunity. Nations are not unfrequently shut up within such a barrier of exclusiveness, or otherwise so removed from us, that we have no access to them; and many tribes and nations might be enumerated as in this predicament at the present moment. But if access be providentially conceded, what remains to justify the non-fulfilment of the precept? If others, going forward as a forlorn hope on an almost hopeless mission, at great risk have opened means of communication, and, beckoning to us from the advanced position they have gained, invite us forward, and we do not indeed refuse, but, while professing our readiness to help, delay to yield that help until there is fear lest the openings close up, and the opportunity be altogether lost, what shall be said of us? Are we truly discharging the trust reposed in us? What would be said of those who should hesitate to follow up the efforts of their companions and associates in a common undertaking of a mere earthly character, so as to prevent the labour being lost? In military affairs, what would be said of such hanging back at a moment when a forward movement was most necessary? This is the unhappy position which we have occupied for some months with respect to the East-Africa Mission. Discouragements supervened on a promising commencement. Is there any thing singular in this? How many of those Protestant Missions, which present at the present moment all the features of an established and growing work, passed through a similar ordeal? But were they therefore abandoned, or held on with a feeble hand? Nay, they were the more diligently prosecuted. It is with pain we speak it, but we dare not suppress what we believe to be the truth, that there is guilt upon the church in connexion with the East-Africa Mission. Is it a fact, that amongst British Christians not one is to be found who is willing to undertake this service for His Lord? It is a special field, and requires a special consecration. Appeals have been made, and we know not whether they have touched the consciences of any, but if such has been the

case it has been as yet a suppressed work, and has yielded no result. But how can we expect a blessing on other Missionary efforts, if in the prosecution of any one Mission there be neglect of duty? Can we be surprised that when we send out Missionaries to other fields and in other directions, they are removed before they have been enabled to put their hand to the work, if that Mission which most needs help, and has been longest importuning it, is left unaided? Have we not reason to fear lest perhaps the Lord has a controversy with us on this account, and is displeased with us because we fall so far short of our measure of opportunity? Our lone Missionary on the East-African shore, how many an anxious look has he not cast to England, to Germany, to the friends, the Society, the church, that, when he was amongst us, cheered and encouraged him to fresh efforts, and assured him of support? How often has the verse of the Psalmist crossed his mind—"I am forgotten as a dead man out of mind: I am like a broken vessel."

Painful, most painful, is the position we occupy at the present moment with respect to the East-Africa Mission; painful, because it gives reason to apprehend, that for Missionary work of an apostolic character, such as Paul carried forward, amidst perils of various kinds which he enumerates—"in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness"—the church of England has not the needful measure of devotedness. For countries like India, where law and order prevail, there are available reinforcements. But with respect to rude and unsettled countries, like East Africa, where dangers and privations must needs be endured, there is delay and difficulty.

Lord of the harvest, rise!  
Thy pow'r and love display;  
And lab'ers holy, zealous, wise,  
Send forth without delay.

We now proceed with the journal.

"*March 16* — My presents were this morning delivered to the king. They consisted chiefly of knives, beads, Americano, and some coloured stuff from Mascat. The furnished beads which I had bought in London, and the caps which Mrs. Geneste and her family-circle had made and sent to me, pleased the king in a great measure. Whilst the presents were spread out and laid at the king's feet, a violent rain compelled us to put the things up in haste, as the water trickled through the roof of the shed under which we were sitting near the king. I sighed in my heart that the Lord would be pleased to send

a rain of grace to this country, that the inhabitants and its ruler might obtain a saving knowledge of the gospel, which is the real present we wish to carry to all nations. It always creates melancholy feelings in my mind, when I am under the necessity of delivering secular presents to the heathen. If they would 'seek first the kingdom of God, and His righteousness,' the Missionary would not have the trouble of present-making to the chiefs. But as they seek only for eating, drinking, and clothing—as our Saviour has intimated, Matt. vi. 32—they have no higher object, in admitting a Missionary into their country, than to receive these things from him. He must therefore submit himself to circumstances, until his spiritual object be known, when the present-making will cease of itself. The great thing is, to get a stand-point in a country. But this cannot be gained in an uncivilized country, except by making friendship with its chief. But friendship-making is, in the philosophy of an uncivilized king or chief, impossible without present-making. Hence the dilemma of the Missionary is this: either present-making, and consequently admittance to the country, or present-refusing, and consequently country-refusing.

"There the aged king lay on his bedstead, honoured and flattered by his numerous courtiers and charmers, who sat around him, whilst I sighed in my heart at all this transitory vanity, which might be changed into everlasting misery and woe. It is indeed an awful sight to see a messenger of Christ sitting at the feet of a mighty monarch, and watching every moment to beseech the royal sinner to be reconciled to God in the blood of Jesus Christ, and yet there is no listening and looking to the evangelist, but only to the sorcerers and courtiers who display secular goods. How insignificant does a servant of God appear to the mighty ones of this world! but how will they be astonished at the great day of the manifestation of the Son of God and of His elect ones, when they will remember the person who intended to warn them from the wrath to come, and they have slighted his commission! Let it be so, that the great ones are in this world a kind of first-fruits of mankind: they will not become the first-fruits of God's creatures in the kingdom of heaven, unless they suffer themselves to be begotten with the word of truth—unless they be born again of water and of the Spirit. Kmeri, after the receipt of the presents, was smiling and friendly, but he had no ear and no time for listening to the principal thing of which I

wished to speak. I therefore withdrew to my cottage in a sorrowful mood of heart, which the Missionary who has made a similar experience will perfectly understand.

"In the course of the afternoon a great many people of Fuga called upon me, with whom I could speak more freely than with their king about the one thing needful to their soul. This conversation relieved me from the melancholy feelings which I had conceived in the morning at court.

"Minjie Minjie gave me in the evening some account of the Ālā people, of whom the Missionaries at Rabbai have heard from time to time. The Ālā are called Wassi by the people of Usambára. The Wakuafi call them Wandurobbo. There is a number of Ālā residing near the Wakuafi at Masinde, a plain district between Usambára and Páre. These Ālā are in a state of slavery with the Wakuafi of Masinde. The king of Usambára is on friendly terms with these Wakuafi, and the Suáheli of the Pangani village go constantly to Masinde and Páre in quest of ivory. It appears, that the Ālā are a scattered fragment of an aboriginal tribe which formerly inhabited a large part of East Africa. They are found in the interior beyond Jagga, where they are called Wandurobbo: again, there are some at Shimba, in the Kinika country; and others are in the vicinity of Daluni, in Bondei. They live in forests entirely upon game; just as the Ariangulo—a similar, if not the same kind of people, dependent on the Galla tribes—do. They have no cattle, nor do they cultivate any ground. Wherever they kill an elephant, or other wild beast, there they stay and have their home until the prey be consumed. Their encampment is not easily discovered, as they possess great skill in concealing their temporary huts. They are eminent archers, who immediately hide themselves as soon as they desecrate an individual not belonging to their tribe. They speak a language of their own, which neither the Suáheli nor other East Africans understand. The Arabs, however, pretend that the Ālā originated from Arabia: therefore they will neither buy nor sell them as slaves. The Wanika of the Toruma tribe call them Masuka. The Toruma men are reported to have sold a number of this poor and harmless people at the time of the great famine.

"It would be interesting to search for this people, and become acquainted with their language, and also to see whether or not a few families might be induced to settle around the Missionaries at Rabbai. Perhaps the gospel could be preached to this poor people with more effect than to other tribes.

Still, I am not too sanguine about this point, having always been disappointed when I entertained too favourable ideas of the conversion of men.

"I have also met to-day with a *Suáheli* from the Pangani village, who has been trading to Kaputei, the chief seat of the *Wakuafi* in the interior. He mentioned that he had seen a white mountain to the right, by which he meant north-east of Kaputei. He described it less large than the snow-capped *Kilimanjaro* in Jagga. But this may be accounted for, if we consider that the traveller was very far from the mountain. I suppose it was the *Kénia* or *Kirenia* which he saw, though there might be other snow-mountains which we at present know nothing of. The caravan of my reporter intended to proceed to *Kikuyu*, but the ferocity of the inhabitants of this country did scarcely allow them to pass the frontier. He described the people of *Kikuyu* as very wicked; a description which, I think, is fully correct. The languages of *Páre*, *Ungueni*, and *Kisungu*, are nearly related to each other. In like manner the languages of *Jagga*, *Arusha*, and *Kahe*, follow a common idiom, all these languages belonging, in the main point, to the *Nilotic* stock of tongues.

"The principal chiefs of the *Wasegúa* are, *Mabéwa*, *Simdiri*, and *Kifúma*. The latter two are enemies of *Kmeri*. *Mabéwa* is in possession of about 600 muskets, whereas *Kmeri* has as yet scarcely 400.

"*March 17*—*Mberéko*, the general of the body-guard, came to my cottage, informing me that the king had placed my whole affair in his hands, and that I should make no doubt of the king's sincerity regarding the grant of mount *Tóngue*, or *Mringa*, or *Pambire*, for the location of a Mission. I replied, that I was much pleased, and felt thankful on observing the good feeling of the king towards me, but that I wished to hear the grant ratified by the king's oral and personal declaration in my presence. *Mberéko* answered, that the king himself would tell me his mind at the time of my taking leave of him.

"The *Wasambára* have a curious custom regarding slaves and criminals who desire an asylum. There are several villages where a murderer may flee to, and remain secure from the pursuing avenger of blood. In like manner, a manslayer is safe as soon as he has touched the king's person. Again, a runaway-slave, having entered the house of a woman or child of the king, and the royal wife, or prince and princess, having touched the fugitive, he cannot be reclaimed by his proprietor; but the goods with which the master bought the slave must be restored

to him by the seller. *Minjie Minjie* related an instance of his own slave having placed himself under the protection of a royal lady, to whom the slave had fled from the Pangani. *Minjie Minjie* was unable to retake him, but his money, which he had given for the slave, was restored to him by order of the king. On this account slave-traders dislike passing through *Fuga* when they carry slaves to the coast, as they are afraid of losing them in the capital, where the royal children and wives have such a powerful privilege, which is unavailable in more distant parts of the country. All this goes to show that the royal persons have something of a sacred character, which keeps the subjects in awe and submission; for nobody knows when he may be under the necessity of placing himself under the sacred protection of royalty. The king never deviates from this old custom of the country, but rather protects the greatest criminal and poorest slave, in order to keep the custom inviolate.

"*March 18*—I went early to court, to ask the king for permission to depart to the coast, as the rainy season was setting in, when it would be difficult to travel in this mountainous country, where the rivers are immediately full and unfordable, and where the roads are slippery and dangerous. I found the king in the best humour, such as I had never witnessed in him since my arrival. He smiled, and talked with his courtiers in a remarkable manner. The courtiers would make me believe that the king did so in order to honour the stranger—myself—being about to take leave of him.

"After some while the king said—in the absence of *Bana Osman*—'That which the *msungu* has asked me regarding Mount *Tóngue* I grant him fully, and I charge thee, *Mberéko*, captain of the body-guard, to perform my will. I put the *msungu*'s affairs into thy hands. Thou knowest my mind about him.' *Mberéko* took the king's right hand and pressed it against his—the king's—body, which ceremony signifies a kind of oath which the king made in this affair. By this act *Mberéko* was declared to be my *mláu*, or steward and go-between, or introducer to and from the king. My whole concern rests now between *Mberéko* and myself. Every governor, though he may be a son of *Kmeri*, has an *mláu* resident with the court at *Fuga*. The governor refers any concern which he may have to his *mláu*, who lays it before the king at head-quarters, as the governor need not go himself to *Fuga*. Henceforth *Mberéko* is my *mláu*, to whom I may send all my concerns without going myself to

Fuga. He is also the *mláu* of the Pangani and Tóngue district. The notion of '*mláu*' seems to correspond with the Abyssinian word '*baldáraba*' (ባልደራባ)—see Isenberg's Amharic Dictionary—whose duty it is to introduce a stranger to the king, or to lay his concerns before his majesty. The king himself appoints any one of his officers to be the *baldáraba* of the stranger.

"Kmeri having settled my concern regarding Tóngue, said to Mberéko, 'You will give to the *msungu* one piece of ivory and two slaves at the Pangani village, and you will provide him with three sheep on the road. See to it that my will be accomplished.' Whilst I accepted the sheep for food on the road, I objected to the ivory and slaves."

"Having returned to my cottage, I was called upon by Simbója, a son and governor of Kmeri, residing near Masinde, the aforementioned country of the Wakuafi. He appeared to be an intelligent young man, who likes strangers. He wished me to go with him and see the Wakuafi at Masinde, but I declined the offer, desiring to reach the coast before the rainy season should set in. I have no doubt that, if a Mission among the wild Wakuafi were contemplated, Masinde would be the proper place for commencing it. From thence the Missionary would have an extensive field of labour, as these savages, together with the Masai their brethren, extend to the centre of Africa in a north-western direction. At Masinde the Missionary would have sufficient protection. The Wakuafi call themselves '*Logóbi*' in their own language, which is entirely different from the Nilotic stock. The Wasambára are called in Kikuafi '*Eldónio*,' i.e. mountaineers. The Wasegúa are called '*Elmæg*,' and the Masai '*Elmángati*.' The people of Páre are called '*Barrakanga*.' The Arabic article '*el*' seems to exist in this language.

"Since several days I had observed the elders of Fuga cultivating a piece of ground near Kmeri's residence. Hence I asked how it was that such respectable and influential persons were doing the work of slaves. Upon this I was told that they did so in honour of and from respect to Kmeri, who had come to the capital. The greatest persons of the kingdom appear from time to time before Kmeri, asking him what they should do to please him.

\* "When about to receive the ivory and slaves on the coast, I returned the latter to the king, but the ivory I gave to Minjie Minjie, who would not accept it, as the piece did not appear to him lucrative enough. Thus it also was returned to the king."

He points to a piece of ground, intimating that they should cultivate it with their own hands, which they immediately do with eagerness, giving themselves no rest till they have accomplished their task, merely to please their sovereign. Honourable women do the same with such exactness that they will not leave behind any weed; for if such, or any other obstruction of the ground, should be discovered on examination, they would be condemned to pay the price of a bullock. This is indeed a curious custom, which shows the power and influence of the king over his subjects. In listening to my informant, I thought that Christians should do the same in honour of their heavenly Lord, who can show them, in this world of sin and wickedness, lands enough for spiritual cultivation.

"After nightfall, when all of us had gone to bed, we heard the beating of drums in the capital. On inquiring into the cause of it, we learned that the Wasegúa of Máfe had made an inroad into Kmeri's territory. Mberéko, the general, was instantly ordered to set out with a detachment of soldiers. There was a great confusion in the capital.

"*March 19*—I went to the king very early, to take leave of him; but he said, 'I cannot allow you to depart till Mberéko has returned, because, if there be war in the direction you propose to travel, you cannot go by that road.' About nine o'clock A.M. Mberéko returned with his troops, stating that there was no enemy at all, but that the dry grass of the frontier had been set on fire, which had caused the alarm of last night. The king had then no objection to my departure, but said, '*Kua heri*,' i.e. '*Gb* in happiness.'

"Desiring to avoid as much as possible the mountainous part of Usambára, I took a route different from any of my former journeys through this country. At first our direction was perfectly southern, towards the valley of Keréngé. In descending from the hilly country of Fuga I got sight of a part of the mountain of Páre, and of the plain of Masinde. I also saw distinctly, and very near, the mountain Máfe, where Kífuma, the great enemy of Kmeri, resides. I saw again the mountains of Ngú; and besides, I observed two isolated mountains, or rather hills, rising out of the plain of the Wasegúa country toward the sea-coast. These mountains are called Handei and Kíwa. There was no considerable elevation observable in the Wasegúa country, except Handei and Kíwa, and these elevations are, I believe, not seen from the sea. The Wasegúa country is very level. I observed distinctly the plain of the Pangani river, and could trace its course.

"Minjie Minjie told me that we could reach the river's mouth at Buyëni in four days with ease, if we took the former road from Fuga to the Pangani villages. That road is plain, short, and can be easily travelled on an ass. Minjie Minjie stated that it would not exactly be impossible to travel on the former road, but that the traveller would require a good supply of presents to appease the appetite of the Wasegúa chiefs. To avoid their beggaries the caravans rather go over the high mountains of Bondei and Usambára.

"We spent about three hours in descending from the Fuga mountains. For more than half an hour we descended through a forest of banana-trees, from the fruit of which the royal soldiers allowed us to take as much as we pleased. Having descended the mountains, we went eastward by south, along the foot of steep mountains, the tops of which consist of solid rocks towering to heaven like perpendicular walls. There is no possibility of this country being conquered by a native enemy. I made the same observation in Eastern Abyssinia, which in most parts is impregnable, if properly guarded by the inhabitants.

"About three o'clock P.M. we crossed the river Furúni, which rises in the mountains of Usambára, and runs to the Pangani river. After four o'clock P.M. we reached the village Mombo, where we took up our lodging for the night. The village is inhabited by Wasegúa, who are not so submissive to Kmeri as his people at Fuga. Therefore the royal soldiers did not venture to demand food in the peremptory manner which they use in quarters where Kmeri's power is firmly established.

"*March 20*—I was unwell last night, and slept very little. A kind of itch develops itself on my arms. This is the disease to which the mountaineers are chiefly exposed. I got much displeased at Minjie Minjie, who created friends in this part of the country with my property. He intends to pass again through this village on his trading business to Masinde and Páre.

"From Mombo we ascended a mountain of considerable height. On the road we met with women who carried bananas, salt, sugar-canes, &c., to the market at Mombo. When we arrived on the top of the mountain, our guides did not know which way to take. Hence a great confusion arose among us, every one proposing his own way as the right one. There were many footpaths, which led into a forest. We travelled up and down the hills, without being sure of our way, until we reached the top of a mountain, where we met with a son of Kmeri, who governs this tract of country, and who had

lately been at Fuga and seen me with the king. He gave us the right direction, and had us accompanied by a soldier, who led us to a plantation of bananas and sugar-cane, and gave us permission to take as much as we liked. The plantation is situated in a deep ravine, intersected by a large brook. The country which we have traversed since we left Mombo is exceedingly hilly, steep, and deeply cleft, and abounds in forests of fine timber. We halted near the brook, and roasted a large quantity of unripe bananas, of which we consumed a part on the spot, keeping the remainder for our journey. It was well indeed that we obtained at this place a large stock of provisions, as without it we should have been miserably off on the following days.

"Minjie Minjie repeated what he had told me several days ago, viz. that Mabéwa, Simdiri, and Kifúma, are on terms of great friendship with Said-Said, the Sultán of Zanzibar; that they receive from him muskets and ammunition, for which they, on their part, send him ivory and slaves. These Wasegúa chiefs would therefore never trouble or harass a Missionary residing on Mount Tóngue, as they are aware of the Imam's friendly relations with the white people, the English especially.

"*March 21*—After some walking on a tolerably plain road we reached the top of a tremendous mountain, which we had to descend, but which was the last mountain of Usambára; for we were near the valley of Kerénge. My legs gave me great pain, in consequence of the steep and long descent. At the foot of the mountain we travelled over a lovely and fertile tract of country, named Mahesangúlu. Villages were seen in all directions. We halted on the banks of the large brook Mjira, which joins the river Luéngëra (Ngérea) in the valley of Kerénge, which we reached after ascending and descending little hills, which commence at Mahesangúlu. Now my ass was again available, as we travelled over a more level country.

"Having traversed a part of the splendid valley, we reached the hamlet of Gúsi, a son of Kmeri. The hamlet is surrounded by an impenetrable jungle, into which the natives have made a road by cutting the thorns, bushes, and trees, which obstruct the place so completely that no enemy can attack the villagers, unless by cutting the jungle, which would be a work of long duration. The road leading to the hamlet is blocked up by a barricade of big poles fixed into the ground. In the midst of the barricade, which has been erected at three different places, is a passage, or opening, left for the people who go out or come into the hamlet. But the opening or door

is so small and narrow, that the passenger must actually fall upon his knees and creep through it. I have never seen any thing of this kind. I have seen the women falling on their knees, and dragging their loads of wood and jars of water through the narrow hole. And in this manner I myself, and my people, crept through the three gates, which put me in mind of the jugum of ancient nations. See Livy's Roman History, Lib. III. 28.: 'Tribus hastis jugum fit, humi fixis duabus, superque eas transversa una deligata, sub hoc jugo dictator Æquos misit.' The reason why the natives have so strongly fortified their hamlet lies in their fear of the Masai and Wasegúá passing through the valley with hostile designs.

"When I spoke of spiritual matters, Gúsi listened a little, but he soon turned the conversation to other matters. He would be glad if the Wakamba would return to the valley, which they have abandoned in consequence of the inroads of the Masai and Wasegúá. Kmeri himself, as well as his subjects, especially the Suáheli, would like their return to Kerénge, as the Wakamba brought ivory, butter, and cattle into the market, from which the Suáheli derived great wealth.

"*March 22*—At an early hour we crossed the river Luéngéra (Ngérea) on the trunk of a big tree laid from one bank to the other. For the ass we had to seek a ford, which ultimately was found, as the river is deep, and has high and steep banks. The natives catch in the river a kind of good fish, which we greatly relished at Gúsi's. Having crossed the river, which troubles the traveller less by its width than its depth, we entered the great wilderness of Kerénge, where my people almost trembled from fear of the Masai. However, by God's mercy, we traversed safely this unhomely region, which abounds in trees and high grass; a region which would afford the means of subsistence to thousands of thousands of inhabitants. What a pity it is that such fertile spots must remain in a state of wilderness on account of the wickedness and barbarity of plundering tribes.

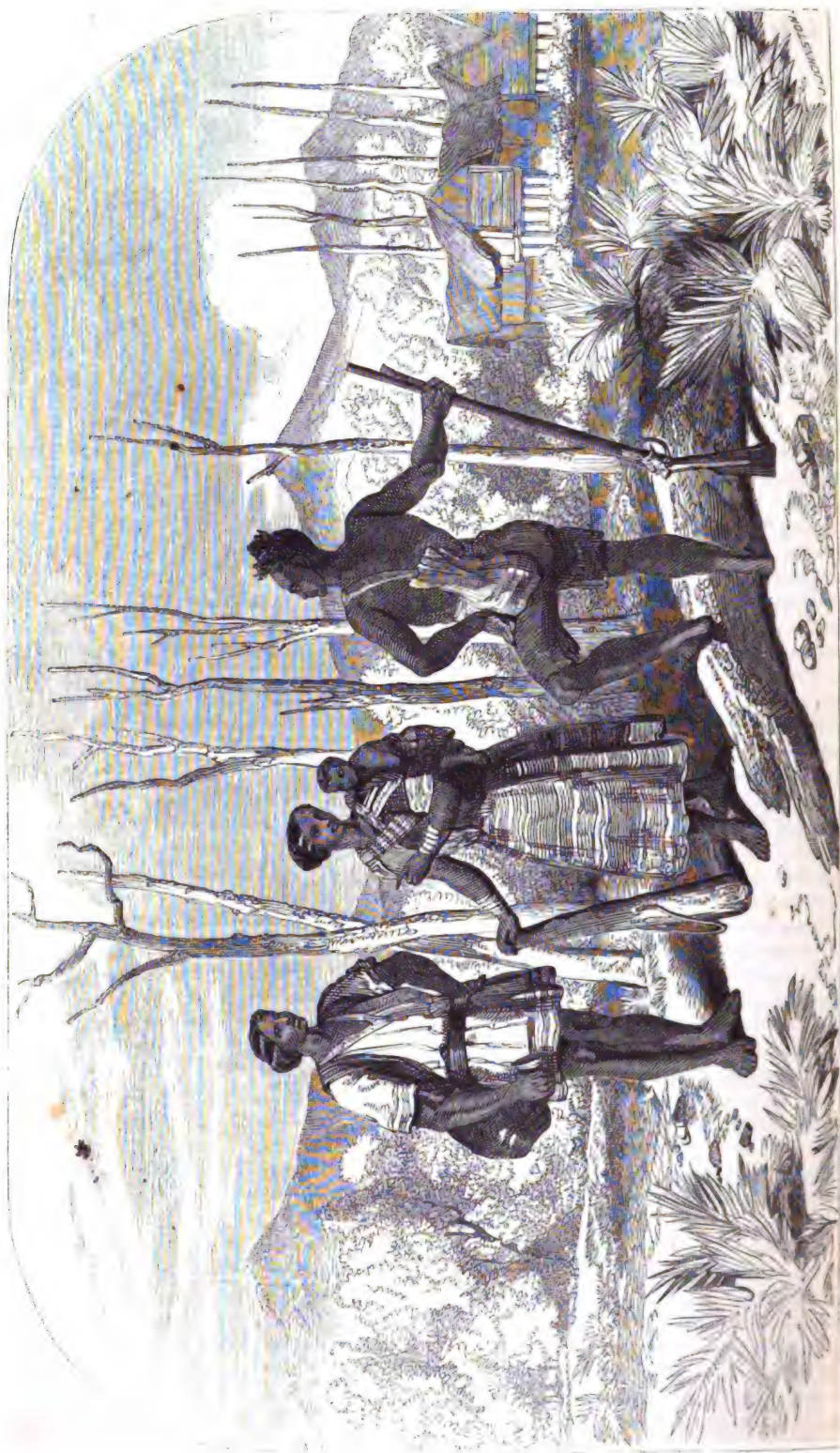
"Having traversed the valley of Kerénge, we commenced the ascent of the steep mountain of Handei, which exhausted almost all my strength. At a certain elevation I had a fine view of the hill Mgúmi, which commands the southern entrance of the Kerénge valley. I also saw again the mountains of Ngú. I sat down on the trunk of a rotten tree, and sighed when I remembered that on this day, being the Lord's-day, Christians at home are assembled in the house of God, and hear the message of grace to the edification of their soul, whilst

I am toiling up and down in this mountainous country. Still, it is a great consolation to know that the Saviour forgets none of His disciples—that He knoweth where they dwell, and in what circumstances they are. How much would I like to stay at a place, and keep the Lord's-day in quietness and peace; but it is frequently impossible, partly from want of food and security of the spot, and particularly from the distracting noise of the travelling party. When the natives stay at any place, and rest from travelling, they are noisy and light-minded, in a manner scarcely to be endured, whereas they cannot talk so much on the march. After we had almost completed the ascent of the terrible mountain of Handei, we came to a spot which was blocked up by a large rock, which the ass neither would nor could overstep. The poor animal had already been despaired of by our party—there being no by-way on which the ass might have ascended, but the whole region around presenting a perpendicular and solid mass of high rocks—when it occurred to Minjie Minjie to construct a kind of stairs by accumulating stones, wood, and sand. By this means the ass was able to master the ascent of the rock. In the mean time the sky became overcast with rainy clouds, which, after a little while, poured forth upon us their watery element with great violence. We were most fortunate in having reached the top of the mountain, as the slipperiness of the road, produced by the violent rain, would have rendered the ascent, if not impossible, yet most difficult and laborious. When the rain broke forth, we were still at a considerable distance from the village where we wished to lodge for the ensuing night. However, we marched on in spite of the rain, which fell like a spout. Our footpath was changed into a brook, through which we waded for some time. Completely wetted, we arrived at the village Handei, where we hoped to find a refuge from the rain and cold, but the governor, on seeing us, frowned, and bade us depart to a neighbouring village. However, we got into the next cottage, the door of which was open, notwithstanding the objection and refusal of the pitiless governor, who seemed to regard the king's soldiers very little. He finally kept his peace, and allowed us to occupy the cottage for the night, but he did not provide us with food, but let us shift for ourselves in this respect. We succeeded, however, in buying from a native a bunch of bananas, which we obtained for a string of small white beads current in this country.

(To be concluded in our next.)







KARENS.—Vide p. 221.

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[VOL. IV.]

## THE PROGRESSIVE CHARACTER OF PROTESTANT MISSIONS TO THE HEATHEN.—THE KARENS.

TIME has been when Missions to the heathen were to Romish controversialists a chosen arena in which to appear as champions for their church. To these they have loved to direct attention, as exhibiting, in their estimation, unequivocal proofs of the superiority of the system which they advocate. They have pointed with an air of triumph to the large numerical results, which, through the efforts of Jesuit Missionaries, had been accumulated in different quarters—Japan, China, Paraguay, South India; and they have asked, What has Protestantism to offer that could be for an instant compared with them? Now, as we have stated in a previous article,\* Popish Missions were commenced at a period very considerably anterior to those of the reformed churches. The main body of Protestant Missionary efforts does not possess a greater antiquity than some fifty years: the oldest of them do not reckon much further back than the beginning of the eighteenth century. Popish Missions were forced into operation at the period of the Reformation. Volcanic action has often interfered with the empire of the ocean, and, by the sudden elevation of mountains and islands in the midst of the mighty deep, has compelled the invaded waters to seek compensation elsewhere for the space of which they had been deprived. The spirit of religious inquiry, the energetic operation of divine truth on the awakened consciences of men, were like the heavings of a mighty earthquake. The long undisputed ascendancy of Rome was interfered with, and from "the vasty deep" of ignorance and superstition Christian churches rose wondrously to view. For the loss sustained in Europe, Rome sought compensation among the heathen, and the tide of her ambition was powerfully urged in that direction. Large results, such as they were, were rapidly attained; so that in a comparatively short time Rome could boast much of what had been achieved among the heathen.

It was long before the Protestant churches which had multiplied on the face of Europe

put forth efforts for the propagation of the true faith. Nor is this to be wondered at. Their consolidation was fearfully interfered with. Even at the present day, and with the utmost aid which historic record and diligent research can yield us, we know but little of all that was essayed by Jesuitical artifice and intrigue to prevent their establishment, and unfit them for any thing of aggressive action. Open violence and secret treachery were alike employed to disorganize and overthrow them; so much so, that nothing save the power of God could have enabled them to outlive the storms and tempests to which they were exposed in the time of feeble infancy. But they did outlive them, and in due time Protestant Missions came into action. They rose to being at a time when Popish Missions appeared to be established in the fulness of their strength; and when, to the eye of sense, there appeared no reason to doubt their continued advancement to a full ascendancy over the heathen. They towered aloft in all the pride of undisputed success; and, compared with such stateliness of aspect, the primary efforts of the Protestant churches seemed altogether frivolous and contemptible. Moreover, for many years the progress which they made was very slow—indeed, in many instances, scarcely perceptible; so much so, that many doubted whether there were any progress at all. By some the expectation had been entertained that they would be characterized by the same rapidity of advancement which had marked the course of Popish Missions; and when the reverse of this was found to be the case, and, at the expiration of ten or twelve years, it was no unfrequent thing to find fewer converts in a Mission than there had been years of labour expended upon it, there were not wanting those who were ready to pronounce the attempt a failure. It did not seem to have been sufficiently considered, that dissimilarity in principles must necessitate a diverseness in procedure. Pure Christianity does not recommend itself to the natural mind, any more than unpleasant medicine does to a sick child, which struggles against it albeit essential to

its recovery. The natural mind nauseates the saving truths of the everlasting gospel, and it is only by the renewing power of the Holy Ghost that it can be disposed to the reception of them. In Romanism there is no such difficulty. Ingredients palatable to the natural mind have been unsparingly introduced. Far from conflicting with the natural tendencies, this subtly-elaborated system marvelously adapts itself to them, so that there is no phase of the unrenewed mind to which it cannot present itself in a conciliating aspect, and man may embrace it, and become all that the system requires of him—a firm and devoted Romanist—and yet remain as far from God as he was before, “having no hope, and without God in the world.” We need not ask which system is calculated to produce most rapidly the results which are peculiar to it. The one has to contend against all the prejudices and passionate impulses of the human soul: it flatters none of them; it gainsays them all. The other yields every thing, compromises every thing that is essential. But then there is also no question as to the relative value of the results of these respective systems. The one—evangelical Protestantism—aims at a high object: it seeks to win sinners to Christ. The other surrenders this high object, provided it can attract followers to itself. This it has been full oft successful in accomplishing. But such results, in the light of eternity, have no value—nay, even in time they have again and again been found to be destitute of permanency. They have been rapidly accumulated, because that which has been presented to the heathen has been easy to embrace. But that which is lightly received is as easily surrendered, if circumstances render it expedient so to do. In order to its acceptance, the carnal mind was not sacrificed. It was superinduced on the retention of old principles; it costs little to part with; and hence the abandonment of Romanism by its converts in masses, when, in Japan, China, and South India, persecution supervened. On the other hand, pure Christianity cannot be embraced without the sacrifice of much that man loves, and that sacrifice will not take place unless the object for which it be made be duly appreciated. But when once the preference be given to Him of whom the gospel testifies, and whom it sets forth as the resting-place of the soul, then the love which had been expended on those other and various objects, now discarded for His sake, is transferred to Him. If it had been difficult to persuade the sinner, in the first instance, to renounce his former idols, still more diffi-

cult is it, when once the transfer of the affections has been made, to induce him to separate himself from the great reality which has been accepted in their stead; and if the work were, in its progress, slow, that original slowness is more than compensated for by its subsequent sureness and permanency.

And thus in our own day we behold just what might have been expected—Popish Missions in their decadence, and Protestant Missions, having passed through the initiative state of feebleness and danger, exhibiting indubitable evidences of increasing vigour and permanent organization.

And, indeed, such is the progress which has been made, that, in some instances, it has assumed a national character; and nations, having put aside the false religion, whether heathenism or otherwise, which disfigured them when first sought out by Protestant Missionary effort, are now clothed with a profession of evangelical Christianity. Amongst such may be enumerated the Sandwich islanders, the New Zealanders, the Greenlanders, the Cherokees, the Choctaws; whilst others are fast rising to the same important and interesting position, as the Karens, the Armenians, the Crees, the Yorubas; all of whom, from the relation in which they stand to surrounding tribes, are peculiarly fitted to exercise a happy influence on other subdivisions of the human family, and thus materially contribute to the further extension of the gospel.

To one of these we propose in this article to direct the attention of our readers, namely, the Karens, an ultra-Gangetic nation, occupying a very forward position as respects Christianity.

They are a dispersed people, to be found scattered, in small communities, from the table-land of Thibet to the banks of the Meinam, and from the province of Yunan in China to the Bay of Bengal. They are generally localized in secluded mountain districts, where they have sought refuge from the oppression of the more powerful races around. In this fragmentary state they are known generically by the name of Karen, signifying “wild men,” and which “may include the Kha Khyien, Khyiens, Kemmees, Karen-nee or Red Karen, the Iwo and Sgau Karens, who, though differing in dialect, possess characteristics so much in common, that they may be regarded as divisions or fragments of one nation.”\* Their original seat appears to have

\* Journal of the Indian Archipelago and Eastern Asia, June 1851, p. 345.

been the part of Thibet lying between the Sanpu river and the Himalaya. Malte Brun devotes a brief chapter to a province called Carain, which he refers to "as the south-east point of Thibet, and perhaps the country of the nation of Cariaines, which is spread over Ava." The Missionary Kincaid, writing from original sources of information, adopts the same view: he says—

"The result of all my inquiries is, that Kakhien is only another name for the Karens. All these mountain tribes, through the whole extent of the Shyan country, and still north into Thibet, are called Kakhyens, except in the Hukong valley, between Mogaung and Assam, where they are called Thing-bau-kakhyen. The whole mountain country between Mogaung and Cathay is inhabited by the same people. Around the Martaban gulf, and thence inland as far as the Burman population has ever extended, the mountain tribes are called Karens. Between Rangun and Toung-oo, and between Toung-oo and Ava, they are very numerous, as also between Toung-oo and Monay, a Shyan city about two hundred and fifty miles east of Ava. There are some tribes scattered along between Burmah and the Shyan states, called Karen-nee, red Karens, and these extend as far east as Zimmay. These are less civilized than those who live in the vicinity of Burman towns. Some have erroneously considered them as belonging to the Shyan family. Their language, and every thing else pertaining to them, is Karen. In addition to this, the south-east part of Thibet is inhabited by Kakhyens; at least I have reason to believe so, as the Shyans, who live in the most northern part of Burmah and adjoining Thibet, call the country 'the Kakhien country.' It will be seen, then, that these mountain tribes are scattered over a vast extent of country, and their population I make to be about five millions."\*

In the cast of countenance they remarkably differ from the other occupants of the ultra-Gangetic peninsula, being wholly destitute of the Tartar physiognomy, and possessing tolerably distinct Caucasian features, long faces and straight noses,† while various traditions and national customs serve to confirm the idea that the *nidus* of this race is to be found in that hitherto unexplored region which lies between the borders of China, Thibet, and Birmah.

The absence of material idols from amongst

them is a distinguishing feature of the Karens—the more remarkable, as they have been for generations in contact with, and under the oppressive yoke of, idolatrous nations. They are enslaved, indeed, to demonolatry, or nat-worship. Like the North-American Indians, they have peopled the unseen world with good spirits watching over them for good, and evil spirits watching over them for evil. Every prominent object in nature—sea and land, mountain and stream, large tree and great rock—is supposed to have its guardian angel, to propitiate whom are offered sacrifices of buffaloes, swine, and fowls.

But besides this they have amongst them traditions of a singular character, which have been handed down from their forefathers, through the instrumentality of their bards, from remote antiquity. These traditions are comprehensive of the leading facts of the Old-Testament revelation. The creation of man, and of woman by a rib being taken out of man, the assignment of Eden as the habitation of the human pair, are clearly stated. The following tradition treats of the temptation and the fall—

"Afterwards Satan came and said, 'Why are you here?' 'Our father, God, put us here,' they replied. 'What do you eat here?' Satan inquired. 'Our father, God, created food and drink for us; food without end.' Satan said, 'Show me your food.' And they went, with Satan following behind them, to show him. On arriving at the garden, they showed him the fruits, saying, 'This is sweet, this is sour, this is bitter, this is astringent, this is savoury, this is fiery; but this tree, we know not whether it is sour or sweet. Our father, God, said to us, "Eat not the fruit of this tree: if you eat, you will die." We eat not, and do not know whether it be sour or sweet.' 'Not so, O my children,' Satan replied: 'the heart of your father God is not with you: this is the richest and sweetest; it is richer than the others, sweeter than the others; and not merely richer and sweeter, but if you eat it you will possess miraculous powers; you will be able to ascend into heaven, and descend into the earth; you will be able to fly. The heart of your God is not with you. This desirable thing He has not given you. My heart is not like the heart of your God. He is not honest. He is envious. I am honest. I am not envious. I love you, and tell you the whole. Your father God does not love you: He did not tell you the whole. If you do not believe me, do not eat it. Let each one eat carefully a single fruit: then you will know.' The man replied, 'Our father God said to us, "Eat not the fruit of this tree," and we eat it not.' Thus saying, he

\* "The Karens: or Memoir of Ko Thah-byu, the first Karen convert," pp. 153, 154.

† Our Frontispiece shows a Karen man and woman, with their dwelling in the background. The man grasping a gun is a Shau, from Zemoni.



rose up and went away. But the woman listened to Satan, and, thinking what he said rather proper, remained. Satan deceived her completely, and she said to him, 'If we eat, shall we indeed be able to fly?' 'My son and daughter,' Satan replied, 'I persuade you because I love you.' The woman took one of the fruit and ate. And Satan, laughing, said, 'My daughter, you listen to me well. Now go, give the fruit to your husband, and say to him, I have eaten the fruit: it is exceedingly rich. If he does not eat, deceive him, that he may eat.' The woman, doing as Satan told her, went and coaxed her husband, till she won him over to her own mind, and he took the fruit from the hand of his wife and ate. When he had eaten, she went to Satan, and said, 'My husband has eaten the fruit.' On hearing that, he laughed exceedingly, and said, 'Now you have listened to me: very good, my son and daughter.'

"The day after they had eaten, early in the morning, God visited them; but they did not—as they had been wont to do—follow Him, singing praises. He approached them and said, 'Why have you eaten the fruit of the tree that I commanded you not to eat?' They did not dare to reply, and God cursed them. 'Now you have not observed what I commanded you,' He said: 'the fruit that is not good to eat, I told you not to eat; but you have not listened, and have eaten. Therefore you shall become old, you shall be sick, and you shall die.'"

The origin of sacrifices to demons is also thus singularly accounted for—

"After this, one of their children became very sick, and the man and his wife said to each other, 'We did not observe God's command, "Of the fruit of the tree eat not," but we ate. Now what shall we do? God has cast us off: we cannot tell what to do. We must go and see Satan, and ask him.' They arose and went to him. 'O Satan,' they said, 'God commanded us, "Eat not of that fruit." Thou saidst, "Eat;" and we hearkened to thy words, and ate. Now our child is sick, what wilt thou say? What wilt thou devise?' Satan replied, 'To your father God you did not hearken: you hearkened unto me: now that you have hearkened unto me, hearken unto me to the end.'†

Thus Satan is put forth as the deviser and suggester of demon worship, and is described as instituting the principal sacrifices, offerings, and ceremonies, that are practised in worshipping demons. He is known amongst them by a variety of names, "among which the

most common are Ku-plaw, the deceiver, from his deceiving the first man and woman, and Yaw-kaw, the neck-trodden, from the belief that man will ultimately tread on his neck, or overcome him. The Karens believe that he was formerly a holy being in heaven, but that he disobeyed God, and was driven from thence.

Satan in ancient times was holy,

But he departed from the love of God,

And God drove him away."‡

Some reference is also found to a deluge, and also to the dispersion of mankind as consequent upon the confusion of tongues.

"Because they disbelieved God

Their language divided.

God gave them commands,

But they did not believe Him, and divisions ensued."§

The moral precepts and maxims traditional amongst them are also very remarkable. They are on love to God, prayer, repentance, filial piety, relative duties, charity, love to enemies; with admonitions against murder, cruelty to animals, robbery, adultery, false-swearing, lying, idleness, covetousness, intemperance, and anger. If the religious facts embodied in the traditions which have been already introduced, seem to have derived themselves from the Old-Testament revelation, the moral precepts bear also very strongly upon them the impress of the New. Take, for instance, the following maxims—

"O children and grandchildren! if a person injures you, let him do what he wishes, and bear all the sufferings he brings upon you with humility. If an enemy persecute you, love him with the heart. On account of our having sinned against God from the beginning, we ought to suffer.

"O children and grandchildren! if a person strike you on the face, he does not strike you on the face: he only strikes on the floor. Therefore, if a person strike you on one cheek, give him the other to strike.

"O children and grandchildren! if a person spits in your face, do not spit in his face in return. He only spits in the air.

"O children and grandchildren! the road that leads to heaven is a track scarcely discernible; but the road that goes to hell is very great."||

We cannot be surprised that the idea so frequently entertained respecting other tribes and races—the North-American Indians, the Affghans, the Nestorians, &c.—namely, that in such we behold the lineal descendants of Abraham, and portions of the lost ten tribes, should, in the opinion of some, have more of

\* Ibid. pp. 160—162.

† Ibid. p. 162.

‡ Ibid. p. 166.

§ Ibid. p. 167.

|| Ibid. pp. 174, 175.



verisimilitude when applied to the Karens. The suggestive point of the most striking character is the name for God in Karen—Yuwah—which they fear to pronounce. We do not intend, however, to enter on that question. Sufficient it is to remark, that the Karens believe they were once a people beloved of God, but that, on account of their national sins and transgressions, He had forsaken them, and therefore they were in suffering and degradation.

"O children and grandchildren!" so runs the tradition, "formerly God loved the Karen nation above all others, but they transgressed His commands, and in consequence of their transgressions we suffer as at present. Because God cursed us, we are in our present afflicted state, and have no books. But God will again have mercy on us, and again He will love us above others. God will yet save us again: it is on account of our listening to the language of Satan that we thus suffer."\*

They confidently expect a national restoration to His favour. They believe that God, who has departed from them, will return, and the dead trees are represented as blossoming on His arrival.

"At the appointed season, God will come:

The dead trees will blossom and flower.

When the appointed season comes, God will arrive:

The mouldering trees will blossom and bloom again.

God will come and bring the great Thau-thee.†

We must worship, both great and small.

The great Thau-thee, God created:

Let us ascend and worship."‡

Sometimes He is represented as coming with a trumpet, while angels in glory accompany Him, and the great among the people play on golden harps.

"God comes down, comes down;

God descends, descends:

He comes blowing a trumpet,

He descends sounding a trumpet;

Blowing, He gathers men, like the flowers of the areca;§

Sounding, He gathers people, like the flowers of the areca.

The glittering, the angels of heaven,

The dazzling, the angels of heaven:

\* Ibid. pp. 175, 176.

† "A mountain so called, which is to be the seat of future happiness, according to some statements."

‡ Ibid. pp. 177, 178.

§ "The flowers grow thick, and are very numerous."

The great trumpet that God comes blowing!  
The great one that strikes the golden harp.

"In one fragment God is represented as coming in rags.

"O children and grandchildren! before God comes, Satan will come deceiving men; and in order to deceive he will come dressed in fine clothes and handsome attire; but follow him not, children and grandchildren! After Satan will come One with scarcely clothes enough to cover Him. Follow Him. That One is God. When God comes, He will take the appearance of the poorest of men, and will dress in rags. Follow Him."

"Sometimes God, it is said, is to save them by His youngest Son.

"O children and grandchildren! God will yet save us again. He has saved us twice, and His youngest Son will be able to save us again."||

Hence they look forward to a period when, freed from their present sorrow, and lifted up from their low estate, they shall attain to great temporal prosperity.

"O children and grandchildren! the Karens will yet dwell in the city with the golden palace. If we do well, the existence of other kings is at an end. The Karen king will yet appear, and when He arrives there will be happiness.

"For this they have been in the habit of praying. The following are specimens of their prayers—

"O Lord, we have had affliction for a long succession of generations: have compassion, have mercy upon us, O Lord. The Taleing kings have had their season; the Burman kings have had their season; the Siamese kings have had their season; and the foreign kings, all have had their season; the Karen nation remains. Let our king arrive, O Lord. Thou, O Lord, whom we adore, to whom we sing praises, let us dwell within the great town, the high city, the golden palace. Give to us, have compassion upon us, O Lord.

"O Lord, the God whom we adore, have compassion, have mercy upon us. Let us have kings, and let the city, the town, the great town, the silver city, the new town, the new city, the palace, the royal residence, arrive to us all, O Lord. Have compassion, and grant unto us, O great God.

Sometimes they represent themselves metaphorically as becoming civilized, while other nations become barbarous.

"The elders said, Children and grand-

|| Ibid. pp. 178, 179.

children ! the high mountain will be levelled ; and the plain will become a sink. The deer will ascend the mountains, and the wild goat will descend to the plains. . . .

"Some compositions represent the Karen king as the sole monarch of the earth, and that there will be neither rich nor poor in his reign, but that all will be happy. . . .

"They believe when the Karen king comes the beasts will be at peace, and cease to bite and devour one another.

"When the Karen king arrives,

Every thing will be happy ;

When the Karen king arrives,

The beasts will be happy ;

When Karens have a king,

Lions and leopards will lose their savageness." \*

When the Siamese were the ascendant nation of the peninsula, the Karens enjoyed some privileges, but the yoke of the proud Birman has been to them intolerably heavy. The dismemberment of the Tenasserim provinces from the Birman empire, and their annexation to the British crown as the result of the first war with England, was, to a large portion of this suffering people, a great deliverance ; and an address was then presented by the Tavoy Karens to the Governor-general of India, written by Sau Qua-la, a Karen assistant to the Mission, from which we introduce some extracts descriptive of the cruelties to which they had been subjected by the Birmans, and the expectations entertained by them of a happier state of things under British rule.

"Through the goodness of God, my nation, sons of the forest, and children of poverty, ought to praise thy nation, the white foreigners, exceedingly, and we ought to obey your orders ; for the Karens, the sons of the eastern forest, have neither head nor ear : they are poor, and scattered everywhere : are divided in every direction ; at the sources of the waters, and in the glens above them. When they fall among the Siamese, the Siamese make them slaves. When they fall among the Birmans, the Birmans make them slaves. So they live on one stream beyond another, and cannot see each other. They have had other things to do rather than visit. The Birmans made them drag boats, cut ratans, collect dammer, seek bees'-wax, gather cardamums, strip bark for cordage, clear away cities, pull logs, and weave large mats. Besides this, they demanded of them presents of yams, the bulbo-tubers of arum, ginger, capsicum, flesh, elephant tusks, rhinoceros horns, and all the various kinds of vegetables

that are eaten by the Birmans. The men being employed thus, the women had to labour at home. Sometimes the men were not at home four or five days in two or three months. Further, the young females had to secrete themselves, and affect rudeness, and blacken their faces. . . . If any one was reputed handsome, and it came to the ears of the Burman rulers, she was taken away immediately ; so that the young females dared not appear openly. . . . The men were compelled by the Burman rulers to guard forts, to act as guides, to kidnap Siamese, and to go from one place to another, till many dropped down dead in the midst of the jungle. Notwithstanding they did all this, they had their arms twisted behind them, were beaten with stripes, boxed with the fist, and pounded with the elbow, days without end.

"In the midst of these sufferings, they remembered the ancient sayings of the elders, and prayed beneath the bushes, though the rains poured upon them, or the mosquitoes, the gnats, the leeches, or the horseflies bit them. The elders said, 'Children and grandchildren, as to the Karen nation, their God will yet save them.' Hence, in their deep affliction, they prayed, 'If God will save us, let Him save speedily. We can endure these sufferings no longer. Alas ! where is God?' . . .

"Great Ruler, the ancestors of the Karens charged their posterity thus—'Children and grandchildren, if the thing come by land, weep ; if by water, laugh. It will not come in our days, but it will in yours. If it come first by water, you will be able to take breath ; but if first by land, you will not find a spot to dwell in.' Hence when the Karens were in the midst of their intense sufferings, they longed for those that were to come by water to come first. \*

"Again, the elders said, 'When the Karens have cleared the Hornbill city† three times, happiness will arrive.' So when the Burman rulers made them clear it the last time, they said among themselves, 'Now we may suppose happiness is coming, for this completes the third time of clearing the Hornbill city : ' and true enough ; for before they had finished, we heard that the white foreigners had taken Rangun ! . . .

"We had never seen white foreigners before ; but we had heard the elders say, 'As to the white foreigners, they are righteous. They were the guides of God anciently, so God blessed

† "The site of an old city near Tavoy, which the Karens were called in to clear occasionally, when the trees grew up over it."

\* Ibid. pp. 180—182.

them, and they sail in ships and cutters, and can cross oceans, and reach lands.' The elders said further, that the Karens were originally seven brethren, of whom the white foreigners were the youngest. Still the generation before us, that told us these things, had never seen them, and knew not how they looked. They merely related what the elders said anciently. Through the goodness of God, my generation is permitted to see them. The elders further sang, in relation to the white foreigners, as follows—

"The sons of God, the white foreigners,  
Obtained the words of God.

The white foreigners, the children of God,  
Obtained the words of God anciently.

"Great Ruler, afterwards we heard, that, after staying three years, the white foreigners would return. Then we wept aloud. We said to each other, 'If the foreigners go away, the race of the Karens will be wholly cut off;' for in the days of Alompra and Diwoon they died like dogs, whole families often dying off together; and about the time the white foreigners arrived, the Burmans were preparing to make an end of them, having assembled them together near the city. But the Karens having heard reports that the white foreigners were coming, they prayed diligently for their arrival. The prophet, too, sang at worship,

"The city of Ava says she is great:

She is not equal to the heel of God's foot.

The city of Ava says she is exceedingly great:

She is not equal to the sole of God's foot.

"Thus they sang and prayed that the white foreigners might come. When they arrived, the Karens in Burmah and Siam heard of each other, and saw each other. . .

"The Karens have been slaves generation upon generation. When demands were made of us, we must give, whether we had to give or not; when they called us, we must go, night or day, whether able to go or not: they made us sick, they persecuted us, they killed us like insects. But thou, Great Ruler, thou hast snatched us from the hands of an evil people. Truly thou hast bought us, and then given us our liberty for nought. Truly thou art righteous; truly thou dwellest with truth, as our ancestors said. Verily thou dost love; verily thou art merciful. The goodness and beneficence of thine acts to us are so great, that they go far beyond what we could ever conceive. May God be with thee! Thy goodness and beneficence in freeing us and making us happy, we will never forget, but tell it to succeeding generations, as our ancestors told us of the white foreigners anciently. Great Ruler, may God watch over thee, and

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do good unto thee; and widen out thy kingdom and territories, generation after generation for ever!"\*

We now proceed to relate briefly the efforts put forth for the evangelization of this interesting people, and the results in which they have issued.

Dr. Judson may be considered as the first Missionary to Birmah. Buchanan's "Star in the East" awakened in his mind the desire to proclaim a Saviour's love amidst the nations of the distant East. Powerfully and incessantly did the subject press upon his mind; but when he spoke of it to others he met with nothing save discouragement. On the formation of the American Board (Baptist) it was resolved, notwithstanding the scantiness of the funds, that a Mission should be commenced in Birmah, to which Mr. Judson, with three companions, was appointed. In the records of that Society the Birman Mission holds the same place, which the West-Africa Mission does in the history of our own: it is its first-born.

Embarking with their companions, Mr. and Mrs. Judson reached Calcutta in June 1812. They reached India at a memorable epoch. The policy of the Indian Government was then decidedly hostile to the prosecution of Missionary effort, and they had not been ten days in India when an official order reached them, requiring their immediate departure for America. The order was disregarded, and some months passed over, when the Government, offended at their perseverance, required their immediate embarkation on board a vessel bound to England. In vain they pleaded for permission to proceed to the Isle of France. Convinced that governmental orders which conflict with the supreme authority of Him who is "King of kings" are not binding on the conscience, and resolute, if possible, to reach the heathen to whom they had been sent, they embarked secretly on board a vessel bound for the Mauritius, which dropped down the river for two days, when it was overtaken by a despatch from Government forbidding its further progress with the Judsons on board. They took refuge in a tavern on shore, where they were detained several days, until the arrival of a vessel for Madras, in which they were permitted to embark, and eventually reached the Isle of France. We have dwelt with some minuteness on this portion of their history, because it contrasts so strongly with our superiority of position at the present day, and our freedom from all those hinderances and

\* Ibid. pp. 23—25, 28, 29, 32—34, 41, 42.

obstructions with which they had to contend. Their path was hedged up: of ourselves we may say that the Lord hath "set our feet in a large place." May we, in more favourable circumstances, have no less measure of holy energy and strong co restraining love!

They reached Rangun in May 1813. They were not the first by whom a Mission in this quarter had been attempted. A Protestant Missionary from Serampur arrived in 1807, being followed by Dr. Carey's eldest son. Soon after, two Missionaries from the London Missionary Society arrived, one of whom died, and the other, after a year's continuance, removed to Vizagapatam. One of the Serampur Missionaries, during a four years' residence, succeeded in translating Matthew's gospel into the Birman language. This translation was afterwards revised and printed at Serampur. He subsequently relinquished the Mission. Here then, at Rangun, their Mission work commenced, and, as is invariably the case, the foundations of future results were laid in the midst of tribulation. Domestic sorrow supervened. The loss of children, everywhere trying to fond parents, is doubly so in a far heathen land. They had one little boy, who was as a precious gift to them, and who had entwined himself around his parents' hearts, and his early death was the exquisitely painful severance of strong affections. Often we find it so in the history of Missionaries. Amidst the trials inseparable from the commencement of a Mission, the difficulties of a strange and rugged tongue, and hard hearts on whom no impression seems to be made, some bright thing, the playfulness and endearments of a little child, seems to be necessary, and yet God sees it often needful to remove this prized object—"God saw it was necessary to strip us of our little all," were the words in which the bereaved mother expressed her deep sense of this affliction. The work, however, progressed—the language was mastered—tracts were prepared, printed, and put into circulation, as well as an edition of Matthew's gospel. In April 1819 a *zayat*, or native chapel, was opened, and a little congregation collected of fifteen souls; until at length a day of unutterable joy dawned upon the Missionary, the baptism of the first convert, and one begotten in the gospel given to him instead of the child which he had lost. Two others followed. The viceroy and native officials began to frown on the movement, and the spirit of inquiry was stayed. It was then that Judson resolved on his memorable visit to the court of Ava, one of the most striking scenes depicted in Missionary history; so much so, that, although well known, we

cannot refrain from giving it a place in this brief compendium of events.

"We proceeded to the palace," so runs the narrative, "and deposited a present for the private minister of state, Moungh-yah, and were ushered into his apartments. He received us very pleasantly. Just at this crisis some one announced that the golden foot was about to advance; on which the minister hastily rose up, and put on his robes of state, saying that he must seize the moment to present us to the emperor. He conducted us through various splendour and parade, until we ascended a flight of stairs, and entered a most magnificent hall. He directed us where to sit, and took his place on one side; the present was placed on the other; and Moungh-yah, and another officer of Mya-daymer sat a little behind. The scene to which we were now introduced really surpassed our expectation. The spacious extent of the hall, the number and magnitude of the pillars, the height of the dome, the whole completely covered with gold, presented a most grand and imposing spectacle. Very few were present, and those evidently great officers of state. Our situation prevented us from seeing the further avenue of the hall; but the end where we sat opened into the parade, which the emperor was about to inspect. We remained about five minutes, when every one put himself into the most respectful attitude, and Moungh-yah whispered that his majesty had entered. We looked through the hall as far as the pillars would allow, and presently caught sight of this modern Ahasuerus. He came forward, unattended, in solitary grandeur, exhibiting the proud gait and majesty of an Eastern monarch. His dress was rich, but not distinctive; and he carried in his hand the gold-sheathed sword, which seems to have taken the place of the sceptre of ancient times. But it was his high aspect and commanding eye that chiefly riveted our attention. He strode on. Every head, excepting ours, was now in the dust. We remained kneeling, our hands folded, and our eyes fixed on the monarch. When he drew near we caught his attention. He stopped partly, and turned towards us. 'Who are these?' 'The teachers, great king,' I replied. 'What, you speak Burman—the priests that I heard of last night? When did you arrive? Are you teachers of religion? Are you like the Portuguese priests? Are you married? Why do you dress so?'

"These, and some other similar questions, we answered, when he appeared to be pleased with us, and sat down on an elevated seat, his hand resting on the hilt of his sword, and his eyes intensely fixed on us. Moungh-yah now began

to read the petition. The emperor heard, and stretched out his hand. Moun-g-yah, the minister of state, crawled forward, and presented the petition. His majesty began at the top, and deliberately read it through: he handed it back without saying a word, took the tract which I had prepared, and read the two first sentences, which assert that there is one eternal God, who is independent of the incidents of mortality; and that besides Him there is no God. Then, with an air of indifference, perhaps disdain, he dashed it down to the ground. Moun-g-yah stepped forward, picked it up, and handed it to us. Moun-g-yah made a slight attempt to save us, by unfolding one of the volumes which composed our present, and displaying its beauty; but his majesty took no notice. Our fate was decided. After a few moments, Moun-g-yah interpreted his royal master's will, in the following terms—'In regard to the objects of your petition, his majesty gives no order. In regard to your sacred books, his majesty has no use for them: take them away.'"

Free action for the Mission had been sought for and refused, and so discouraging was the aspect of affairs, that Judson decided to leave Birmah, and seek elsewhere a more open field. On their return to Rangun they imparted to the three disciples—the all of visible result which the Mission yet presented—the conclusion at which they had arrived. They had no doubt that these men, alarmed at the refusal of the emperor, and fearful of being selected as objects for his anger, would hide their convictions in silence and obscurity, and willingly accede to the departure of the Missionaries. But they found in them a degree of Christian

resolution which they had not expected. With the most earnest entreaties they laboured to dissuade their teacher from his intention, and ceased not until they had succeeded. Mr. and Mrs. Judson decided to remain—the other Missionary embarking for Arracan—and the baptism of six more converts, after a brief interval, justified the determination to which they had come.

The year 1824 had now arrived—the eleventh year since the commencement of the Mission. A little band of some twenty disciples had been gathered, amidst hindrances and prosecutions by the Government. But providential circumstances were now about to interfere to the removal of these obstructions, and the opening of a way for the free and unfettered preaching of the gospel within the Birmese territory. Kings and princes of the earth have often placed themselves in opposition to the progress of divine truth and the fulfilment of the purposes of God. How vain to do so! "Let the potsherd strive with the potsherds of the earth." Man, placing himself in antagonism to the cause of God, is soon made to learn a lesson of humiliation. The golden-footed monarch, in the arrogance of his pride, spurned from him the Christian Missionary, and refused his books; and the same insufferable haughtiness urged him onward to a conflict with England, the result of which was the dismemberment of the Tenasserim provinces from his empire, and their annexation to the British crown.

The locality of the Mission was now transferred to Amherst, a new place within the ceded territory beyond the Sulwen river; and here, and at Tavoy, the Karens first attracted the attention of the Missionaries, for hitherto all their hopes and expectations had been expended on the Birmans.

\* Carne's "Lives of Eminent Missionaries," vol. ii. pp. 301, 302.

(To be continued.)

## THE YORUBA MISSION.

A VISIT TO THE INTERIOR OF AFRICA, WITH SOME ACCOUNT OF ABBEOKUTA AND THE ABBEOKUTANS. (BY DR. IRVING, SURGEON, R.N.)

(Continued from p. 190.)

ONE of the most interesting visits we paid whilst here was that to the markets. I have already said that every town has its market. They vary in size, and some are so insignificant as to be merely nominal. They are generally held in open spaces, amongst the houses, shaded from the rays of the sun by the cool green of the wild fig. One of the largest which we visited, however, was held—I forget the name of the town where—in a narrow street, widening at intervals, and descending to a dried water-course, scat-

tered with blocks of granite. Here, on either side of the central pathway, which was kept clear, the vendors were seated or stood around their wares, placed in baskets, half calabashes, on mats, &c., or suspended in the shops, whilst moving backwards and forwards sauntered a crowd of men, women, and children, moved by the wish to purchase, or prompted by curiosity. Seated under shelter of temporary awnings, or the shade of their dingy shops, open in front, the women, who are generally employed in the retail business,

as being the best hands at a bargain, scrutinized the glances and anticipated the wishes of the passers-by. Every thing seemed conducted with great decorum. The hum of voices, of mutual greetings, the shrill voices of children, the cries of peripatetic vendors, in many cases wonderfully resembling the far-famed "cries of London," were heard; the same encounter of wit took place in bargaining as elsewhere; and there were the assumed indifference of the buyer; the apparent carelessness of the purchaser; the praise of the article by one and its depreciation by the other; the walking off in a pretended pet, and the returning again to the charge with a fresh proposition, until at last the matter was arranged and the cowries paid. Seeing that I was purchasing a specimen of the different articles here and there, I was immediately tempted with having all sorts of delicacies thrust under my olfactories—half-roasted rats and rodents of several kinds, cleaned out and ready trussed, the hair being only partially singed off, and stinking awfully, fried and dried fish from the river, palm-wine and pito, agidi, or Indian-corn gruel, and no end of fruits. Each department of trade had its own locality assigned it. Thus, at one spot the herb-market was held; then that for cooked provisions; at another, country cloths or mats, and cordage, were sold, &c. In the same way there was a sheep-market, a pig-market, a market for vegetables, a poultry-market, a market for pottery, a dog-market, of which latter more anon. Then the saddlers, curriers, dyers, ironmongers, had each their department, and every thing seemed well arranged: and although, of course, there was some curiosity to see the strangers, and, introduced by our kind friend, Mr. Crowther, who did us "the honours," we had to shake hands with some of the principal folks, yet there was nothing forward or offensive in the demeanour of the people, and there was no difficulty in getting along. At times we were startled by a "How you do, sar?" or "Mas'r?" and a nod or courtesy, from our Sierra-Leone *emigrés*, which, proceeding from the midst of such a motley assembly, had a pleasant effect. I mentioned the dog-market. Numbers of rather mangy-looking, uncivilized tykes were seated in the hot dust, scratching vigorously, but pricked up their long ears with curiosity at the sound of our horses' feet. They were very ingeniously secured, and I recommend the plan to all those who, from experience or temperament, adopt the motto of "cave canem." To each end of a piece of wood, like two feet of a broom-handle, was tied a piece of cord, one secured round the animal's neck, the other

tied to an upright post; so that, once get near the post, and, however savage the quadruped, he might describe any given number of circles without ever diminishing the radius, the stick be laid hold of without danger, and "canis" in the power of its master.

I shall now subjoin a list of a few of the varied products, natural and artificial, which more particularly attracted our attention; but it will be seen that many objects well worthy of examination doubtless escaped our notice during our necessarily short stay. A more frequent visiting of the markets would have afforded the readiest means of ascertaining the capabilities of the country which are already brought into play, the most general articles of commerce, their relative amount, &c.; and yet even these, being only what is sufficient for their own limited wants or those of surrounding towns, would not indicate the almost endless supply which will be offered when the wants of civilized and distant countries shall be made known to them; when confidence shall be established; when their unceasing and ruinous wars shall terminate, and peace, commerce, and agriculture—their own desire—be firmly secured. It is the *uncertainty* of their life which is the great cause of the little advance that this and other parts of Africa have made. Where flourishing and populous towns, now powerful and rapidly advancing in the march of improvement, are liable, by sudden surprise, to be blotted from the face of the earth, their people sold into slavery, their farms laid waste, speedily to be overgrown by the wild bush, and in a few years their very sites scarcely to be distinguishable—and this has been and *is* the case yearly in hundreds of instances—where there is no security that what has been sown or planted shall be reaped by the proper owner—it cannot be expected that men will voluntarily do more than supply their own immediate wants. Peace must first be firmly secured: without this, and the continued suppression of the detestable trade in man, all that has been done will have been, in great part, in vain, and the future will present but the uncheering prospect of little good to themselves, and less to the rest of mankind. I shall now enumerate some of the chief articles as they met our view, without any arrangement.

Cotton (*Owú\**).—I have already repeatedly,

\* *Owú-Akẹẹ*, a kind of very fine white cotton bearing small pods.

*Owú-Ogodo*, a kind of cotton bearing large pods.

*Owúyameure*, a kind of very white cotton used chiefly by the Fulahs, with red flowers and small seeds.—*Crowther's Yoruba Vocabulary.*



in the course of our journey from the sea, remarked upon the extreme neatness with which the cotton-fields are laid out, the ground carefully freed from weeds, the plants in straight lines, at regular distances from each other, each plant at a stated distance from its neighbour, &c. In the markets we find this cotton exposed for sale, as gathered in the pods, or partially cleaned, or made into thread, or on reels, either of its natural colour or of various shades of blue, indigo being the dye. This cotton is of excellent quality, and manufactures well.\* The country cloths are good strong fabrics, and are generally preferred to our cotton stuffs. They consist of narrow strips of about four inches in breadth, and, stitched together: several of them are exceedingly tasteful patterns, of which there is a great variety. Before leaving Lagos, on our way here, we were shown, at the house of a merchant there, a description of cloth more valuable than the others, and principally worn by the headmen, or chiefs. The red stripes appeared to be of a finer texture than the others, and were said to be made of a red cotton, which our informant said was not a cotton dyed, but produced of that colour naturally in the pod. Other residents here assured us that they believed such to be the case. At Abbeokuta, seeing some of this in the market, I made every inquiry, both of the European residents and the natives. It was said to come from Illorin, or the Hausa country, and that the people who produce it are so jealous, that they carefully remove every seed from it, to prevent its being raised elsewhere. I was sceptical of this assigned origin myself, and Ogubonna, whom I questioned on the subject, seemed to have his doubts also. "They say so," he remarked, nodding shrewdly, "but I think they tell lies." In appearance it is much finer and more silky than the common cotton, and of a pinkish scarlet colour. Further on in the market, seeing a quantity of fawn or Isabella-coloured silky-looking raw stuff, which appeared to be of similar origin, but of different colour, I made inquiries, and found that it was produced by worms or caterpillars—their cocoon in fact: the name given it—*ápo kòkoro*—signifying a "bag of worms," indicated its origin. These worms were said to be "about

\* The first sale of Yoruba cotton in this country took place in the Royal Exchange Rooms, Manchester, on the 30th of August last. Twenty bags were put up, and fetched (with the exception of one bag, which sold for 4d.) 5½d. to 7d. per lb. The introduction of this cotton into the market is owing to the kind and spirited exertions of Mr. Thomas Clegg, who is sanguine as to the future increase of the supply from Yoruba.

an inch in length, or the size of a small quill"—rather an indefinite size—and from thirty to forty in each cocoon. The origin of the "red cotton," however, my informant, a native doctor, did not know. It was not till after my return to England, and the specimen I had brought with me had been subjected to skilful examination, and pronounced to be silk, not cotton, that I was struck by the similarity of the texture of the two, and the idea struck me of their being the same material, one being dyed; but it has been subsequently said that the coloured article is a fine silk, produced by the silkworm, and in all probability fed on the mulberry. This is a point of great interest to investigate, and may be another source of future wealth to the African.

Indigo (*Elu†*).—Indigo, as well as cotton, grows in great abundance. It is generally found in the market made up into round balls of the bruised stalks, leaves, &c., four or five inches in diameter, and in some of the compounds small piles of them were seen, like round-shot. This is another article which might, by improved processes, be turned into an article of commercial importance. Pieces of cotton cloth, deeply charged with the dye, were also sold, used as a ready means of dyeing smaller articles, as thread, &c. Indigo furnishes them with one of their most common dyes: the two others principally employed are derived from cam-wood and a yellow bark called *Teindoo*. Cam-wood is sold, not only in solid pieces, but also when powdered, sifted, and made into little round balls, with some medium, to the consistence of paste. The yellow bark is from a low tree or bush. Cloth is boiled with this bark, with the addition of lime.

Tobacco (*Tabbà*) and snuff.‡—This was sold in leaf, and also twisted into pieces of one single plait. I did not see the plant which yielded it, and its preparation seems very faulty.

Sugar-cane (*Ireke*) is cultivated, but the art of manufacturing its saccharine principle is not understood. A decoction of the cane boiled down to the state of syrup is used for the general purposes of sweetening.

Ginger—Bird's-eye pepper (*Iyere*).—The

† *Elu-iwase*, small-leaf indigo.

*Elu-ogbo*, broad-leaf indigo (a climbing plant).—*Crowther's Yoruba Vocabulary*.

‡ Snuff-boxes are made of a flat round bean of a leguminous plant: they are of a dark mahogany colour, five or six inches in circumference, hollowed out, with a small opening, and stopper of soft wood for a cork. The snuff is of the kind called "high dried," and is put under the tongue.

latter is very plentiful, and is used both as a condiment and in medicine. Ogubonna, with an eye to the future, has cultivated ginger to some extent on his farm, in the hope that it may one day become an article of some value in commerce. A bag of ginger was given by him to the consul, Mr. Beecroft, on occasion of his visit to Abbeokuta.

Oils.—Three descriptions of oil were met with. 1. Palm oil. This is an article now too well known to need description. I have already said, that, in the way from the coast, palms did not form a very striking feature of the Flora; but elsewhere they are said to be in abundance, and the palm-oil tree (*Elais Guineensis*) to be very abundant. 2. Nut oil (*Arachis Hypogæa*). 3. A very fine oil from a cucurbitaceous plant called bàrà, the seeds of which are called egusi; and Mr. Crowther says they are commonly used to give consistency to palaver sauce, and in making various kinds of cakes. The oil is very abundant, and resembles that from ground nuts. The seeds are oval, flattened, white, and have a sweetish, oleaginous taste.

Yams, sweet potatoes, cassada, rice, arrow-root, Indian corn, Guinea corn, were everywhere in abundance. I have already said the Egbas are great farmers, and it is said they will discuss the merits of a new variety of the yam, and its cultivation, with great interest. Potatoes have been also introduced. The tubers of a climbing plant (*enmino*) were also exposed for sale. These are about the size of, and resembling, a potato, with a smooth greyish skin. It is a climbing plant, with slender stems and inconspicuous flowers, which I subsequently saw amongst the hedges (*Jatropha*) in the open spaces of the town.

Kola or Gura nuts (*sterculia*), the substitute for wine in the ceremonies of visiting throughout Africa. These, I believe, do not grow here, but are brought from a distance, and are much valued. Their taste is harsh and astringent, and they are said to render, when chewed, even putrid water palatable.

Of drinks we saw palm wine, bamba wine, and pito. Pito is a description of malt, a kind of small beer, and is not an unpleasant beverage. Of course it can be made of different strengths, some very intoxicating if taken too freely. It is procured from two sources—from the Indian corn and Guinea corn: that from the latter is said to be the best. We passed several baskets of the grain from which the acrospire was pointing.

Palm wine is to be met with everywhere, exposed in large black earthenware pots. It is a pleasant, refreshing beverage when newly drawn; but, when kept, undergoes the vi-

nous and also a little acetous fermentation. At first it is clear and limpid, sweetish, with a pleasant briskness, but, when kept, it becomes thick and turbid, whitish—owing to the deposition of vegetable albumen—and has then much the flavour of butter-milk. I did not see it prepared here, but doubtless the mode of preparation is very similar to what it is in other places; viz. towards the end of the rains, when the increasing heat stimulates the ascent of the sweet sap, an opening is made near the top of the stem, the fronds being twisted or cut off: into this opening is secured a bunch of green grass or fibre, one end of which is placed in the mouth of a calabash, and conducts the sap into it. The tree is often, but not always, destroyed. Various species of palms are made to yield it. It is a great boon to this hot and fervid country, although in excess, and when kept, as I have said, it will produce all the symptoms of intoxication and its evil effects.

Fruits.—Of these I shall mention plantains, bananas, cocoa-nuts, papaws, guavas, pineapples, oranges, limes, sour-sops. In the gardens of the Missionaries are cultivated French beans, cabbages, and a variety of herbs. Of these latter found in the herb market I shall not attempt to give an account. Bundles of plants, twigs, dried flowers, roots, barks, lay in all directions, and in every variety. I endeavoured to get some account of the diseases to which they were supposed to be each antagonistic, but gave it up in despair. They seemed all to be given in prescriptions, where each had its relative proportions assigned it. My friend, the native doctor, a shrewd-looking disciple of Galen, generally ended by telling me, to each of my inquiries, that it was "good for the stomach." Numerous nuts, &c., were shown, as being very effectual in disease when tied round the wrist, or neck, or arm, &c., acting as charms. A small oblong whitish nut, the "oroubo," a bitter kola, I think the doctor vaunted as a cure for sore throat, and also as a good medicine for the stomach. This he also boasted of as a charm; and, to show how it acted, split one, and, holding it on several successive parts of his head, said, "Oh, head! with which I came into the world, and which I hope to take out of it with me, make me cunning, and help me to conquer my enemies, and live in peace, with plenty of wives," &c. But I doubt whether he placed much confidence or real belief in the matter; for although he went through the process gravely enough, yet, when finished, not seeing me much impressed, he broke into an indifferent sort of apologetic laugh.

Soap.—A brownish, black, soft, resinous, sticky-looking soap was met with pretty often, in small masses of the size of a small hand, wrapt in green leaves.

Salt—from the sea-natron from “the Big River”—Hausa country, by evaporation.

There were two kinds of chalk; one from the burning of land-shells (*achatina bulimus*, &c.), and a second, said to be dug from the earth in the country to the north. This latter is firmest, and cut into a regular form.

Ochro.—I ought to have mentioned, amongst the esculents, the ochro (*hibiscus esculentus*), the green pods of which form so excellent a vegetable in soups, from its mucilaginous and thickening qualities. This, as well as the French bean, are carefully cultivated.

I have not attempted to give beyond the most meagre outline of the various objects met with in the markets. It would be a very interesting task to examine the various plants, &c., used in medicine, the diseases for which prescribed, and the various effects produced. It is very possible that, in the investigation of a wide tract of country, hitherto almost unentered upon by civilized man, discoveries might be made of the greatest benefit to suffering humanity; and, of the host of remedies, the armament is not so complete that we can dispense with further aid.

I have not yet spoken of the different trades followed by the Abbeokutans. In the first and most honourable place, I shall name the farmers. The love of farming seems an instinct of the Abbeokutans. The Egbas are a nation of farmers; and the chief of chiefs, Sagbua himself, may be seen, it is said, as often peeling yams in his grounds, as mediating, in the oboni-house of Aké, between contending towns. Ogubonna, although he may not descend so far, is yet proud of his farming, and delights in showing it to strangers. In passing along the roads, numerous parties, old and young, are seen going to their farms, bill-hook in hand, which, although generally a peaceful instrument, yet would be a formidable weapon in a *melee*. Now that the slave-trade is abolished, they can pursue their quiet avocations in less fear; but it was whilst thus engaged that the kidnappers from Jebu and Ibadan made their most frequent captures. That most faithful of animals and companion of man, the dog, is frequently added, and lends interest to the groups. I have already spoken often of their farming; and to see the care and neatness with which their fields of cotton, cassada, Indian and Guinea-corn, yams, ochros, fruit-trees, &c., are cultivated, is sufficient to create a strong feeling in favour of this most interesting people.

Blacksmiths and iron smelters.—In passing through the streets, we were at first frequently arrested by the loud tinkling of hammers on the anvil; and on looking in the direction of the sound, we found the music to proceed from the blacksmith's shop, where, peering from its open sides, were seen the curious but good-natured faces of the sons of Vulcan, surrounded by the dust, smoke, ashes, and scoræ of the forge, from which the flame stole luridly up. This rapid clinking we found subsequently to be their usual mode of salutation. The bill-hooks, nails, swords, stirrups, adzes, and other ironwork, are turned out in most creditable style. As they have been already described, I shall not mention them with more particularity.

Tanners and curriers, saddlers and shoemakers.—One of the articles used in tanning is the pod of a species of leguminous plant (an acacia or mimosa). The leather is pretty fairly prepared, and used for shoes, bridles, bags, saddles, &c. The saddle leathers are generally dyed of various colours—blue, from the indigo; red, from cam-wood; yellow from the bark called teindoo; or green, from an admixture.

Ropemakers.—A fine hemp, called “oho,” is procured from the bark of a tree called “dodo,” and makes excellent cordage. Others, of a coarser material, are made from different barks, and from the bambu fibre—sometimes made into cloth, often coloured red—is made some exceedingly neat work, as bands and strings for securing loads to the head, &c.

Weavers.—Their principal manufacture is that of cotton cloths. The weaving apparatus is exceedingly simple, and the whole process is very similar to the making of what are called sword-mats on board ship, a framework to beat the cross-threads together being substituted for the wooden sword, and a spindle for the balls of rope-yarn. The cloth is manufactured in strips of four inches broad, and a number of these are sewn together to the requisite size. The attitude of the weaver, and the motion of his feet, reminded me laughably of the handloom men of my own country.

Potters.—A very serviceable description of black earthenware is made here, potters' earth being very abundant. Some of the vessels are of large size, and a great variety of forms and dimensions are in vogue. Amphoræ, big-bellied pots, cups, platters, vases—some with necks and some without—mouths large and mouths small—with handles and without, &c. The decoction of a peculiar bark is used to varnish the necks and upper parts where not exposed to the heat, the process of

which I witnessed, and specimens of the bark were brought to England. The tree I did not see.

As to other trades, &c., the carpenters split the wood with wedges, and fashion their planks clumsily, with adzes of a rude description. Dyers use the simple dyes of which I have already spoken. For the malt liquor called pito there must necessarily be brewers. Then there are hairdressers; the women here, as elsewhere, being very careful in this respect, the hair being most capriciously arranged in an infinite variety of manners, clubbed or in parallel lines, straight, oblique, curved, &c. Of tattooing there is great variety, but such as to distinguish the tribe, and even separate families. There are also tailors, architects, &c. The learned professions of physic and divinity are represented by native doctors, babbalawos, and ealvrigas.—Law, I am happy to say, is not followed as a profession in this—in this respect at least—fortunate community; all matters of dispute being settled, on the common principles of justice and equity, by the elders and chiefs.

I shall now endeavour shortly to give an account of what I could collect with regard to the superstitions of a people amongst whom Christianity is so surely advancing. The religion of the Abbeokutans is a polytheism, and they believe largely in demonology and witchcraft, in divination, and the efficacy of charms and amulets. Unaided by revelation, they have no true idea of the one great Spiritual Being; but with the innate impulse of all human beings, however savage their condition or dark their untutored minds—that instinctive feeling of our common nature which prompts all men, now, as in time past, and as it will ever—man, whether the most savage or the most civilized—to recognise, in the events and phases of their lives, the changing seasons, and the varied and wonderful objects which surround them, the necessity of some unknown influence—they seek to fill up the void by their own vain imaginings. Deities, in endless variety, are raised up, formed in their observation of the constitution of their own world, to each being given his peculiar duties, spheres of action, tastes, passions, and modes of propitiation. Thus there are elemental gods—gods of thunder, lightning, of air, of earth, of rocks and trees, of water, rivers, brooks, of animals, snakes, crocodiles, and so forth. Some supply their daily wants, others point out by divination future events, punish those who displease, and prosper those who please them. I shall now give what I could collect regarding a few of the principal

of their deities. The chief are Sango, the god of thunder and lightning, raised up by their fears; the second Ifa, the god of divination, the fruit of their hopes.

*Sango*—At the beginning and towards the end of the rainy season, in this portion of Africa, tornadoes are frequent, and at one part of the year of almost daily occurrence; and their approach, as witnessed from the sea, is peculiarly solemn and grand. After, perhaps, a day of intense and almost stifling heat, with scarce a breath of wind stirring, the customary sea breeze dying away to seaward in a few ineffectual “catpaws,” only partially roughening the surface of the polished mirror-like ocean, the ship tossing about and rocking on the long heavy swell setting in to the shore, the sky overspread with haze, and the sun sinking red and fiery in the west as the darkness closes in—dense, heavy masses of clouds are seen congregating over the land, gradually rising higher and higher, and, from their midst, low, angry, and distant mutterings of thunder (“palaver in the bush”) are heard, while momentary flashes shoot and quiver from point to point. Still higher rise the clouds, and now they form a dark and well-defined arch, beneath which the sky appears, in strong contrast, of a lurid bluish-grey colour. The thunder becomes louder, nearer, and more prolonged; the lightning in flashes and sheets more vivid and blinding; the water becomes raised into angry little waves, their crests glowing with phosphorescent light, as if on fire. The dark arch ascends still more; the lightning darts across the light space below, across which the parallel lines of falling showers can be seen, but not felt. Now, faint and uncertain, but gradually-increasing puffs come off to the ship, bringing with them the strong earthy smell of the shore: these die away, again to be renewed, but steadily increasing in strength, and now a few heavy drops of rain fall, until at last, with crashing, and tearing, and splitting thunder, rolling away into the distance, and forked and sheet lightning whizzing and illuminating for an instant the minutest object, the rain rushes down in torrents, and dashes on the deck, and the tornado, in its full fury, rushes roaringly along. We may fancy how much greater its apparent effect must be on shore, where it encounters forests, rocks, cultivated fields, houses, and tears up and hurls before it every thing portable that comes within its vortex. It is during this fearful warring of the elements that the devotees and worshippers of Sango, with violent gesticulations, shouts, and drumming, rush into the streets, and loud cries of “Kawo! Kawo!” rise from every side,

expressive of their fear, and deprecating the anger of the terrible deity. This abject fear, and noise, and confusion, is too excellent an opportunity of gain to be thrown away by the artful priesthood.

Fires, also, occasionally take place, in many cases doubtless the work of incendiaries. The house then becomes sacred to Sango. Its owner has sworn falsely by the god, and the priests and followers commence the work of plunder. In the time of Sodeke these fires became so common that he passed a law, that if Sango destroyed any more houses, or caused further conflagration, the priests should be held responsible for the same; a system of insurance which is said to have had the best effects.

In every house where Sango is worshipped, Mr. Crowther says, "the seat of Sango is a bank of earth, raised a few inches above the ground in a semicircular form, about two or three feet from the centre to the circumference. The banks of earth are streaked with two broad bands of red clay and white chalk, and within the outer circle is another smaller one, in which is placed a wooden mortar bedaubed with blood, and on the top a large calabash, washed with white chalk, and covered up: by the side of this are placed many smaller calabashes, country pots, bottles, &c., and a club, with which the thunder dees execution."

His worship begins on Thursday night, and is kept up till Friday morning, with noise, drumming, and licentious dances: women are his principal devotees, and his worship is said to be the most lewd of all. The ram is peculiarly dedicated to this god. The goddess Oya is, his wife, and to her the Niger, or "River of Oya," is dedicated. In one of the villages through which I passed on our return—I think Papa—I had an opportunity of seeing the representation of the god. Here there was the raised semicircle, covered by the country calabashes, pots, and empty glass bottles; and at the extremity was the whitened calabash, &c., nearly covered by plates—of the willow pattern and other designs—clubs, &c. There seemed no particular awe or reverence amongst the little knot of people assembled, as they laughed heartily at some disparaging remarks I made of Sango's taste for empty bottles and indifferent crockery.

Ifá, the god of palm-nuts, or the god of divination, is said to be superior to all the rest.\* He is consulted on every undertaking—on going a journey, entering into a

speculation, going to war, or on a kidnapping expedition, in sickness, and, in short, wherever there is a doubt of the future. To him are dedicated palm-nuts, as by these the oracle is consulted. Various acts of adoration and prostration, touching the nuts with the forehead, &c., initiate the performance. The babbalawo then, holding the nuts, sixteen in number, with the left hand, grasps as many as he can with the right, and according to the number—there are certain rules for this, of course—the answer is favourable or unfavourable: a tally is kept of these, and the result made known. Pieces of crockery-ware, &c., held by the bystanders, are also introduced in the process. If the response be unfavourable, a sacrifice has to be made; and, under these circumstances, it will be readily supposed the answer is very often so. In building a house, Ifá must be consulted; then the demon of the ground must be propitiated; then fetishes, or charms, must be bought to keep evil spirits away; and, in short, the whole monstrous system of superstition has become so onerous, of such ruinous expense—the greedy selfishness of the priests so evident—that it has become a burden too heavy to be borne. Every one sees there must be a change, and I have no doubt they would welcome it readily, could it be effected by a general movement; but the chiefs are afraid of losing their influence, and until they show the example any great national movement cannot be expected. Polygamy is the great obstacle: Mahomedanism permits this, on which account, as well as from its being, perhaps, only a more refined form of idolatry, and from its dealing extensively in charms, it is adopted by many without scruple and without remark.

*Obbalofun.*—Ifé, in the country of Kankanda, bordering on the Niger, the Jerusalem of the Yorubas, said to be the headquarters of their religion—the source of their idolatry, and of all the heavenly bodies—from whence the waters, rivers, ocean, and all proceeded, and man, white and coloured, had his origin—was the birth-place of the prophet Obbalofun. To him, on the eve of going to war, were human sacrifices offered. Be it remembered, that but a few years have passed since this was invariably the case, and it is only to the preaching of God's word that we are indebted for their abolition in Abbeokuta. Now, at this present time, the custom prevails in nearly all the surrounding towns; but Yoruba is altogether excelled by Dahomey in this horrible butchery. Were the Mission of the church in Yoruba to be attended with no further results than the

\* So great is the faith in the divination of Ifá, that the slave-dealers on the coast—Roman Catholics though they are—consult this deity before shipping a cargo!

having so far ended this sickening and inhuman brutality, shall we say that its preaching of the mild doctrines of Christianity has been in vain! Most certainly not. With slow and steady pace is the faith advancing, not the less surely because slowly; and those now living may yet see the cross triumphant, and the worship of Him, to whom the heathen were given "for His inheritance, and the uttermost parts of the earth for His possession," the only worship in the land of the Egbas.

In 1851 Commander Forbes induced the chiefs to sign a treaty for ever abolishing human sacrifices. During the conference, it transpired that a babbalawo had prophesied that if two Egbas and three bags of cowries were sacrificed the city would be safe. This was, however, overruled by the chiefs, and I should suppose the babbalawo did not insist upon it, as one of the said chiefs suggested, that if the sacrifice did take place, the babbalawo himself might be an acceptable offering. In 1848 the people of Igbein—Mr. Crowther's district—sacrificed a victim. The poor wretch had been kidnapped, and was led about the town, decorated with slips of palm leaves, amidst drumming and dancing—proud, no doubt, of the honour done him, having been persuaded that the god had selected him for a favourite devotee. When he reached the fetish grove, he was ruthlessly murdered, and offered up to Obbalofun. Still later, the same excellent Missionary, Mr. Crowther, hearing that a sacrifice had been offered in Imo, entered the fetish grove, and found the headless body lying on a heap of earth, on which grew two small trees. Some empty calabashes lay strewed around. From this spot a path led into the depths of the wood, which, however, he did not follow. On returning, several women, who had been watching him, began to revile him; and the men, taking alarm, followed him, armed with bill-hooks, and using threatening language—telling him it was not *his* son they had sacrificed: they did not intrude on his place of worship: what did he do, then, in their grove? Is it nothing to have put an end to these barbarities? And yet, men knowing in their generation, and men still wiser in their own conceit, sitting securely at home in their own Englishman's castle, surrounded by the luxuries and wants of civilized life, and protected by mild, wise, and equitable laws, sneer at the exertions of the Christian Missionary, deride his efforts—Utopian, as they consider them—and throw doubt on his statements, saying, "There is quite enough to do at home without going abroad to seek it." This was not the opinion of Paul, nor the desire of Him who sent His disciples

to go and preach the gospel to the whole world. There is much to do at home, and strenuous labourers are at the work; but it too often happens, that those who are so fond of saying, "Charity begins at home," seldom exercise much of it anywhere.

I will not do more than mention a few of the lesser deities. Of these, Odu is the companion of Ifá; Yemeja, the goddess of brooks and rivers, consulted by means of large cowries covered with small beads, as Ifá is by palm-nuts; Ibeji, the god of twins; Aje, or Salugà, the god of money; Bukú, the companion of the small-pox, who is supposed to twist the neck of those who die of the disease, &c.

But of all the superstitions of the Yorubas—and their name is legion—none have so universal a sway, exercise so powerful an influence, or are looked upon with so much awe, as that of Oro—the Oro of the Egbas, Egugun or Egun of the Yorubas, the Mumbo-Jumbo of Park and the Mandingoes. Although the Yorubas have no distinct conception of a future state, their rewards and punishments being confined to their present condition, yet they appear to believe in the immortality of the soul; and it is a universal practice to pray to the spirits of their deceased fathers, who are supposed, by at least one-half the population, not only to hear and answer their prayers, but even to forsake the invisible world, and for a time to "revisit the glimpses of the moon" when called upon, and that then they eat sacrifices, give their blessing, &c. The Egun is therefore the supposed spirit of a dead man, representing different parties deceased, and called up for different purposes. The part is of course enacted by a man in masquerade, whose garb varies in different places, but, as a general rule, seems, like the melancholy Jacques, "ambitious for a motley coat." Igballó is the grove sacred to the spirit, who has also his oje, or priest. Into this grove enter those who wish to raise the spirit, and, after various mummeries and incantations, Egun makes his appearance, "his usual garb consisting," says Mr. Crowther, "in a cloth which covers him, resembling a pair of sheets sewn together, and ornamented with different kinds of cloth, which makes the whole covering appear like patch-work. The face is made of net, and is decorated with cowries." In his hand he carries a peculiarly-fashioned flat piece of wood, with which is kept up a constant whirring noise. Egun—the Aku devil of the Sierra-Leone people—comes out during the day, dances about the streets, receives gifts, &c.; Oro only



at night, or after several days' notice. In this case Oro is said to be called out, or to take possession of the town. The system of Oro is a politico-religious institution, a secret society, wherein only the initiated are allowed to enter and take part—bound together by solemn oaths, and the possession of secrets which it is death to reveal; into which no woman is allowed to enter, and the mysteries of which for her to witness, either by accident or design, is instant death. Young men can only enter after having proved themselves trustworthy.

By this absurd superstition, the trickery of which must have been revealed over and over again, but kept silent from dread of the fearful penalty attached to the discovery, the women are kept in order. Hence, when Egun passes along the streets, or Oro takes possession of the town, the frightened women cower trembling, and conceal their faces in the obscurest corners and most retired nooks until the noise and uproar of strange and confused sounds have passed. A case was mentioned to us, as having occurred not long before our visit in December last, of a woman who, impelled by the wish to meet her lover, had gone out during this season, and was returning, trusting to the male attire she had assumed. She met the party in their progress through the street, and, on being challenged, her woman's voice betrayed her sex, and she was murdered on the spot. It will readily be imagined that the threat of a visit from Egun, or Oro, is a most effectual check against wives scandalizing their husbands by misconduct, or neglecting their household affairs and duties, and that the women of Abbeokuta are obedient, domesticated, virtuous, obliging, and altogether in excellent training: and really, were it not for some device of this kind, such specimens of them as, under other circumstances, fight in the van of armies—as in the case of Gezo's amazons—storm towns, make prisoners, and present men's heads as vouchers for prize-money, would be dangerous chattels to have in a house.

But Oro has not been invented solely to keep the women in check. Through its influence the whole machinery of government is carried on. In its name are laws passed, and obedience to them enforced, vengeance threatened, and executions perpetrated; in which latter case Oro is said to have "taken away" the criminal and "eaten him up," and he passes into oblivion without a question asked as to his offence, or a single inquiry made as to the mode of death by any but the initiated. The executive power

of the nation rests with Ijeun, one of the towns of Abbeokuta between Aké and Igbein, and from this place Oro is usually called the "cat of Ijeun." Mr. Hinderer gives an illustration of Oro's being called into operation—not here, certainly, but at Ibadan, a town of 100,000 inhabitants\* lying to the north-eastward, and between forty and fifty miles distant. One of the chief's wives had been accused of unbecoming conduct, and was publicly scourged and imprisoned, and Mr. Hinderer thought the matter was at rest. Having had occasion, however, to visit a place a few miles off, he found, on his return, that Oro had taken possession of the town, and about 100 Egun, or Aku devils, were dancing round the chief's house, and playing with the woman's head. At the risk of shocking the reader for once, I may finish the story. This amusement having been continued all day, the head was then boiled, so as to facilitate the cleaning, and scalped by the head devil. The Eguns then sat down to supper, consisting of soup made from a sheep or goat given them, into which a little of the human material was put from the previous boiling, and the skull, now polished, was carried about the town on the third, fifth, and sixth days, the whole ceremony lasting a week. A system like this, which rests the obedience of the people on a superstitious dread of unknown danger, instead of founding it upon the advantages felt to arise from the vigorous administration of wise and good laws, secured on the firm basis of principles of justice, open to all, understood by all, with its rewards and punishments equally before their eyes, only shows how weak the government must be which is obliged to have recourse to such flimsy pretexts, and to which is necessary, for its very existence in its present state, the grossest superstition and most abject slavery of mind. But as the Christianity which is now dawning upon them diffuses its light only a little further, this thick darkness will also be dispersed, and Oro become a thing of the past.

The belief in charms is universal, and is the great source of wealth of the different orders of priests. The Mahomedans are especially famous in their manufacture. These charms and amulets—*tia*, *tira*—are of the most varied character—a feather, the skin or part of the skin of an animal, a nut, in fact, any thing to which the incantation of the priest has lent a virtue. But the most valued, and seemingly the prevailing

\* According to Beccroft.

favourites, consist in scraps of Mahomedan writing, sewn up in a piece of leather like a small pincushion, and suspended by a simple string from the neck, wrist, or round the waist. Without these no one ventures against their enemies; and they are supposed to be equally necessary and efficacious in procuring health and longevity; favourable weather, wealth, children, as against evil spirits, bad luck, &c. In short, whatever is dreaded or hoped for they expect to avoid or obtain by these means. When king Gezo made his attack upon the Abbeokutans in 1851, such was the belief of the latter in the power of the Dahomian charms, that they fully credited the report, that if a Dahomian were killed in battle their charms would enable him, after a little while, to come to life again, and renew the contest! The utter inefficiency of these toys to preserve life must have been often seen in the numbers of those who are killed in battle or by accident, and who die with them on their persons. But here again the matter is explained, by there having been some omission or mistake in their preparation; or the persons killed or injured having done something subsequently to displease the god; or their having been of a very indifferent quality from the first—some charms are much more powerful than others, and this greatly depends on the degree of credit the manufacturer possesses—for when yet did quackery or imposture on the credulity of the ignorant and superstitious lack an excuse for the failure of its promises?

“Where are your charms?” said a Mahomedan chief, under whom part of the Christian converts fought against the Dahomians. “You will all be killed.” “We have no charms,” was their simple reply, “but our faith in the Son of God, who died for sinners.” A watchful eye was kept upon them in the field of battle, for it was said that Christianity was making women of them; but they acquitted themselves like men: so much so, as to gain the praise even of those who had persecuted them; and the result showed that it was possible to be brave, and yet Christian, and to escape the risks of battle without amulets.

From the superstitious belief of the Abbeokutans the transition is easy to their form of government, in which Oro plays so conspicuous a part. If we recall what has been said in a former part of these notes, of the circumstances which led to the formation of the city of Abbeokuta, it will be remembered that this was at first merely a district in the fastnesses of which the fugitives who escaped the ruin and devastation of the Egban

towns, during the civil wars, took refuge; to use their own expression, an “encampment” where they gathered together for mutual defence. Each town, therefore, when it assumed its place around the rock of Olumo, still retained its name, and brought with it its customs, laws, and municipal institutions, and was, to all intents and purposes, independent of every other. It had its own head chief, with others of lesser note under him; its own assena, or judge; its balogun, or war-chief—where the town was large, of these there were two or three; its akpena, sheriff or executioner; a warafa, or civil council, of a few individuals; its oboni, or magistrates, varying in number according to its population; its own oboni-house, or town-hall; and its own market. This state of things still exists. Each town is independent so long as it does not trench on its neighbour's rights, or its proceedings are not opposed to the common weal.

The oboni, or magistrates, or secondary civil rulers, comprise both men and women, selected on account of their influence, wealth, or worldly experience; bound together by a solemn secret oath, to infringe which is death; and they have the power of life and death within their own jurisdiction. They wear a distinctive badge of beads round the wrist, and are known by a peculiarity in shaking hands with the left instead of the right. The oboni-house is at once the town-hall, council-house, and prison. Here messages from other towns are heard and responded to; presents given and received; their own internal affairs and foreign relations discussed; causes heard, judgment given, and offenders punished. The oboni are said, however, to be great extortioners, enriching themselves by fees and fines on every opportunity. As in more civilized communities, law is made an expensive commodity, and fees must be forthcoming, or, in most cases, justice will pay no heed, but remove the bandage from her eyes to stop her ears withal. In marriages, funerals, and all the most important events of life or death, the oboni must have a finger; and the system is therefore looked on with much more fear than favour. Where disputes occur between two towns, then recourse is had to the arbitration of the once royal city of Aké. This still has its representative in Abbeokuta, and to it the pre-eminence is still assigned. The ruler of Aké is the chief of chiefs, the acknowledged head of all the rest—our friend Sagbua to wit—the assena, or judge of Aké, is the head assena of the people. The obbaşoron, or head balogun,

the commander-in-chief, is, however, generally taken from the town of Ibuna. The high council of Aké is composed at present of four chiefs—Sagbua, Ogubonna, Šumoi (the obbašoron), and Sokenu; the first, or first two, civil chiefs; the others, war chiefs, or baloguns. The late lamented Commander Forbes\* says, “Abbeokuta has four presi-

dents. Each town has a warafa, or civil council, of six, and on an average twenty oboni, or magistrates. It has also, according to its size, one, two, or three baloguns, or military chiefs. Hence there are in office—taking the towns at 140—840 principal rulers, or ‘House of Lords,’ 2800 secondary civil chiefs, or ‘House of Commons,’ 140 principal military chiefs, and 280 secondary ones: and I hold this to be the most extraordinary republic in the world.”

\* On my return to England, I was informed that, from some passages in the letters of Captain Forbes, there was reason to believe that he had collected materials for a work on Abbeokuta. If so, however, they have been lost; and those who know the interest he took in this people, and have

read his admirable account of “Dahomey and the Dahomans,” may well feel regret at the circumstance.

(To be continued.)

### THE EAST-AFRICA MISSION.

WE conclude Dr. Krapf's journal from p. 216 of our last Number.

“*March 23*—Having but a small supply of provision left, we were compelled to start early, notwithstanding the cold and foggy atmosphere, and the wet and slippery road, which had not yet been dried by the sun. The view—when it was not obstructed by the rising fog—of the hills and mountains of Bondei, as well as of the deep dales and ravines, was really grand. We descended into a large forest of timber, sufficient for centuries to come. The trees are big and straight, from 70 to 100 feet in height. We crossed one brook after the other in this dark forest. The road was frequently very slippery, and hence I repeatedly fell to the ground. The whole scenery made me entirely forget that I was in Africa. Now I can understand where the perennial rivers, Mkulumúsi, Mgambo, and Wumba, come from. These big forests of the interior of Bondei have a never-ceasing supply of water. Having finally reached the open country, after traversing the black forest of Bondei, we had an unobstructed sight of various regions around. To the north-east we observed the mountain Kilibassi, near Kadíáro, whilst we descried the mount Tóngue to the south-east. About noon we commenced the descent of mount Makueri, which is a continuation of the above-mentioned Kómbora, which gave me so much trouble on my way to Kmeri. At many points the Makueri was not so sloping as the Kómbora. Hence the many villages we found on our descent. This region is peopled and cultivated. About five o'clock p.m. we were overtaken by rain, which compelled us to take shelter in a small hamlet called Kimbo, where we were well received, and regaled with rice.

“*March 24*—We left the Kishinsi hamlet Kimbo after sunrise. After a further descent,

we reached the river Siji, which rises from the water-brooks of central Bondei. We crossed the river near a kind of rake, by which the natives catch fish. The volume of water had been but little increased by the rain of yesterday. Having crossed the Siji, we had to ascend and descend minor hills till we reached Kadángo, where we had orders to wait for Mberéko, the captain of the body-guard, who was to go with me to Tóngue, and subsequently to Zanzibar. On our arrival at Kadángo we learned that Mbikiri, the royal princess and governor, had gone to a plantation of several days' distance for the purpose of sowing rice. We were much disconcerted at this news, as we knew that in her absence we should be little cared for in point of food. At Kadángo a relative of Minjie Minjie left our party, and took his road to the wilderness of Dalúni, whence he intended to proceed to Páre, in order to join the large caravan which had left the coast shortly after our departure from the Pangani in February. The unfortunate man had conveyed his own cafila to Fuga, in order to travel direct to Páre *viâ* Masinde; but on his arrival at the capital of Usambára he was informed that the Masinde road was at present impracticable, on account of the lions, and of the Masai having been seen in this direction: therefore he was compelled to make a round-about way in order to reach Páre. I was perfectly surprised at the heavy loads of brass-wire, beads, and American cotton-cloths, which his porters carried over the lofty and steep mountains of Usambára. Each man carried 56 lb.—one farasala and a half—besides the musket, ammunition, and food which he must carry for himself. And for all this trouble of a journey to the Masai country, which takes up at least six or eight months, a porter receives ten dollars, for which sum neither Suáheli

nor Wanika would accompany an European, much less carry a load of 66 lb. for him.

"*March 25*—We are waiting for Mberéko. Rest, indeed, would do us good, if we had more and better food. However, we must be content with what we have. Minjie Minjie, who has been several times at Páre, states that there are two chiefs of note: one, named Masína, lives in the town Gonja; the other, called Nenekéro, resides at Mbága. The people of Páre, who have a republican form of government, are now on good terms with Kmeri. Formerly, he was at war with them. The Páre men have no intercourse with the Wakuafi, who are called Wahumba in the language of Uniamési. The Páre people are in the possession of much ivory, as they are close to the wilderness of Jagga, and to the lake Ibe, where elephants abound.

"*March 26*—We heard no news of Mbikiri wa Mlúgu, nor of the general Mberéko. The term 'wa Mlúgu' refers to the royal offspring. Only a royal child is so called.

"*March 27*—As the general Mberéko did not arrive, and we were very short of provisions, we left Kadángo, taking the road to Muigni Hattibu, governor of Jumbi.

"On the road we learned that Ben-Gumma, an Arab of Zanzibar, was on his way to Ngú with about sixty slaves, being his soldiers, who were insulted by some Wasegúa, through whose territory he passed. Enraged at the insult of the makafiri (infidels), he burnt five of their villages, but lost three of his soldiers. Being unable to chastise the makafiri more severely, he sent for more troops to Zanzibar. About noon we reached Jumbi, but the governor was absent. At Jumbi I met with a Mahomedan who has travelled several times into the country of the Masai. He stated that he travelled four days to the west of mount Mlogo, when he saw a mountain called Nieróbi, the top of which was as white as that of the Kilimanjaro; but the Nieróbi was not as high as the Kilimanjaro. At night he heard the noise of something like the fall of rain, but it was not rain. He stated, that there is a river running from the Nieróbi to the north-west, but he did not know its name. 'To the north of the Masai country,' he said, 'is an immense lake, where there is a people called Máo, being of a good disposition toward foreigners.' The Máo do not belong to the Masai nation. The people have camels in the vicinity of the lake. Whether the Máo are identical with the Omáo mentioned in my late Ukambani journal, I cannot tell; but I should suppose so. He further stated, that there is at present a Suáheli caravan in the Masai country, which has not been heard of for fourteen months, and which is supposed to

have perished from want of food and water, or by sickness, and by the sword of the Masai. The reason why the Masai have lately become hostile to the Suáheli is, because the Suáheli have given muskets to Kífuma, the above-mentioned chief of Mafe, who attacked the Masai in the vicinity of Ngú. Another instance of the sad effect of the musket trade.

"*March 28*—We made this a day of rest, waiting for Mberéko.

"*March 29*—The royal soldiers, who had accompanied me to Jumbi, returned, in order to meet the general on the road, and to tell him that he should hasten his journey, as the msungu was waiting for him on the Pangani. They demanded that I should wait eight days at the Pangani village, after the lapse of which I should be at liberty to start for Zanzibar with or without the general. Having resolved upon this plan, I departed from Jumbi with the people of Minjie Minjie and my two Wanika. At Dafa we called upon the governor Abdalla and his brother Mapemba, who are both Mahomedans, and who manifested a beggarly spirit. I gave them nothing but a few needles, which were accepted. I shall never give a present without receiving an equivalent for it, in order to obviate, from the beginning, the monster of beggary.

"From Dafa we travelled about ten miles over a complete wilderness, which could maintain many thousands of inhabitants if it were cultivated. About five o'clock P.M. we arrived in the village Mua sa Gaombe, where we stayed for the night. The villagers were very friendly: they belong to the governmental district of Abdalla. After our arrival, a few wapúna came in, who were immediately conveyed by the villagers into one of their cottages. The wapúna are the soldiers of petty governors—the soldiers of the third class. The waincrée are the first class, as they form the body-guard of the king at Fuga. The second class consists of the waturuma, who are the soldiers of the crown-prince at Bumburri. All these banga, i.e. soldiers, frequently commit great injustice against the inhabitants, especially the Washinsi, as these have the least means of redressing themselves. But the banga never roughly treat the Wasegúa residing in the country at various places, as they would not suffer wrong like the Washinsi and Wasambára.

"*March 30*—We arrived about noon at the outskirts of the Pangani village, which abounds in cocoa-nut trees and plantations of rice and Turkish corn. There is an abundance of wood in the adjacent jungle. There is a brook of good water in the vicinity of the village, which

is built very irregularly, and consists chiefly of cottages constructed of poles, and thatched with twisted cocoa-nut leaves. Only a small number of stone-built houses is seen, peeping out between the cottages of poles.

"Having arrived at my former dwelling, I laid down my travelling staff with humble and hearty thanks to God, who has preserved my life from destruction, who has blessed me in body and in mind, who has prospered my journey, which, as a matter of course, was connected with great troubles and fatigues. My journey has shown that the king of this country is ready to receive the messengers of the gospel; that he will allow them to select any place they like for commencing a mission. It has shown also that there are many large villages in this country where a travelling Missionary may walk about and address a multitude of people, as soon as he is master of the language. The natives are accustomed to order, and obedience to the powers which are above them. The people are generally quiet, and not without intelligence and desire of improvement. The fearful habit of intoxication, beggary, and lawlessness, which characterises republican tribes, does not exist among them. It is safe to travel in any part of the country, though, of course, temporary disturbances on the frontiers, or at places occupied by the Wasegúa, or exposed to the inroads of the Masai, may be expected. But, on the whole, there is peace and order in the country. The inferior governors are attached to the king, whose children they generally are. The good disposition of the king towards the Missionary will, under the blessing and protection of God, rid him from many embarrassments to which he is exposed in other countries, provided that he behave himself toward the king with due respect and submission, not interfering with the political affairs of the country, and sending, from time to time, a substantial token of respect, by which to acknowledge the kind offices he receives from the king and his governors, who may provide him with food, or assist him with baggage-bearers on his movements in the country. For all such help and friendly service the Missionary must feel grateful, and not give place to the idea, that, because he is a Missionary, engaged in a spiritual calling, he has not to thank, or to look up to, the ruler of the country. Such would not be wisdom, but imprudence, which would soon have to deplore its unwise conduct. Whilst the Missionary must not allow himself to crave eagerly the favour and friendship of the great and mighty ones of this world, yet his duty is, always to show a mind grateful for received favours, and to give honour to

whom honour is due. And while he does expect little from the mighty ones regarding the salvation of their own souls, and effectual assistance in the spread of the gospel—for not many wise and mighty men are called—yet he must never shun to approach them with the voice of the gospel, for a testimony unto them on the day of revelation. Our Saviour Himself had very little to do with the rulers of the country, but looked for the poor, the sick, and the sinners. Hence I would not advise a Missionary to be constantly about the king of Usambára, in the hope or intention of converting first his soul to Christ, and, through him, the souls of his subjects. No, he must keep aloof as much as possible from the king and his court, and address the common people chiefly, unless he be called by the king to be about him and teach him, if he be really desirous of instruction. Beware of the Popiah and Jesuitical principle which is directed towards the head of the country, to gain him over to your party by every means. An evangelical Missionary marches up to the hearts and consciences of everybody as he meets him, being persuaded that, as soon as Christ is planted in one, or a few souls, though these be the poorest and most insignificant persons of the country, he has gained more than if he had been able to induce the king to establish Christianity by the force of edicts and military power.

"With regard to the means of conveyance, my journey has shown that people will not be wanting, who will carry the baggage of the foreigner to a long distance for a quarter or half a dollar. Relative to the supplies which a Missionary will want in this country, he will receive them direct from Zanzibar, which is nearer to Bondei and Usambára, than to Rab-bai and Mombas.

"Furthermore, my journey has shown that there is no country of East Africa better situated than Usambára, whence the Missionary has so much space for extending his operations. He may proceed to Páre, to Jagga, to Unguenu and Ngū, to the Masai and Wakuafi country, or to Uniamési. There is a road to all these quarters. Hence I cannot but think that the Committee will still insist upon, first, one Station in Usambára, a second in Ngū, and a third on the frontier of Uniamési.

"As to the climate, no part of East Africa promises to be more congenial to the constitution of an European, though a trial must be made first in this respect; for it appears that no European can alight upon the coast of East Africa without paying tribute to some kind of fever, in whatever country he may stay. A Missionary coming to this quarter must be

internally prepared to say, 'Never mind the fever-period: I will be ready to go through it if the Lord thinks it good and fit for the exercise of my faith, love, patience, and self-denial, as well as for the initiation into my Missionary work.' He should therefore leave home with a mind prepared to drink the cup of suffering, which will, by a fatherly hand, be presented to him who wishes to rescue immortal souls in East Africa. Let him rejoice in his sufferings for Africa, and 'fill up that which is behind of the afflictions of Christ in His flesh for His body's sake, which is the church.' (Coloss. i. 24.)

"Here I might bring my journal to a close, but I must still add a few incidents connected with my journey.

"At the Pangani village I waited for the general Mberéko, who arrived on the 6th of April. In the mean time, I held daily conversations with the natives of the village, who came in great numbers. The 5th was one of those blessed days which I had longed for, but not enjoyed since a long time. The word of God became indeed a word of life to my own thirsty soul. I felt a hearty compassion towards the people of the Pangani, who are like lost sheep, having no shepherd except the lying teachers of the Korán, which estranges their hearts more and more from the living God. The only business of this people is talking, laughing, beating drums, making marriage and funeral feasts, saying their stated prayers in the mosque, making and commanding slaves, causing discords at home and abroad, and cheating those whom they owe money. The corruption and degradation of the Mahomedans of this place is beyond description; and I must admire the forbearance and mercy of God in suffering such a people to exist. But He seems to permit them to fall very deeply, in order to show them the fallacy and delusion of their Korán, and to make them inquisitive of the truth in Christ, proclaimed by the Missionary now approaching their country. History frequently shows that the gospel has stepped into a country which was on the very brink of destruction. Hence the enemies of Missions have frequently attributed the ruin of a nation to Missionaries, because the principle of sin and wickedness was still destroying the nation, while the new reviving element was yet in its infancy, not yet being able to stem the tide of moral degradation, and regenerate the nation. Would to God that these, and all other Mahomedans, as well as Pagans and nominal Christians, might

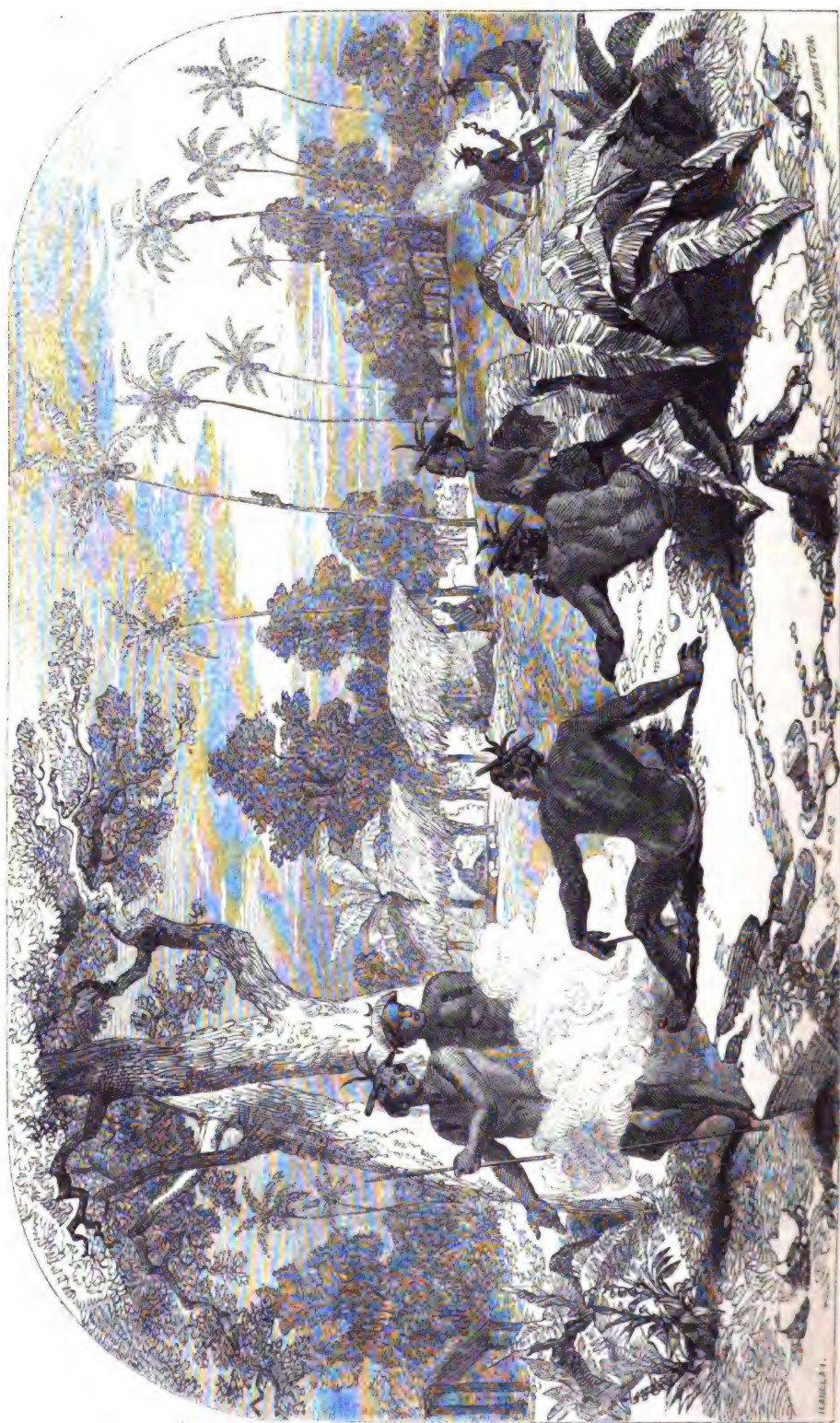
soon be brought to cry out for their salvation and deliverance, as a Mahomedan boy did pitifully cry out for the deliverance of his body. There was a lad who came frequently to my room, and finally stole the fish-hook of my servant, who, with the consent of the boy's father, tied his hands to a strong pole, and flogged him well. The boy miserably cried out for deliverance. For some time I did not interfere in his behalf, thinking that the boy, who was accused of a thievish disposition, deserved some sensible punishment, but finally I ordered my servant to set him free, as I would make amends for the fish-hook. The boy was set free in the presence of a great number of Mahomedans, who stood around the pole. I said to them, 'You see this lad has been saved by my interceding and making amends for him: in a higher sense, Jesus Christ, the Son of God, has borne your iniquity on the tree. If you believe in Him, you will be saved; but if you persist in rejecting the only Saviour whom God has given you, you will cry out in hell for deliverance, but will find no Saviour pitying you; for He is the only and sufficient Saviour whom I preach unto you.'

"Mberéko started with me from the Pangani on the 7th, in a small boat, and we arrived on the 8th at Zanzibar, about noon. There I learned that Mr. and Mrs. Rebmann had arrived from Egypt, and that they had proceeded to Mombas and Rabbai a fortnight ago. Having taken leave of Mberéko on the 12th, I embarked on the 13th in a large Indian bagalow, bound for Mombas and Bombay. I obtained a passage in her through the kindness of Mr. Jairam, the custom-master, who, in the absence of Major Hamerton, rendered me very important services. On the 14th I arrived at Mombas, and, some days afterwards, at Kisulutini, the place where the new Mission-house has been built, where I had the pain to find dear Mrs. Rebmann already suffering under the country fever.

"My task will now be to wait at Rabbai till the rainy season is past, when I intend to return to the Pangani coast, and to take effectual steps towards the commencement of a Mission, either on mount Tongue or Mringa, trusting that, in the mean time, a reinforcement of Missionaries will be on their way to East Africa, to occupy the interesting and important Mission in Usambára. May the God of Missions speed His work in this and all other countries of the globe, that His name may be hallowed, His kingdom come, and His will be done on earth, as it is in heaven!"







KOREYANS AND THEIR HUTS, FERNANDO P.O.—Vide pp. 260, 261.

# Church Missionary Intelligencer.

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[VOL. IV.]

## KETU, IN THE YORUBA COUNTRY.

WE have in previous Numbers introduced various communications from our Missionaries, exhibiting the development of our Yoruba Mission, and its branching out in different directions from Abbeokuta as from a common centre. We have seen the occupation of Ibadan,\* and then of Ijaye;† and now we introduce a journal from the Rev. S. Crowther, detailing a tour of exploration westward from Abbeokuta to the town of Ketu, on the borders of Dahomey. The narrative is interesting, not only as describing a new locality in which there is opportunity of introducing the gospel, but as affording glimpses of hitherto unknown places beyond, and of the enlarging nature of the opportunities for good presented to us in the Yoruba country.

"Jan. 5, 1853—Having got the translations of Genesis copied out and ready to be sent off, I considered it would be a great relaxation to my mind, after some months' study at the translations, to make a short excursion to Ketu, to pay my long-promised visit to the king, at his repeated request. I left Abbeokuta at seven A.M., and arrived at Ibara about an hour and a half from the Ogun river. Here we stopped for breakfast, after which I visited the old chief, and hired a horse for my son Josiah, who accompanied me.

"We left Ibara about twelve o'clock, and stopped over night at the old town of Ilogun, through which I was told some white men crossed northward some years ago, whom I suppose to be Clapperton and the Landers, on their expedition up the Niger.‡ Very few of the inhabitants are now remaining, through slave wars, which threatened to annihilate the nation: the number of desolate houses is greater than of those now inhabited. I visited their headman; but he was afraid he might commit himself, not knowing how their masters in Aibo, the large town further on,

\* "Church Missionary Intelligencer" for Nov. 1851, pp. 253, 254; March 1852, pp. 55—58; and June, pp. 128—131.

† Ibid. Feb. 1853, pp. 41—45.

‡ Clapperton, in his journal, mentions the river Gazie, which he describes as flowing into a branch of the Lagos river, near Badagry. The Gazie, he says, comes from the north-west, running through part of the kingdom of Dahomey, having its rise in the country called Keeto. We have not found any mention of Ilogun.

would consider it if he should lodge us. Seeing this, though they did not tell it out, I took possession of one of their goddess houses in the market place, as it was open, clean, and roomy, for our accommodation; and here we passed a comfortable night.

"Jan. 6—We started from Ilogun at six A.M., passed by the town of Aibo about seven, and left a message for the keepers of the gate to tell their chief that I would call on my return. We arrived at Sala a little before nine, where we stopped for breakfast: three hours and a half more brought us to the town Ijälle, where we stopped till the next day.

"Jan. 7—We started from Ijälle at six A.M., and breakfasted at the town Ibiyan; whence we made another long stretch of three hours and a half to Ofia, where was stationed a resident war chief. This place is only about an hour's walk from Ketu town, the capital. Here we were obliged to wait till the messengers who went to announce our arrival had returned. In the mean time I was kindly entertained by the resident war chief. About five P.M. the messengers returned, with a dozen of the king's ilari, or personal attendants, to escort us to the town. We arrived here a day sooner than they had anticipated. I was glad we were not detained at this short distance from town merely for the sake of show. We entered Ketu when it was getting dark, and were quietly lodged in the house of Asai, the prime minister. It was through Asai I had been working access into this place from the time Mr. Bowen§ had failed in getting into the town. He shook me heartily by the hand, and said, 'Crowther, I have at last seen you face to face: I am very glad to see you.' After some expressions of regret because he could not lodge me in a better house—for his house was burnt some thirty days ago—he showed me into a room in a private square, from which Ali, the headman of the caravan from Saki, Kisi, and Igboho, from the interior, had just been cleared out to make room for me.

"Jan. 8—About one P.M. the king sent to say he was ready to see me, so I went, accompanied by Josiah, Jacob and Job, two of my converts from Abbeokuta, Thomas John, a Sierra-Leone emigrant, whom I have always

§ The Rev. R. J. Bowen, an American Missionary.

employed as my messenger to the king, and Ogubonna's messenger.

"The king wished our interview to be private, or else we should not be able to converse to advantage, on account of the crowd which would collect, because he very seldom comes out in public: so we were led into his private yard, where he holds conference with his chief. This place is almost in ruins from frequent fires which have happened during the last two years. The palace has been three times maliciously set on fire, affirmed to be by some adherents to the king of Dahomey. At one of these fires the whole of Ketu was burnt to the ground, since which time the town has not been properly built. Some of the delinquents were detected, and put to death. The palace is an extensive building: the first square, of about 300ft. by 250ft., with a wide entrance, is closed by two large gates, one of which is nearly eleven feet high and nine feet broad. Upon the oldest gate are engravings representing the victory won over the Dahomians by the third king from the present one. The Dahomian slain were lying headless in the fields, and Ketu's victorious warriors standing upon the piles of decapitated heads, and their wives carrying some of these heads strung together in triumphal march about the streets. It is certainly a very striking representation, to one who has witnessed the heart-sickening reality. At the opposite end is the place where the king holds his audience. It is curiously made, with several projecting rooms, with holes very much like those in pigeon cots, through which he looks out from within, when he hears the causes of his people. We wound round from this into the private yard where he had appointed to meet us. After sitting about a quarter of an hour, his majesty made his appearance, in a cotton patchwork gown, and in a pair of red carpet slippers, sent to me by Capt. Trotter before I went to England. These I gave him some time ago, as an interchange of presents. Over the gown he threw a covering of red damask, and had on his crown, studded with coral beads. A cloth was spread for him to sit on, and all his attendants prostrated themselves before him, with the expression, 'Kí abiye si! Kí abiye si!' Reverence, reverence! I and my party stood up. After his attendants had paid their homage we made our bows: looking attentively on me, he said—for he had been acquainted with my name—'Crowther awo rí awo, Crowther awo rí awo,' meaning, Friends, long known by mutual understanding only, have at last seen each other. He wished me to come near and sit by him, which I did, on a handkerchief

spread for me on the ground, no one sitting on a mat. He shook me heartily by the hand, and repeated his salutations of 'Oku' many times. He then lifted up his feet and showed me the carpet slippers, and said, 'This is your doing: I have heard of you a long time, and had almost despaired of seeing you.' I told him I had it in my mind to pay him a visit long before this, but multiplicity of business had prevented my doing so till now; that I had heard of him a long time, and had told my superiors of his good government, and they were highly pleased with my account of him, though I had not seen him before. He said, a long time he had been wishing very much to see me, to explain matters, but he could not tell how to manage it. He then expressed his joy at having his wish at last accomplished. After a long talk about our establishments in Abbeokuta, I held my Bible in my hand and showed it to him; saying, that this was the book which God had sent down from heaven to mankind, to teach us His mind and will; that this book had been received by hundreds of nations, who are now walking according to its instruction and doctrine; and now God had been pleased to send the same book to this country, and to him and his people; that I was a preacher of that word; and, as I had now come, I proposed its reception to him and his people. He replied, 'Hitherto I have had no helper: now I have found one I will hold it fast. However, to-day is not our talking day, but to see and know each other.' After this we talked about the state of the country in general. He then ordered four of his attendants to step forward and give three loud shouts, as a sign of his joy at my visit to him and his people. After this we withdrew.

"*Jan. 9: Sunday*—It was told to the people that to-day was God's day, in which we perform no manner of work, so they abstained from sending me the king's presents, as he had intended to do; but many of his head chiefs came to pay me a visit, among whom were the opponents of Mr. Bowen's stay here, especially two Mahommedan chiefs, who were bitter enemies to Christianity, and close adherents to the king of Dahomey. I could at once tell their feelings by their looks. All my conversation with the visitors was on religious subjects, to which they listened with great attention and with cordial assent, excepting the two Mahommedan chiefs; but they have no power to oppose. I kept service in my lodging: many of the visitors stayed all the time of service. I read only a few prayers and the Litany, and preached from St. Paul's sermon at Athens, Acts xvii. 22—31; and in the evening from St. Luke xv., about the pro-



digal son. The people behaved more orderly than I had anticipated.

"Jan. 10—The king sent me a calf, and three heads of cowries with it, for my entertainment, and plenty of corn for the horses. About noon he sent a message to say he was ready to see me. We were led into the same private yard. He came in a short time afterwards, but more plainly, only having a cloth tied round his loins, another thrown over his shoulder, and a band of calico dyed blue around his fresh-shaved head, instead of a crown: his age may be between fifty and sixty. He saluted me after the manner of Saturday, and requested me to come and sit by him. He said that he was ready long before to receive us into his country, on account of which he sent his messengers to me frequently, that he might not be forgotten; that it was with all his heart he had received Mr. Bowen, but also true that there were opponents to his stay here, those being adherents to the king of Dahomey, and through whose malicious acts the palace was three times set on fire; that Mr. Bowen, however, ought not to have gone away, because he was permitted by him to stay and build his house; that the chief cause of misunderstanding between Mr. Bowen and the people arose from his unfaithful interpreter, who told the people one thing and Mr. Bowen another, which created a serious misunderstanding between them; that matters had been amicably made up since, he had quieted the opponents, and all his people were willing to receive any one who should be disposed to come and live among them; that he was perfectly willing to receive even forty of us, if we would come and live in his country and teach his people; that I was quite at liberty to walk all about the town, and look round for any suitable spot of land for our building. He said, moreover, that I should not mind what some people might say: he knew well that, even among those who visited me, there would be some who did not do so with their whole heart, but they could do nothing more than look sour; that such persons kept friendship with the king of Dahomey, and told him many stories to get a reward. He said he had advised the king of Dahomey time after time, as a true friend and neighbour, to cease from works of destruction; but he would not listen. Because he himself has never made war with any body, and has always advised those who were doing so to give it up, he was disliked; but now he has a supporter in his good wishes in humane England, who, he understood, had sent several times to the king of Dahomey on the same subject; that Ikūmi of Ijaye was the

only one whom he found ready to do good in the country, for Ikūmi sent to him frequently for advice, and begged him not to be weary in advising all around him for the good of the country, for he was the only one left of the good and well-meaning kings in this country. He said, as the English always sent to the king of Dahomey to advise his giving up war, so he also did especially on occasion of his late expedition to Abbeokuta, but he was obstinate, so he was well paid for his bloody and cruel war.

"I then called for the beautiful silk patchwork gown which was made by Mrs. Thompson, Welton, near Kingston-upon-Hull, with which I was furnished by Major Straith; and two silk and velvet caps, decorated with feathers and flowers, by Mrs. Pringle of Brighton, which I presented to his majesty. He was taken rather by surprise, for he had never expected so beautiful and rich a present as the gown. To show him the beauty of it, I put it on, and walked off from before him to a little distance: the various shades of colour glistened in the rays of the sun which reflected on them. Nothing could more call forth his wonder and astonishment. He handled it tremblingly, as if it were not intended for him. The caps were inspected with great curiosity, both by himself, Aṣai, and their attendants. Whenever any one walked in by permission, the king ordered the gown to be opened, to show his rich dress.

"After the excitement was over, I told him that, when I visited England, this gown was given me by one of my superiors, and that it was made by a very good lady, who worked hard at it many years for any chief in this country whom I might think deserving of it; and I had reserved it for him, as I had heard so much of his good disposition towards his subjects, and his readiness to receive Christian Missionaries.

"To Aṣai, my landlord, the prime minister, I gave as much as would do for a covering from the cloth I was kindly furnished with by Mrs. Straith at Penge, and a few yards of cotton velvet.

"So I withdrew from the palace, and roved about some parts of the town before returning home. In the evening, Aṣai came in to tell me how pleased and surprised the king was to-day at my interview with him; and that all I said to the people yesterday when they visited me, as well as the sermons I preached, were related to the king. He said, 'Ketu is entirely left open to you: do whatsoever you like in it, and bring whomsoever you think proper: we will receive them with both hands.' Aṣai said that

our book was quite intelligible to all the people; that there was none who heard me yesterday but thought again, and talked about what he had heard, when they went out; that the book and prayers of the Mahomedans were jarring confusion, which nobody understands, besides which they are great liars and deceivers; that as soon as we shall open school at Ketu we shall receive a great number to teach.

"In this country, superstitious and ignorant as the people are, yet there are always found one or another whom God disposes to stand for and defend the truth. Aşai of Ketu is like Ogubonna of Abbeokuta, and Mewu of Badagry. Aşai was the only man who encouraged the king to carry out his point, and now he feels satisfied to see the cause he pleaded come to a good issue, and his opponents humbled at his feet.

"*Jan. 11*—Among many other visitors, forty-seven of the king's wives came also, to wish me welcome to their town. If I have ever met persons who have excited my pity and compassion, this group before me did so, especially after I had learnt more of their state and condition. In appearance they look filthy, being badly clothed; must keep their heads always shaven; and are not allowed to wear any head-band, beads, or any ornament whatever. Their subsistence from the king's revenues is from ten to twenty cowries, received at the toll every market day, which is held every fifth day. They are not allowed to trade in any other article than retailing snuff or spinning cotton, which yields but a very small profit. Those who have families are allowed to remove to their parents' houses, or are placed under the care of trustworthy keepers, where they are taken care of till the child is weaned. They are allowed to go to amusements, chiefly dancing, but all care must be taken lest they be touched by any man, at the peril of great punishment, and perhaps death. All the wives of the former king fall to his successor: hence their great number, of all ages. Of all the inhabitants they appear to me the poorest and the most restricted, and their state most pitiable. I at once preached to them the gospel which proclaims liberty to the captives, and which sets the oppressed free, for a good while, and then gave them two heads of cowries to be distributed among themselves.

"The king's children do not live with him in the palace, but with their mother's relatives, under their care and at their disposal; but they visit their father, who gives them a few cowries sometimes.

"To-day being market-day, after breakfast I went to visit it. It is kept outside the

town walls, and was very numerously attended by people from all parts, viz. by caravans from Şaki, Kişi, and Igboho from the north, about nine days' journey, though it may be made in seven; from Şabe north-west, about four days' journey; by the Ibaruba, from the north, whose country borders on Yoruba, and extends to Boussa, having the river Quorra as their boundary (the distance from thence to Niniki, their capital, being from seven to fifteen days' journey): the people of Abbeokuta from the east, and the Dahomians from the south, only a day and a half's journey to Abomey, the capital, as well as people from Porto Novo, also attend this market. The latter has a very great facility by the river Opara, which falls into the Ossa on the upper part of Porto Novo, navigable from that place from eighteen to twenty hours', to within five or six hours' travel to Ketu. I saw some of the traders who landed on the bank of the Opara this morning from Porto Novo, and reached Ketu market about noon to sell their articles. What a facility for the conveyance of goods from Lagos to Porto Novo and onward, to within five or six hours' land-carriage to Ketu, is the river Opara! The market abounded with all sort of eatables common in the country, and cloths from the interior. The country cloths, which were very inferior to those sold at Abbeokuta from Ijaye and Ilorin, are chiefly bought by the Dahomians, who bring rum and tobacco in exchange. Slaves are not exposed for sale in the market here; and I have not heard of more than two, one of whom was purchased by Ali to be restored to his family at Şaki, he being formerly a slave in the Dahomian country. There is abundance of cotton in Ketu, which is just begun to be gathered in. There must have been 4000 persons in the market, all busily engaged in lawful merchandise.

"*Jan. 12*—I went out after breakfast, around the outskirts of the town, to find an eligible spot for a station: the king desired me to see him before I went. I met him sitting in one of his private squares, looking at the men who were roofing a part of the palace. He spoke very kindly with me, and desired the messenger to lead me to two places, one on either side of the palace, which he thought might do for our station. The first place the messenger led me to might do well if another could not be obtained, and the king were willing to give it up. But I had an eye to a more eligible spot than that, to which place I requested the man to lead me. On our return, I told the king the most eligible spot was some distance from the palace, if that were



agreeable to his wishes. He said that was too far; his *Oṣiṣa* had been consulted, and it said, 'Oibo must be near him, and at such a spot.' He asked whether I had seen the second spot he named, which he had particularly fixed his eye upon: the first I had seen, he said, would not do; he could not give it up. I told him I could say nothing till I had seen the place he meant. A long familiar conversation then took place upon various subjects, and then he wished me to wait for him outside the palace, undertaking to show me the place himself. So he did, pointing to a low confined spot on the left side as one enters the palace, and occupied by five or six square houses, which, he said, he would pull down: but as the place was not at all good for any thing I returned home, and sent *Asai* to him to say there was no place I could wish so much as the one I myself had fixed upon.

"*Jan. 13* — I rode outside of the town, by the road which leads to Dahomey, winding from west to south, for about an hour, to see something of the country around, and what roads they have, which I found very good and clean: the land being level is easy to travel on. We returned home about eleven o'clock.

"*Jan. 14* — I rode out to a *Popo* town, called *Epo*, about forty minutes' ride from the town wall. On our way I was shown ancient works, which I did not expect to find here. There is a deep trench, from fifteen to twenty feet deep, around the town, with walls for fortification. At a short distance from the entrance another similar trench branches out, which is the outer ditch in the front of the town most exposed to frequent attacks of the enemy; the back parts of the town, south and west, being very much sheltered by prickly thickets, not easily accessible, for miles towards the Dahomey country. The distance between the first and second ditch I could not ascertain, but the extent I rode along in a semicircular direction would be nearly three miles. In the rainy season the trench becomes a stream, and, were it cleared, might present a river-like appearance. This outer ditch must have been of great depth. Although it has not been cleaned for years, and is half filled with earth, washed in every rainy season, and full of leaves from the bushes which shade it, it is still about twelve or fifteen feet deep, and is very difficult of descent. A great number of women managed to get down in different places to get water to wash their cloths, as it was not then quite dry. I asked my guide how long it was since the outer ditches were dug, for they have not been cleaned out for years. He said it was from time immemorial: that those ditches were said to have

been dug by a giant, a man very tall and big, when the town of Ketu was repeatedly troubled by frequent attacks from their enemies: that the giant, whose mother was very rich, proposed to dig trenches round about the town, if the inhabitants were able to clear away the earth and stone dug out from the ditches: that it was the giant only who did the digging part of the work, which he generally performed at night, sufficient to employ all the inhabitants the whole day in clearing out. He described the iron he had to break stones with as nearly as large as a man's body; that his strength was enormous, so that, when a full-grown bullock was given to him, he used to hold him by the four feet together with one hand, and lift it up and say, 'This is very little:' that he used to drink several large potfuls of water or beer at one draught. Thus *Ajai* went on describing to me the man who was the digger of the ditches around this ancient town. At last, when the inhabitants were weary of carrying away the earth and stone dug out, they all begged the giant to put a stop to the work, as they were sure their town had become impregnable from what he had already done: so he was obliged to stop, or else he would have dug the second trench round, and commenced a third. *Asai*, the prime minister, confirmed all these statements respecting the origin of Ketu ditches.

"But from other traditions which I have collected respecting this truly old town I am inclined to suppose the origin of the ditches to be perhaps as follows—

"Ketu is the last town this way south speaking the Yoruba language, and next to the *Popos*. The inhabitants of *Epo*, the town I visited this morning, being scarcely three miles from Ketu, are *Popos*, the original inhabitants of the land whereon the town Ketu now stands, but which was taken away from them by right of conquest. From Ketu southward all the inhabitants are *Popos* to Porto Novo, and Dahomey, whose capital, Abomey, is only a day and a half's journey from this. The place which was first shown to me for a station was said to have been formerly occupied by a white man, who built his house there: hence the place received the name of '*Oibo gún*,' i. e. White man landed; but no one now lives to tell even a circumstance connected with the residence of that white man, except the name of the spot he occupied. So it is most probable some European slave-dealers settled here many years back, and, to defend themselves and their nefarious trade, instructed the natives to make these ditches, or their slaves were employed to do the work; for the sight of these ditches reminds one of the

trenches around the Tower of London: but, if otherwise, the natives of that age must have been pushed by strong force of circumstances to do so great and ingenious a work. I have not yet met the like in any part of Africa: it certainly would require a power and skill superior to that of the king of Dahomey to scale the ditches: and hence the security of the town of Ketu under the very nose of its powerful enemy, the king of Dahomey.

"Asai came to tell me, in the course of the day, that the king was quite willing that I should select any portion of land I thought proper, in any part of the town. As I had promised seeing him before doing so, I went to the palace. He gave a full consent to my wish, and said he was only afraid it was too far. I told him we had built at a much further distance from Sagbua, in Abbeokuta, and that it was a matter of very small consequence. I was very glad my point was gained. The present situation is clear of houses, and large: it stands on a gradual elevation over the town, and consequently is well drained and dry: the country presents a fine view in front for miles towards the east and north: it is airy, and void of any offensive smells, and abreast the centre of the town, but remote from the Mahomedan quarter, where their only mosque stands: the land obtained extends to the ditch at the west side of the town by north, at the place called Ogodo. When I returned home, I sent the king ten heads of cowries, to thank him for his kindness to me, and for giving me the land. He returned many thanks, and promised to visit me.

"*Jan. 15*—About fifteen minutes past six this morning the king paid his promised visit, attended by several of his *ilari*—personal attendants. When he came, slipping off his sandals, he sat on the mud floor, upon which a cloth was spread for him. He repeated his good wishes for God's blessing upon all I do many times over, and in a little time the square was full of numerous spectators, because the king very seldom goes out by day except on public occasions. The people prostrated themselves before him, wishing him long life, peace, and happiness, and good results from the visit of the stranger. As I had nothing else to entertain him with, I gave him the only bottle of wine I brought with me for a provision against accident or necessity, and two sperm candles, with which he was quite pleased. He stayed about twenty minutes, when he left and visited Asai, and looked at our horses, which he admired, and then returned home with a great number of followers. In the evening I went to plant trees, to mark the boundaries of the land granted to us for Mission premises, and re-

turned home with a thankful heart, because the Lord had so blessed my visit to this place, and had so prepared the hearts, both of the king and his subjects, to accept the offer of the gospel of our salvation.

"Wishing to see and talk with some Ibaruba traders from the interior, their headman, with four others, were brought to me. I told them that many of their country people were in Sierra Leone, where I came from, and that our superiors have it very much in their minds to send Missionaries to their country, as they are doing at Abbeokuta, and were about to do now in Ketu. This was, they said, certainly unexpected news to them, because they always considered themselves unknown and unnoticed in a strange country like this; and that, as I had sought them out this way, and told them this good news, they would send a message by the return of the caravan to relate the same to their king; and should any of us feel disposed to visit their country, they would ensure his safe journey thither. The frontier of the Ibaruba territory, which borders on Yoruba and Šabe, is about seven days' journey, and another seven days would bring one to Niniki, the capital and residence of their king. They trade with the Asanti through a country between them called Gbanja, about ten days' journey southward, where there is a mutual market between them and the Asanti. They speak quite a different language, like Nufi and Hausa, but a great many of them understand the Yoruba tongue. Their headman is resident here, and is a butcher by trade, who kills a bullock, sheep, and goats daily, or every other day, as the market offers a ready sale. The bullocks are brought here from Šabe in great numbers.

"*Jan. 16: Sunday*—That the Ibaruba caravan might be able to deliver his message without doubt, the headman came this morning, with about thirty others, who were shortly to start for the interior, that they might hear from myself all I had told them before, so as to repeat it at home without mistake. I was very glad to see them, and had a long talk with them. I asked what religion they professed in their country. They replied, heathenism and Mahomedanism, but that the heathen have the country. I told them I was a Christian. I showed them my Bible; and said that this was the best of books, which God would have every nation to receive and to hold. I asked whether the worshippers of thunder and lightning ever grumble with the worshipper of the god of palm-nuts; whether the worshippers of those numberless gods do not live in peace with each other, though they worship different deities. They said, 'Cer-

tainly; they do not trouble each other, but each one worships what he thinks good for him." I then told them that when Christianity should be introduced into their country, the same tolerance ought to be observed as in other countries.

"Some of them saw Laird and Oldfield's Expedition up the Niger. They mentioned the fright the whole population took at the firing of three sky-rockets, which they described as going up to a very great height, and then bursting in the air. They were all armed on the occasion on the bank, not knowing what was going to take place. Their chief mallam died the day after the steamer went down, in consequence of the fright he took. They said their country extends to the bank of the Niger: their king, and the king of Boussa, on the opposite bank of the Quorra, shared the fares of the ferry. I kept service, and addressed the people from the Lord's Prayer, and in the evening from St. Luke ii. 14.

"The name of the king of Ketu is Adebias, and he has now been some twenty years on the throne. He does not buy slaves to keep, but only has such as are given him for presents, who live in the palace, and are considered free: so are all who flee to him for refuge from their oppressive masters. The reason why the king does not buy and hold slaves is assigned to be, because they take so much liberty, as belonging to the king, and commit much evil, to the great annoyance of the public. This was said to be law among kings in time of old; but all the rest have violated it, except Adebias and his predecessors. This is the first place I have witnessed in Africa where there is a king who holds no purchased slaves. The king's personal and confidential attendants, called *ilari*, are young men, children of the inhabitants, who are selected and sworn to be faithful to their sovereign, and to hold his person sacred. These are his eyes and ears in the town, where they are dispersed, and serve as a great check to conspiracy and rebellion, as the policemen in civilized countries. They are known by their heads half shaven afresh, and always go about bareheaded. They live in the palace until they are disposed to settle, when they return to live in their relatives' houses, but remain king's messengers all their life long, when other young men are selected in their place in the palace. They work for the king, and live upon such things as are given them for presents as king's messengers.

"The king of Ketu is said to be the eldest of three brothers, viz. Alaketu, king of Ketu, Alake, king of the Egbas nation, and the youngest, the king of Yoruba. He is still considered as possessing the power of pro-

nouncing good and evil upon any undertaking, and of pronouncing blessing and cursing upon any individual. Hence Ikūmī of Ijaye sent to him to receive good omen from him for his intended expedition against some place in the Dahomey country.

"The king of Ifè is said to be the keeper of the house of Ifè, Alaketu the rightful proprietor of Ifè at the demise of their father. The continued existence of so many of his towns and villages between the teeth of the rapacious lion-like king of Dahomey, and raging, bear-like, robbed of her whelps, the Egbas, and prowling wolves, like the restless kidnappers of Ibadan, will tell volumes that Adebias, king of Ketu, may be classed among those who study to keep their people in peace and safety. He sends his people to no war; he does not restrict them in the use of their articles of dress, as in other places; he tries to make them happy, and encourage them to industry.

"But there are abominations which make us mourn. It is said, at the death of the king two males and two females are put to death, to accompany him into the invisible world. The titles such persons receive in their lifetime is 'Abobba kù'—One who dies with the king. Also at the laying of the foundation of the town walls, or when they need rebuilding, a boy and girl are offered in sacrifice upon the walls, but sometimes bullocks are killed instead, to the god Idena—the keeper of the gate. The ditches being about eighteen or twenty feet deep, and the walls at the entrance very thick, the offering of human sacrifices on laying the foundation or rebuilding must be very rare.

"There is also a monthly superstitious observance at Ketu, as in Abbeokuta and elsewhere. The devil-house is built outside the walls of the fortification, in the centre of the road, a little distance from the entrance. At every new moon the path must be changed to the other side of the devil's house, which is marked out by a long stick placed on the roof of the fetish house, across that side of the road, to signify the passage is changed till the next moon, when the stick is again removed to the other side.

"The chief superstition of the people is the worship of the devil, Ifa, and other country fashions common in this country. The Egun-gun of Yoruba, and the Oro and Ogboni of the Egbas, are not allowed in the town of Ketu: they are looked upon as inventions which spoil the country; so women may walk as freely at night in the town of Ketu as in the streets of Sierra Leone: nothing to frighten or restrict them.

"The soil of Ketu is sandy, and in some

places gravelly, with very little stiff clay. These serve as a shallow covering over an extensive bed of soft red stone, over miles of land, which shows out here and there above the soil: hence the scarcity of spring water in Ketu. The clay being of such a nature, the courses of the mud walls are not carried higher than from ten to fifteen inches at a time; but when hardened it stands the rains much better than any mud in Abbeokuta, and if properly prepared might, I think, make a flat roof. At the depth of about twenty or twenty-five feet the soil becomes light, showing the colour of chalk, yellow and red ochre. At a further depth the natives affirm it becomes yielding; and it has happened, that persons have fallen into subterraneous caves, in attempting to dig a very deep well.

"Their tanks, or reservoirs of water, of which every master of a family possesses many, are dug about ten or fifteen feet deep, and are then undermined at the bottom into a wide basin or oblong square, in the midst of their square houses, which are well floored with hard wood and mudded over, with a small opening through which all the rain water from the roof runs into the bottom: when filled, it is closed up for future use, as occasion may require. Several of these reservoirs may be seen open all over the town, for common use. Water from a well-kept tank is very good, clean, and sweet; but they lose half the quantity of water they intend to preserve, because the tanks are always half-full of sand and gravel, which are washed into them during the rainy season. These they must clear out every year, or else the tanks are soon choked up. I need not say a resident Missionary will construct tanks in a regular and proper way for a good supply of water, as at Cape-Coast Castle and Ascension Island.

"There is a spring of water near the village Epo, about three miles from Ketu, where the women go in great numbers to wash their clothes and fetch water, especially traders from the interior, to whom the water for domestic uses from the tanks is not freely accessible.

"There is one reason which greatly weighs with me, besides its thousands of population, why Ketu should be taken up, as soon as possible, as a Missionary Station, and that is, it affords an easy access for the gospel to the Dahomians, who attend this market every fifth day, trading with the Yorubas from the interior, and Egbas from Abbeokuta. For if those Brazilian slave-dealers continue to occupy Whydah, it will be a very long time before a Christian Missionary can do any thing through that

port with safety and success for the conversion of the Dahomians: but as Providence has opened a way at the back of that country through Ketu, there is every reason to believe that a resident Missionary might, with greater facility and less risk than from the coast, visit Abomey itself now and then, to propose the reception of the glad tidings of salvation to that monarch as well as to other kings.

"Example is better than precept: who can tell but that the people of that tyrant, by force of example which they might see set before them by others in the interior, might become enlightened and converted? The disaster with which it pleased God to visit Gezo in his expedition to Abbeokuta will tend, I am led to believe, to lessen the tyranny and despotism with which he had up to that time ruled his people. Since his late defeat at Abbeokuta, several thousands of his dependants have determined to revolt, and some have already done so: some have become subject to the king of Ketu; and others have visited the chiefs of Abbeokuta to become their dependants, though looked upon with very great suspicion. The chief grievances of the Dahomian subjects are, that they are very much oppressed, being always deprived of their children. Any persons who have two must give up one; who have three or four, must give up two, whether male or female, to fight the king's battles; besides which they pay an enormous sum of cowries for yearly tax. When they were defeated in the Abbeokuta war, one of their headmen particularly, who was taken prisoner and afterwards ransomed, was put to death by the king because he should not have suffered himself to be caught. All these things, they said, they could bear no longer, and therefore would leave his country. Until now he is not comfortable at home from his rebellious subjects, though he is using all means, both by bribes, persuasions, and promises to relax what was oppressive, to prevent their deserting him: he is not yet successful, notwithstanding.

"If the savage and warlike New Zealanders are becoming a Christian nation through the preaching of the gospel, why should we despair in making a beginning towards the conversion of the Dahomians—though not directly, at present, but by example, kindness, and patient teaching, when they come in contact with the preacher of the gospel, after the example of the venerable Marsden in New South Wales, till he ultimately introduced the gospel into New Zealand?

"The river Iyewa was about four feet deep immediately on the back of Ijaka Oke, only fifteen minutes' walk below where we crossed

it. If the means could be got, the people might be employed to clear this river of the bushes which now overhang its passage, and it be made navigable some thirty or forty miles higher up from Okeodan, where its navigation from Badagry at present terminates. The distance of Iyewa river hence from Ketu will be about eight hours' journey. Between Ijalle and Ibiyan is a small river called 'Odi, about two feet deep where we crossed it: this falls into the Iyewa below Ijaka Oke, and might be improved in the same manner for commerce: it is only five and a half hours' journey from Ketu. These streams, besides the Opara, which is at present in use, might facilitate trade and commerce some forty miles inland, as the Ogun river does at present for Abbeokuta.

"The land is productive of abundance of cotton, which the Dahomians purchase in large quantities, to be conveyed to their own country by land.

"Jan. 18 — On my way back I stopped over night at Aibo. The people were somewhat shy at first, supposing I had been to Dahomey, as they did not know my movements: but after a little explanation of my visit to Ketu, I was welcomed into their town, and lodged and hospitably entertained by the head chief.

"Our conversation on religious subjects, together with six of his headmen, who each took part in it, was very interesting. In one word, the hearts of the people are quite open to us, and their towns are placed in our hands. The chief gave me one goat and 1000 cowries for presents, besides provision for my people: in return, I gave him six yards of cotton-velvet and two razors.

"Jan. 19 — We arrived at Abbeokuta at four P.M., and were glad to meet all well at home, anxiously looking out for the arrival of our new friends from Lagos.

Estimated Population.	Names of Towns.	Mean distances by hours. H. M.
	From Ogun river to Ibara . . .	1 30
1600.	" Ibara to Ilewo . . .	1 15
900.	" Ilewo to Ilogun . . .	2 45
200.	" Ilogun to Aibo . . .	1 0
30,000.	" Aibo to Sàla . . .	1 40
1600.	" *Sàla to Ijaka Oke . . .	1 50
500.	" †Ijaka Oke to Ijalle . . .	1 30

\* This is the last town of the Egbado division, beginning from Ibara, having Aibo as their capital.

† This is the first town next to the Egbado, in the territory of Alaketu. At the back of this town the river Iyewa runs, which measured four feet deep January 18, 1853.

Estimated Population.	Names of Towns.	Mean distances by hours. H. M.
500.	From †Ijalle to Ibiyan . . .	2 0
400.	" Ibiyan to Tobolo : . .	20
400.	" Tobolo to Ofia . . .	3 10
500.	" Ofia to Ketu . . .	1 0

20,000. Between Ketu and Abbeokuta . 18 0  
At miles per hour . 3

Ketu from Abbeokuta, miles, 54

"Names of unvisited towns belonging to the king of Ketu, viz. Ijaka-Isallé, 'Ijon, Idara, or Imuto, Igbura; these are on the banks of the river Iyewa: Ibukofí, Isadà, Iganna-Igbo, Ilémo, Agbélle, Iselu, Agbón, Iwoye, Imèko, Idán, Idoffa. Imèko and Idán are said to be each half as populous as Ketu, besides many others."

In the subsequent June tidings reached Abbeokuta that the king of Ketu had died. It was therefore deemed desirable that Mr. Barber, a native catechist of the Society at Abbeokuta, who had visited Ketu about three months previously, should proceed thither a second time, in order to ascertain what might be the feelings of the new king with reference to the contemplated Mission, and whether the people were less favourably disposed than they had been previously. On his way thither he learned that Ketu was in confusion. Barbarism there had long been accustomed to display itself in connexion with the kingly office. Unlike his predecessors, Adebia had died a natural death; but the usual custom of dignifying the demise of the monarch, by the death of several of his subjects, was not to be dispensed with. Already two of his wives had committed suicide. Dressing themselves with mats and suitable clothes, purchased expressly for their burial, they danced through the principal streets, with drums beating, boasting that they were not afraid to die, a courage which they owed to the quantity of rum with which they had fortified themselves; and then, retiring into a certain room of the palace, amidst the tears and sobs of the spectators, poisoned themselves. But this immolation was not considered as sufficient, and a strong party was formed, which demanded the death of the late king's favourites. These tidings induced Mr. Barber to press on the more earnestly. Outside the walls he found encamped a large body of men who had been summoned from Imèko by the conspirators to their aid. Mr. Barber immediately demanded to be led into the presence of their chief, by whom he was favourably received, a circumstance

† At the back of Ijalle the river 'Odi runs, which measures two feet where we crossed it.

which, under God, preserved him from subsequent ill-treatment. As he passed through the barbarous host, the soldiers proposed to one another to plunder the Oibo and drive him back; and some of them waited on the chief to obtain from him permission so to do, which he refused. The conspirators also applied to the king for permission to expel him from the town; but his reply was, that this was not the first time that Oibos had visited Ketu, and that, as they had not been expelled during the lifetime of his late brother, there was no reason why it should be done now.

With the king Mr. Barber had no opportunity of an interview. As yet he was without power, and was in the hands of the elders. Various ceremonials had to be gone through before he could be introduced into the palace, in two different corner rooms of which he must remain for two full years before he attains independent power.

With the collective body of the elders he was privileged to have an interview. Mr. Barber thus refers to it—

"This day, at three o'clock P.M., the elders of the town assembled themselves together, and sent for me to come and deliver my message. I went, and met them at one Èsaba's, the principal chief. Aṣai, my landlord, first told them how he saw me unexpectedly, and how he sent to tell their intended king, &c. I then stood up—as that was the first opportunity afforded to any of us, who had ever visited Ketu, to meet with the elders collectively—and explained to them in full the goodness of God, and the kindness of the English government to us; and showed them the difference between the English and the other European nations. I also told them the object of our Mission's coming into this country, and the reasons for my visiting them at this time. They said they were ignorant of all these things, because the late king had never told them the object of our visit. But now, as I had explained to them our object, and as they considered it to be good, they would tell it to the intended king, and a meeting would be convened to consider the whole matter, when they would send to let us know their decision. One of them, whose title is Elegbā, meaning 'the devil,' said, 'The new king is only intended, and not yet crowned,' seeing he has not yet been saluted "ngtoló," after their manner of saluting their kings. But

they salute him 'Āa' at this time, and he has no power as yet; and as they have many ceremonies to perform for him, which they have not yet touched, they cannot tell whether he will be their king or not: they do not call him king yet, but stranger. They said many favourable words of us, and that they trusted our friendship with them would be continued: and they begged me not to listen to all that might be said by ignorant people in the town about the Oibos; that without their permission they could do nothing. One of them, whose title is Esabà, the principal of the chiefs, said that the king of Dahomey had sent to tell them that he intended to come with one thousand men, with guns, to perform some funeral ceremony for his friend the late king, and also with his drums to dance. When the chiefs and all the people heard these things, they laughed at his intention to come and destroy them all, in order to commemorate the death of his intimate friend, their late king. But they declared that they would not allow him to come at all; and, should he be headstrong, that they would meet them with their guns, and arrows ready fitted on the bows, awaiting him on the walls. There is one Ogun-magbò, the chief of those who deserted the king of Dahomey, and has taken refuge in the king of Ketu's territory: he is now collecting an army against the king of Dahomey. On his account the king of Dahomey, a few days before I got to Ketu, sent out some of his soldiers to await the Ketu people on their trading road; and they caught five of the Ketu people, and took them away. The people of Ketu are very much afraid of the king of Dahomey, and, had they not been aware of all his deceitful dealing, he would have conquered long since."

Before Mr. Barber left he had the satisfaction of witnessing the departure of the Imeko soldiers, with their chief, Sabaki, after plundering the farms of the Ketu people and imposing heavy fines on the late king's favourites, but without having succeeded in compassing the death of one additional person. Aṣai, the hospitable chief by whom our Missionaries have been entertained, was more especially in danger, as he had been accused of receiving presents for the king from the white man, which he had retained for his own use, and of burying charms in different parts of the town whenever he was visited by Oibos.



## FERNANDO PO AND THE ADJACENT REGION.

THE Rev. S. W. Koelle, in collecting specimens of languages from the natives of different countries in Africa who have been brought into the colony of Sierra Leone, has ascertained that there are concentrated within that colony the representatives of no fewer than 200 different nations, speaking 151 distinct languages, besides numerous dialects of the same.

At the Pentecostal effusion there were brought together, at Jerusalem, Jews out of every nation under heaven, through whose instrumentality the gospel, proclaimed by the disciples on that wondrous occasion in many tongues, might be widely spread throughout the known world. No one can read the above fact without admiring the similarity of provision made for the extension of the gospel throughout Africa. Individuals of various tribes and nations, some of them utterly inaccessible to Europeans, others to be reached only with extreme difficulty, have been congregated at that very spot, where, sheltered under British protection, Christian Missionaries have had free opportunity to preach the gospel, even at the time when the slave-trade, with its virulent action, ravaged every other portion of the western coast. Surrounded there with privileges and opportunities, to which, in their own countries, they must have remained strangers, they have been, under the transforming influence of Christian truth, gradually preparing to become a multilingual agency for the dissemination of that truth throughout remote regions. Already a commencement has been made in the case of the Egbas of Yoruba; and as providential circumstances combine to lead back other remnants to the localities from which they were originally taken, Christian England may behold the same process often repeated, and they who had left their country and connexions as dark heathen, returning to them as intelligent Christian men, to prepare the way for the evangelization of their native land.

Above the confluence of the Niger and Tchadda, on either bank of the former river, the Nufi or Nyffe people extend over a great territory. They are tributary to the Fellani empire, the present Sultan of which, or the Emír el Múmenim, is Ali bem bello. The governor of Nufi resides at Ladi, the present capital, Raba having been destroyed by the Fellanis some seven years back, when it rebelled against them.

"The Nufi people are, generally, marked in the face thus—three elliptical gashes extending from the temple to the mouth, and one from the nose, crossing the cheek: sometimes there

are more than three. The hair is shaved so as to leave three circular patches, one behind, one in the middle, and the other in the front. Most of the Nufi men I saw at Egga wore the tobe: many of them were dressed with a cloth, which hung somewhat gracefully from one shoulder, after the fashion of the Roman toga. They were, in general, tall and well made: the form of the head, the countenance, the contour of figure, and the lighter shade of the colour of the skin, indicated an intermixture of the Caucasian with the negro race."\*

The Christian Nufis in Sierra Leone have already, on one occasion†, expressed their earnest desire to follow the example of the Egbas, and make their way back to their own country, in the hope of doing good to their countrymen. The way has not yet opened, but so soon as it shall do so there are those who will be found ready to improve it.

Another remarkable movement has manifested itself in a large tribe inhabiting the west bank of the Niger, the Ibos. As soon as the Bishop of Sierra Leone arrived in his diocese, he received a petition, signed by 100 liberated Africans of the Ibo tribe, stating that they had long pondered over the efforts made on behalf of the Yorubans, and that they could no longer refrain from an earnest petition that Missionaries might also be sent to their country. To such an application it was impossible to turn a deaf ear, and therefore the Rev. E. Jones, with three natives, all of the Ibo tribe, was appointed to visit Fernando Po, to collect the needful preliminary information.

Mr. Jones' narrative of the visit, which extended from April to June of the present year, contains much interesting matter, and we therefore give it *in extenso*.

"In consequence of several letters addressed to us by the leading men of the Ibo (Eboe) tribe, most of whom were not in connexion with us, as well as of an application from John Smart, of Regent, one of our oldest communicants in that Station, praying us to send them back to their own country, that they might see if the way were open to send the gospel to their country-people, it was deemed advisable that I should proceed as far as Fernando Po, and procure all the information in my power from Captain Becroft

\* Dr. M. William, on board the "Albert," Niger Expedition. See "A Narrative," &c. vol. ii. pp. 104—106.

† "Church Missionary Record" for Feb. 1844; pp. 36, 37.

as to the feasibility of the scheme for the Ibos to return to their own country. That gentleman's long acquaintance and known familiarity with all parts of the Gulf of Guinea, and with the characters of the different tribes, rendered it peculiarly important to see him, and obtain his opinion.

"I was fully satisfied in my own mind, from conversation with naval officers and others, that it would not be possible for them to ascend the Niger and reach Aboh, unless in a steamer; and as to the way by the Bonny, the only other known way of access to the Ibo country, the character of the people living at the mouth of that river was of such a nature as almost to preclude success: in fact, I was repeatedly told, before I left Sierra Leone, that the Bonny people would surely murder myself, and make slaves of my companions. Still, in order to show the people our willingness to embrace every opportunity of teaching their benighted countrymen, and that we were as desirous as themselves of establishing an 'Abbeokuta' amongst the Ibos, as well as in the hope of procuring information for future use, I was directed by the Local Committee to take three persons with me—J. Smart, of Regent, Jacob Cole, an intelligent school-master from Waterloo, and his father—who were all Ibos, and ascertain if it were possible to reach the Ibo country.

"On the evening of the 12th of April I went on board the steamer 'Forerunner,' my companions in the journey having preceded me; and finding that, after all the urgency with which we had been hurried on board, we were not to leave before day-break, I took possession of my berth, and committed myself and cause to Him who alone could direct my way.

"April 14, 1853—After a fine run of thirty hours, we were off Monrovia at ten A.M. I went on shore with the mail-agent, and rambled about for two hours over the town. It is finely situated, at a little distance from the sea, and on elevated ground. The river St. Paul's, or Mesurado, flows by it; and on its banks I am told there were thriving settlements. There is a bar at the mouth of the river, which makes access to the town difficult, and frequently dangerous. We were obliged to land on the beach, which at times has a strong surf breaking over it. Fortunately we were enabled to make good our landing without a taste of the waters. The houses are very far from each other, and give the town a deserted appearance. It seems to have been laid out on an extensive scale. Monrovia, though no doubt destined, in the minds of its friends, to be the metropolis of the whole west-

ern coast, is as yet far from realizing that idea. I could not, of course, see much in the short time allowed me, but much that I did see pleased me. Some of the houses are built of brick, and are large and commodious. There were several new buildings in course of erection, which I was told were either chapels or schools for one or other of the various denominations into which the few inhabitants—under a thousand, I was informed—were divided. I visited the Methodist school. There were about thirty or forty boys and girls present. The teacher, a white American, looked ill, and was suffering from intermittent fever. The children appeared very happy and intelligent; but, owing to the illness of the teacher, I had not an opportunity of seeing or knowing what they were learning. There were other schools which I should have been glad to have seen had time permitted. I could gather little or no information as to the health of the place, but I believe intermittent fevers are unusually prevalent. The causes are most obvious. The town is a little distance back from the sea. When you land on the beach you must pass through a salt-water swamp to get into it. If this swamp were drained—and it seemed quite feasible—I should think Monrovia would be a comparatively healthy place for the western coast of Africa. At present the mortality among the emigrants is said to be fearfully great. One cannot but wish well to settlements like this. They have great capabilities for good; and there is something in them of the go-ahead spirit that so strongly characterizes the country whence they have come.

"April 17—To day being the Lord's-day, we had service at half-past ten. All the passengers and ship's officers were present, but none of the crew, who were engaged in preparing to land some cargo at Cape-Coast Castle. Our little cabin was, however, quite full, and I was attentively heard while preaching from Luke xii. 20. After service we could distinctly see the land. We soon passed the Dutch Fort of Elmina; and about three P.M. anchored off Cape-Coast Castle. The wind was blowing fresh, and the surf running high, and as it was Sunday I did not attempt to land. There were four men-of-war at anchor, and I learned that they were all here for the protection of the inhabitants. The Governor, Major Hill, with all the available force at his command, had gone some distance inland to meet the Ashantis, who were some 8000 strong, and were approaching with hostile intentions. In the course of the afternoon we were told that the Governor and his forces were on their return, and that the differences had been arranged.

Some think the Ashantis will return as soon as the rains are over. From all I could learn, it would appear that a contest between us and them would be likely to have far different results from the one in which Sir Charles M'Carthy lost his life some twenty-five years ago. The present Fantis, under the protection of the Castle, are not the timid, fearful race their fathers were, and would prove more than a match for the Ashantis. This latter people are a great drawback to the spread of Christianity and commerce with the nations behind them, as they prevent all intercourse with the interior and the coast.

"Of the two Ashanti princes who were educated in England I was glad to learn that one was in the service of the Wesleyan Missionary Society, and that the other was exhibiting symptoms of improved conduct.

"April 18—We left Cape-Coast Castle at ten last night, and were off Accra at eight this morning. The weather was very unfavourable for landing, and the mail-agent, who had to take the mails ashore, returned completely drenched. We did not remain here above an hour, and I made no attempt to land.

"April 19—We anchored off Lagos at two P.M. The coast is very low and flat, and presents nothing striking in appearance. We had forty-six deck-passengers—Liberated Africans—from Sierra Leone for this place, and I fully expected to be able to go on shore and commune with some of my brethren stationed at Lagos. I was, however, disappointed. The mails and the deck-passengers were put on board an English brig at anchor near us, from which they were to be sent ashore as opportunity occurred. Some few of the people were enabled to land at once, but I understood afterwards that five of them met with a watery grave. And here I cannot help remarking that some arrangements ought to be made for the landing of the deck-passengers: the steamers profess to have nothing to do with it, and the poor people are bundled, rather unceremoniously, into canoes, and left to the tender mercies of canoe-men who belong to a different part of the coast, and have no sympathies with the Lagos people.\*

"April 20—We left Lagos at five P.M. yesterday. According to the prescribed route, we were to call next at the Bonny, and two other rivers, the Calabar and Cameroons, and lastly at Fernando Po. But I was informed to-day, by the captain and the mail-agent,

that we were to proceed at once to Fernando Po, without calling at the above rivers. Another disappointment this, as I am thus entirely precluded at present from getting any personal knowledge of the people settled on the Bonny. However, it is a comfort to feel that all things are at the disposal of an all-wise Providence.

"April 21—A rainy, disagreeable, misty morning, till about noon, when it began to clear up. We could see in the distance the peak of Fernando Po towering above the clouds, and nearly 10,000 feet high. We soon got sight, also, of the Cameroons mountains, the highest parts of which are nearly 14,000 feet above the level of the sea. It was altogether a magnificent sight. Since leaving Sierra Leone the land we have passed has been one dead flat, with the exception of the high lands of Capes Mount, Mesurado, and Palmas. But now, as the rain ceased and the clouds cleared away, the mountains came suddenly into view, and the effect was quite ravishing. As we neared Fernando Po, its numerous and commodious bays were conspicuous; and to my mind there was presented a scene far more lovely than our own fair landscape at Sierra Leone. At three P.M. we came to anchor at Clarence. The harbour is small, but convenient, and the landing quite easy and safe. In fact, it is the only good harbour I have seen since leaving Freetown. I heard, to my regret, that Captain Becroft was absent from the island, and would not return for a week or two. As I had letters to him, and was in a measure to be guided by his advice as to the practicability of our reaching the Ibo country, I had no alternative but to await his arrival. I lay down and took my rest, with grateful feelings for the mercies of Him who had thus far brought me on my way in safety.

"April 22—We went ashore, and I was told by the person in charge of the Baptist-Mission premises, that, in the absence of the Rev. A. Saker, the Missionary, he had authority to offer me a bed, and that Mr. Saker was daily expected from the Cameroons. A merchant of the island, W. B. Lynslager, Esq., to whose kindness I was greatly and frequently indebted, also opened his house to me. I was thus for the present provided for. I had some difficulty in procuring accommodation for Smart and the two other men.

"Provisions are very dear, and labour is high. A carpenter will readily get from six to seven shillings a day, while with us the best workmen do not get more than half-a-crown. I had to pay two shillings a day for each of my party, which is just about three times what would be charged at Sierra Leone.

\* "Since my return home I have represented the matter to the new Consul, B. Campbell, Esq., and trust his presence will correct many of the existing evils."

"*April 24: Lord's-day*—Mr. Lynslager has most kindly offered me the use of his hall to hold service in to-day. It was a large room, and was well filled. In the morning I preached from Hebrews iii. part of 3d verse, and in the evening expounded the 15th Psalm.

"*April 25*—Mr. Saker, the Baptist Missionary, and family, arrived from the Cameroons to-day. He is the sole Missionary now connected with this once large Mission. He has three Stations under him—one at the Cameroons, where he mostly resides, one at Bimbia, and one here. The two former are on the mainland, which is about forty miles from this island. He kindly invited me to take up my abode at his house, which I readily did. This Mission has been greatly reduced through illness, death, and other causes. There is a chapel here containing about forty members; but as Mr. Saker is only here occasionally, and affairs are left to the congregation, it cannot be but that things will get into disorder. The population of the town is about 2000, mostly liberated Africans, and natives from the Cameroons and other neighbouring rivers. It is a singular fact, that in this so-called Spanish island there was not a single Spaniard to be found on my arrival. The aboriginal inhabitants, who are called Boobies, possess the most intellectual heads of any African tribe I have seen. From the testimony of Governor Becroft, Mr. Saker, and others, who know them well, I am led to think that they would richly reward any labour bestowed upon them. They are said to be apt to learn, and to speak better English than other African tribes. I must add, from personal observation, that they are disgustingly filthy in their habits. I was grieved to find that nothing is being done for these people, who number from 35,000 to 40,000, and inhabit the interior and mountainous parts of the island. As the authorities allow only one of the Baptist Missionaries to reside here, who, whenever he is on the island, has quite enough to do to attend to the wants of the people of Clarence; and as the difficulties of this Mission, which are matters of history,\* are not likely to be removed; it does appear that a good opening is presented

to our Society. Mr. Becroft, and all the Europeans, would most gladly hail the arrival of a Church Missionary here, and the people are anxious for the education of their children. I am taking back to Sierra Leone four boys, whose parents will pay for their education at our grammar-school. I was repeatedly urged to press upon the bishop the importance of his doing something for Fernando Po. When we take into consideration its situation, so convenient for access to the Niger, Calabar, and other large rivers, it does seem to me worthy of the consideration of the Parent Committee, whether this island shall not form one of its Stations. The signs of the times seem to indicate that the Gulf of Guinea, which has supplied so many facilities for the trade in human flesh, will present still greater for the repressing of that master evil of Africa, by the introduction of the gospel, and the elements of a Christian civilization. And as a standing-point in this blessed work Fernando Po possesses no small advantages.

"*May 1: Lord's-day*—Mr. Lynslager's hall was again at my service to-day, and there were good congregations both morning and afternoon, attended by nearly all the resident Europeans. In the morning I preached from Heb. xii. 18, and in the afternoon expounded the 1st Psalm. In the evening, at Mr. Saker's house, there was a large attendance of people, to whom I spoke from Matt. xv. 24—31. It was a very solemn meeting, and it did seem that the presence of God was with us.

"*May 4*—To-day Captain Becroft, who is British Consul and Spanish Governor, arrived from the Brass river, whither he had been for the purpose of making a treaty with the chiefs there. I immediately called upon him,

out hope that the English government would purchase the island . . . It was at the end of 1845, the Spanish Consul-General arrived at Clarence, with instructions to send off the Missionaries, unless they would consent to reside 'in a private capacity only,' and without preaching. With this condition they declined to comply; but as the Consul regarded their labours as of great benefit to the people, he ultimately expressed his willingness that the Missionaries should have a year to effect the sale and removal of the property, during which time they might preach and continue their schools. Indeed, he expressed his wish that these schools might not be closed at all, an arrangement which he would sanction, if our brethren would consent to give up the teaching of the Bible! The only ground, indeed, of this proceeding is stated by the Consul to be, 'that the constitution of Spain forbids the promulgation of Protestantism.'—*Annual Report of the Committee of the Baptist Missionary Society, 1846-47.*

\* "Part of the difficulties of our Mission are to be ascribed to the conduct of the Spanish government. When the Committee purchased the houses and land in Fernando Po" [from the West-African Company] "five years ago, they were aware that though the Spaniards would recognise their title to the houses, and probably to the land, it was possible that they might in the end prohibit all evangelical preaching. The Committee were not with-

and had a long interview with him. He told me, that to ascend the Niger to Aboh, the capital of the Ibos, was totally impracticable, unless the ascent were made in a steamer, and that he would most readily go himself were an opportunity afforded him, and render us all the assistance in his power. As to the plan of going by way of the Bonny, he expressed himself in very strong terms, that it was a mad scheme, and would only end in murder and slavery. He had some knowledge of king Peppel and the Bonny people, whom he considered as crafty and treacherous in the extreme. They would promise most fairly, but, when once within their reach, nothing more would ever be heard of us. He instanced the case of Mr. Carr, the brother of our chief justice, who attempted to return that way in 1841, and was plundered and murdered,\* and said his advice had been clearly against Mr. Carr's attempt at the time, as he felt certain of what would be the result. This opinion of Mr. Becroft's is quite in unison with that of all the well-informed persons here. Many engaged in the palm-oil trade, and who have long resided at the Bonny, tell me, that, however safe myself and party would be at Peppel's residence, the moment we were any distance from the shipping in the river our lives would not be worth a moment's purchase.

"*May 5*—At Captain Becroft's request, I brought Smart and the two Coles to his house, when he fully stated to them his views of the case, as he had done to me yesterday. They appeared quite satisfied that at present the attempt to reach their country would be fruitless. I mentioned to him an opportunity offered me of going up the Old Calabar river, which he strongly advised me to embrace. He had been 200 miles up that river in a steamer, and thought it would prove hereafter one of the highways into Central Africa.

"*May 10*—Mr. Lynslager having a cutter which he was about to despatch to the Old Calabar, most kindly offered me a passage in her, which I gladly embraced. The steamer was not expected before the 24th, and I hoped to have plenty of time to acquire a little more information from the Scotch Missionaries, who had Stations up the Calabar. Accordingly, at ten p.m. I went on board, and we commenced our voyage. The distance we had to sail was about 120 miles, and it was thought it would be accomplished in three days. Through Mr. Lynslager's generosity, I was supplied with every thing needed for the trip.

"*May 11*—This morning I found we had made little or no headway. It rained most part of the day, which confined us to our little cabin, or rather den, which was most uncomfortable from the number of persons in a small space. One of my fellow-passengers was a native of Cape-Coast Castle, and was now returning to the Scotch Mission, in which he was engaged as a teacher. I was much pleased with him. At seven p.m. we anchored inside of the bar of the Calabar, and wished for the morning.

"*May 12*—We pulled anchor at five this morning, and proceeded on our voyage. It was a lovely morning, and the wind was quite fair, so that we passed rapidly up the river. At the mouth, and for some distance up, it is ten miles wide, and vessels of 900 tons ascend about sixty miles, as far as Duke-town, where is a Mission Station of the United Presbyterian Church. At seven in the evening we anchored off Duke-town. There were four large ships engaged in taking in palm-oil, which is the principal article of commerce. The Mission premises are beautifully situated on a hill overlooking the river, and from which Old-town and Creek-town Mission Stations could be readily seen. I was kindly welcomed by the Rev. W. Anderson and his wife, and was invited to take up my abode with them. The presence of a Missionary brother from another part of the coast seemed quite refreshing to him, and my own spirit was equally refreshed by what soon took place; for immediately after tea the whole family were assembled, and I was delighted to hear the Calabar children read and pray in their own language. I retired for the night with grateful feelings for all I had seen and heard.

"*May 15: Lord's-day*—For the last two days I have been very unwell, so as to be obliged to keep my bed, from an attack of dysentery. Feeling a little better, I accompanied Mr. Anderson to the courts of the different chiefs where he was wont to preach on Sundays. I spoke in three places, through an interpreter. In the court of the last chief we visited I mentioned some things which I was very sorry to learn were practised by them, among which was the custom of killing all twin children. I was told, that when the interpreter, who was the chief himself, and a most intelligent man, came to this part of my discourse, he made a deprecatory prayer to the false god he worshipped, to pardon him for having to mention such things as fell from me respecting their customs. In the afternoon I preached in English to a goodly number of Europeans connected with the shipping, among whom were several captains. Mr.

\* "A Narrative," &c., vol. ii. pp. 341—377.  
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Anderson was highly gratified at the numbers present. In the evening I had much conversation with Mr. W. C. Thomson, who came over yesterday from Creek-town to see me. He is the only surviving son of Mr. Thomson who died at Teembo in 1843\*, and, when I last saw him, was a boy of fourteen. I had always regretted that a youth who was gifted as he was when he left Sierra Leone should be lost to Africa; for at that early age he spoke Timneh and Susu, and understood something of the Mandingo and Fulah languages. I was now most agreeably surprised to find him employed in Missionary work. He speaks the Calabar, or Efik language, like a native, and I trust will prove a useful labourer in the Lord's vineyard.

"May 17—I went to Old-town, where the Rev. S. and Mrs. Edgerley reside, and who showed me all hospitality. It is the second Station on the river. There seems to be little or no impression as yet made upon the people: the character of the chief is of the worst description, and there are scarcely any who will even listen to the report of the gospel. But Mr. Edgerley has a press, which is sending forth from time to time publications in the Efik language. He has just finished printing a volume of select passages from the Scriptures, and the work of translation is daily being carried on by his brother Missionaries. The gospel of John, translated into Efik by Mr. Anderson, has been lately printed in Scotland. May the blessing of the Lord attend its distribution!

"May 18--20—Though still suffering from dysentery, I proceeded on my way to Creek-town, the third and last Station of the Mission. Messrs. Anderson, Edgerley, and Thomson accompanied me. I was again most kindly received by the resident Missionary, the Rev. — Goldie, and his good wife. I was confined to bed most of the four days I passed here, and received unremitting attentions from my kind friends.

"May 21—This morning, as I had to return to Duke-town to be ready for the steamer, I went with Mr. Goldie to call upon King Eyo. It was important that I should see him, as I was informed by the Missionaries that more than half the population were Ibos. Eyo received me most courteously. He was quite naked, with the exception of a cotton cloth around his loins, and looked every inch a chief. I found him exceedingly intelligent and clear-headed, and altogether a fine specimen of an African chief. He is very favour-

able to the Mission, and has repeatedly set his face against several of the abominations of his people. He is a man whom I feel constrained earnestly to commend to the prayers of all Christians, that it may please God to reveal Jesus Christ in him, and enlighten him in the knowledge of the truth. When I told him of Sierra Leone, and the gathering of different tribes who were, through the kindness of the English, rescued from slavery, and many of whom had been endowed with that greater freedom which the Son of God gives; that amongst them were Calabars and Ibos, who would gladly return to their own country; he said, 'Let them come here: I glad to see them, and give them land. I will look at them as white man, because they have learnt white-man fashion. Let them come and teach my people. Nobody will trouble them.' I was greatly encouraged by his conversation. Here was evidence that I had not come in vain, and that the Calabar country was open to receive any of her children who might feel disposed to return.† I left him with most favourable impressions, and soon after bade adieu to my kind friends Mr. and Mrs. Goldie, and returned to Duke-town.

"May 22: *Lord's-day*—To-day, though somewhat better, I have been unable to leave the house. I begin to feel anxious for the steamer, as the doctor thinks my complaint will not be got under until I reach the sea. How thankful should I be to have had such a home, and such attentions, as I have received from all my Missionary brethren here! To Mr. and Mrs. Anderson in particular—because I was most with them—am I indebted for acts of kindness that I shall not soon forget. The Lord reward them by abundantly blessing their labours in this as yet barren land, 'where no water is.'

"May 24—This evening, about five o'clock, the steamer 'Hope' came in sight. Mr. Edgerley went on board, and returned with the information that I must embark immediately. Accordingly, bidding adieu to the kind friends amongst whom I had been sojourning for the last fortnight, I went on board. This Mission has been established since the so-called failure of the Niger Expedition. There are three Stations, three married Missionaries and one single, and one married—the Rev. H. M. Waddell—in Scotland. As yet they have no converts; but there is

† "On my repeating this conversation to Governor Becroft at Fernando Po, he bore strong testimony to the worth of Eyo's character, and said his word might be relied on. His son, and probable successor, is equally well disposed."

\* "Proceedings of the Church Missionary Society," &c., for 1843-44, pp. 33, 34.



every thing to excite hope. A silent influence is acting upon many of the abominations of the land. Human sacrifices, since 1850, are by law abolished. In Creek-town, where King Eyo lives, there is no market on the Lord's-day. A breach has been made in the cruel custom of killing twin children. Some begin to be ashamed of the use of the poison nut.\* The Bible is being translated, and portions of it are now accessible. Who shall despise this 'day of small things?' For myself, I must say, that when I saw numbers of Calabar children reading, singing, and praying in their own language, I could not but firmly believe that the blessing of God would rest upon the labours of His servants.†

"May 26—We arrived at Fernando Po. After leaving the Calabar we proceeded to the mouth of the Cameroons; but the weather was very bad, and, the entrance to the river not being discernible through the mist, we hoisted anchor, and steamed away for Fernando Po. I was sorry thus to be deprived of the opportunity of seeing the Baptist-Mission Station up the Cameroons.

"June 2—After a stay of five days, during which my health rapidly improved, we left Fernando Po on the 31st of May, on our return to Sierra Leone, not without the wishes of many that the Church Missionary Society would do something for this place.

"In conclusion, the results of my mission seem to be these—That the way up the Niger, the most direct route to the Ibo country, is only accessible by means of a steamer; that the way by the Bonny is still less so, from the treacherous character of the people; that any numbers of Christian Ibos or Calabars might safely settle on the Calabar river, where our Scotch brethren would welcome them; and that Fernando Po, from its situation, offers peculiar facilities as a base line for future Missionary operations in the great rivers of the Gulf of Guinea. May the Lord direct the Parent Committee to a right judgment!"

We append to Mr. Jones's narrative some geographical notices, and other incidental information, which may assist us in forming an opinion as to the suitableness of Fernando Po for a Missionary Station.

Fernando Po is an island of volcanic origin, lying in the Bight of Biafra, between the pa-

rallels of 3° 12' and 3° 47' north latitude, and 8° 26' and 8° 57' east longitude. It is about thirty-five miles in length by twenty-two in breadth, forming an oblong square, of which the southern extremity is the broadest. Rising into two principal mountain ranges, which run nearly north and south, it presents from the sea a picturesque appearance. Along the sea-coast may be distinguished the graceful palm and magnificent bombax, while in the background is seen the compact umbrage of extensive woods, climbing upwards towards the central ranges. At the northern extremity of the island stands Clarence-town, the principal settlement, on its little crescentic bay, backed by Clarence peak, the highest summit of the mountain ranges, which attains an elevation of 11,040 feet, while opposite, on the main coast, a kindred peak, the Mongo-ma-Lobah, or God's mountain, rises not less than 13,000 feet above the level of the sea. "Although at a distance this noble mountain appears to rise by one continuous and abrupt slope, on a closer view it is found to consist of a succession of hills, with intervening valleys of the richest soil, covered to within a third of the summit by beautiful forest trees, which are also seen fringing the still higher ravines." Between these magnificent *custodes* is seen the narrow strait, twenty-five miles across—according to the statement of the Niger-Expedition narrative—which separates Fernando Po from the mainland, studded with islands, amongst others the island Mòndoleh, whose steep sides, rising to the height of 200 feet, are clothed with magnificent trees of various kinds. On both sides of this channel the traces of volcanic action are apparent. The form of the vast crater of the volcano which threw up the beautiful island of Fernando Po is distinctly seen from the western side; and doubts are entertained whether its fires are yet entirely extinct, while from the Mongo-ma-Lobah, whose powerful action in former times is attested by the numerous streams of lava which have reached the sea, flames, according to the testimony of the Bimbia people, issued in 1839, accompanied with tremblings of the earth.

The aborigines of Fernando Po have been hitherto known to Europeans as the Boobies, or Bubies, and, "perhaps satisfied with the belief that this name must have arisen from something connected with their mental condition, too many visitors of the island have passed over unheeded, or with a few casual remarks, this singular people," who, in physical character and language, are said to be entirely distinct from those of the mainland. Specially referred to as they are in Mr. Jones's narrative, the fol-

\* "This nut is used as a test of the guilt or innocence of a person accused of witchcraft, and is generally given to the wives of deceased chiefs."

† Some interesting particulars of this Mission, and of King Eyo, are given in the "Church Missionary Gleaner" for Sept. 1851, pp. 208—210.

lowing account of them, taken from the narrative of the expedition to the Niger in 1841, may appropriately be introduced—

"The proper title of this race is Edeeyah, how or whence derived we know not. The first impression on beholding the Edeeyah in his native woods is certainly any thing but favourable, and makes one feel rather anxious to avoid communication. The face is cut and disfigured with tranverse stripes, which, to come up to their standard of beauty, ought to be as much raised and corrugated as possible, which is only attained by a tedious process in cicatrizing the wounds. The hair is done up into a number of little knobs with red clay and palm-oil, or drawn down behind and plastered with an immense mass of earth, weighing four or five pounds, and secured with grass-thread. The body is painted, or rather daubed, rudely over with yellow or red clay, so as often to give the most frightful and savage look. . . . Most of them wear flat circular grass hats; others in shape not unlike a small bee-hive, and decorated with the feathers of the green parrot or magnificent blue plantain-eater, together with bones of snakes, monkeys, dogs, &c. &c.; but if a chief, a priest, or *büyêh-rûpi*, the all-potent amulet of a goat's head stands forth as the frontispiece. The flat hats are secured to the hair by a wooden skewer.

"On meeting a stranger it is usual with them to advance with a sort of dancing motion, the long wooden spear raised on high, as if to be brought into immediate use, conveying any thing but a comfortable feeling to the mind of the spectator, who cannot, on a first occasion, divest himself of the belief that the wild *ballet* is the precursor to *tragedy*. No sooner, however, is the spear depressed, and the word 'Bubi—friend,' pronounced in a gentle tone, than the barbarian offers his hand with looks truly expressive of the salutation, 'I am your friend;' and a further acquaintance with the native character, their singular laws, and social system, removes all prejudice, and raises him high in estimation.

"In physical conformation the Edeeyah people are for the most part well made and muscular, with an average height of five feet six inches, deduced from actual measurements. . . .

"The face of the Edeeyah is more inclined to be round, the cheek-bones not so high, the nose less expanded, the lips thinner, and mouth better formed, than in their continental neighbours. The skin, too, is not so black—it is rather of an olive or brown shade; the hair is silky rather than woolly; the

countenance is open, good-natured, agreeable, and the eye expresses intelligence.

"How or when they first settled in this island is not known, since we could not discover that they have any traditionary history, or record of past events. The curious laws, and some parts of their religion, certainly lead to the presumption of their having had connexion at a remote period with a civilized people.

"As far as the language is concerned we have but little assistance, since it bears so few and slight affinities with any of those at present known of Western Africa, as shown in the appendix on this subject by Dr. J. C. Latham. What is more strange, is the fact, according to good authority, that two, if not more, different languages are spoken on this small island . . .

"It is impossible to speak too highly of the disposition and character of this singular race; and had we not ample opportunities of becoming acquainted with them, we should hesitate to repeat the statements made by persons who have lived much among them. They are most generous and hospitable to strangers in their own rude way; and wherever we visited them, they proffered us a share of whatever food they were eating. Humane and kindly disposed to each other in their respective communities, both in sickness and health; willing to assist each other in difficulties; brave, yet forbearing, and reluctant to spill the blood even of an enemy, their battles are not attended with cruelties, their religious rituals untainted by human blood; in this affording a notable difference over many other Africans, where man is made by his fellows the grand victim in conciliating the Juju or Fetiche. Murder is unknown among them, so much so, that one of their chiefs received the cognomen of 'cut-throat,' for an attempt made on one of his subjects whom he discovered stealing from a vessel-of-war's boat in 1825; and which affords also an instance of their antipathy to theft. In fact, we have seen them exposed to such temptations as few Africans could resist, and yet not betray the confidence placed in them.

"Neither foreign nor domestic slavery is tolerated: indeed, a spirit of freedom and independence is discernible in their looks. The Spaniards were driven off the island during the latter part of the last century, for endeavouring to entrap the people and carry on the slave-trade. . . .

"There are about fifteen towns and villages situated at different points of the island, but none of them are built at a greater eleva-

tion than 3000 feet above the level of the sea. The dwellings in many of them are most primitive and uncomfortable, being simply a piece of coarse matting extended over four upright posts, just large enough to screen the tenants from the dew, and occasionally rain, but open to all the winds of heaven; a pillow formed out of a block of palm-tree, or sometimes a stick about four feet long, is supported at an elevation of about six inches, by two forked sticks put in the ground . . . this, and a small earthen pot to boil yams in, being the only articles of furniture either useful or ornamental found among them. The more influential persons have their domiciles of wattled palm-leaf, some even plastered with mud, particularly at Bännäpā and Bässä-pū, which, being at no great distance from our settlement at Clarence Cove, have probably been imitated from those of the settlers. When we remember the variable climate of Fernando Po, it seems truly astonishing that any thing human could exist under the miserable circumstances in which so many of them are placed; and yet they not only enjoy good health, but are robust. . . .

"At the entrance of their towns and villages there is a hut for holding the palavers or councils of each community; there is also one for the secret ceremonies of the büyēh-rūpi or priest, and an elevated mound of earth, from which he utters his incantations, while the people walk round in procession. . . .

"Each town and village has a chief, or Ērī-cō-cō-nō, whose authority depends on the number of his subjects, paying merely a nominal deference to each other according to that standard.

"The religion of this strange people is paganism, while at the same time they believe in, and worship as the supreme object of their adoration, an unknown Great Spirit, whom they call Rūpi, and whom they assert to be the Almighty Ruler of the world. The intermediate idols are called the Mōhs: there are two officiating priests to each tribe; the chief priest, who chants at the great religious festivals, or Bōtā-kīm-ō; the other is the gods'-man, or Büyēh-rūpi. These parties possess unlimited confidence; whether in health or sickness, peace or war, their councils prevail over all others; and whenever disputes occur, the issues depend more on their influence than that of the head men or chiefs, to whom civil matters are referred.

"The Mōhs, or idols, are rude wooden or earthen figures, mostly under the charge of priests, who offer to them such portions of cooked venison, fowls—if white, so much the better—ground rat [? nut], and palm-wine or

topi, as the people bestow on their objects of worship."\*

We cannot close this article without a brief reference to the efforts made by various Protestant Missionary Societies to promote the gospel in this angle of the western coast of Africa.

At Fernando Po, and on the continent at Cameroons and Bimbia, are the stations of the English Baptist Missionary Society. The Cameroons is a fine estuary of the sea, the common receptacle of several streams. The principal river which falls into it is called by the natives, on its lower course, the Mādiba ma Dualla; higher up it is the Mādiba ma Wuri; the stream being diversely named according to the particular tribe or nation by which its banks are occupied, the Dualla nation occupying the lower regions, while higher up are found the Wuri people. About ninety miles from the sea the navigation is said to be obstructed by rocks, the high land commencing there.

Free Egbos or Ibos are found on the lower Cameroons. In the narrative of the Niger Expedition they are described as a privileged class, having a language and customs of their own, employed in all palavers, and passing unmolested into hostile countries.

Looking southward along the coast, we embrace the opportunity of bringing before the notice of our readers the interesting operations which are being carried on by the American Board of Missions on the Gaboon river.

"The Gaboon empties into the ocean twenty miles north of the equator, 9° 18' E. longitude from Greenwich. For forty miles from its mouth it is from eight to fourteen miles wide. Some other African rivers—the Senegal, Congo, and Niger—are navigable for a greater distance, but this is fully equal to either of them in size, and much superior in grandeur and beauty. Many rivers flow into it, the banks of which are interspersed with numerous villages. Forty miles from the ocean it divides into the Rembwe, which is a mile wide at its mouth, and navigable some distance for small vessels, and the Big Orombo, or the Olombo-mpolo, which has a width of more than two miles at its junction with the Rembwe, and is navigable to where it divides into the Kāmā and the Bākwe. Of these branches the Bākwe, which is a quarter of a mile wide where it unites with the Kāmā, is said to have a boat navigation of forty or fifty miles; and the Kāmā, which is twice its size, would allow the passage of vessels of a moderate

\* "A Narrative," &c., vol. ii. pp. 192—199.

burden a still greater distance, were it not for a sand-bar at its mouth.

"The country, for the distance of 100 or 150 miles into the interior, is quite uniformly level, and covered with forests so dense as to render it next to impossible to thread them, and the native paths—for there are no roads—are not wide enough for a horse, or even for a man, with a pack of any size, to pass. The banks of the rivers are in many places low and marshy; in others, for miles together, elevated. Further in the interior the country is hilly, and rises at length into magnificent mountains.

"Contrary to what would naturally be inferred, there is good reason for believing that no place on the whole coast is more healthy than the Gaboon country. This is owing to several causes. The rainy season—which, including a month called 'the middle dries,' when the showers are less frequent, lasts seven months—is the warm season, when the thermometer ranges from 72 to 88 degrees of Fahrenheit. Then the rains are generally in the night, so that one is still less exposed to take cold. Again, at the close of the rainy season the sky becomes overcast with clouds, by which means the disastrous effects of a burning sun, operating on the luxuriant vegetation of the rainy season, are entirely obviated. The region through which the upper waters of the Gaboon flow is supposed to be highly salubrious; and when the way shall be opened to the grand mountains which are in full sight from a hill back of King George's Town, as fine a resort will be found, it is probable, for recovering from the effects of a tropical climate, as the world affords.

"Productions are various and abundant, consisting of plantains and cassada—the staple articles of food, and which are prepared for the table in a great variety of ways—yams, sweet potatoes, Indian corn, sugar cane, pumpkins, peas, beans, &c. Goats and fowls abound, but cattle and sheep have only recently been introduced. The forests swarm with wild animals, and the waters with fish; and honey is to be had at all seasons.

"*People, Customs, Language, &c.*—The tribes which now dwell on the Gaboon and its waters are not the original occupants of the country. Indeed, judging from present appearances, there is ground for very painful conjectures as to the number of tribes which have successively made their way hither from the interior, and been swept away during the hundreds of years that this has been one of the centres of the slave-trade. In the language of Mr. Porter, 'This river, with its slave traffic, and vices adopted from their civilized visitors,

seems to have been the great gulf in which wave after wave of the more dense population of the vast interior has been swallowed up and lost.' The people spoken of by the present inhabitants as the first who lived here, are the Divwas, of whom, it is said, only one is now left. The Mpongwes, who then dwelt far back in the bush, occupy their place; but are only a remnant of what they once were, being variously estimated at from 6000 to 12,000 in number. The Shikanis next came over the mountains, then a wild, fierce, numerous, and powerful tribe; but who, though still more numerous than the Mpongwes, have almost literally sold themselves out, and are scattered among the border towns of the Mpongwes and Bakilis. This last-named tribe came over the mountains yet later, overpowering the Shikanis, and are the principal occupants of the branches of the Gaboon. They thus far know but little of trade, have had little to do with rum, the great bane of these tribes, and are in many respects a promising people. Within ten years the Pangwes have made their appearance; though rude, and, possibly, some of them cannibals, yet a noble race, muscular, healthy looking, and uncontaminated with the vices of civilization. They wear scarcely any clothing, many of them paint their bodies with redwood, and nearly all of them wear ornaments of white beads, ivory and iron rings. Their iron seems of a superior quality, and many of their implements are made with a taste and skill equal to that of any people in the world. Already not far from ten thousand of them are settled on or near the waters of the Gaboon; and they say they are only the pioneers of those who are to follow.

"The government in all these tribes is purely patriarchal. The term *king* is derived from Europe: no power answering to the name is possessed by him on whom it is conferred; and no central power exists which is acknowledged by the separate villages. Slavery in a mild form, polygamy in perhaps its worst character, and, on the lower waters of the Gaboon, intemperance, prevail. Witchcraft is universally believed in. Death, whatever its immediate cause, is very generally attributed to this; and he whom suspicion fastens upon as the wizard is made the victim of a relentless superstition. Still, the people are further advanced in civilization than any other on the whole coast, and possess such elements of character as give promise that they will rise rapidly under the influence of the gospel. Their general disposition is mild and peaceful, and they manifest an unusual desire for instruction. The Mpongwe language is spoken

very extensively along the coast, and is supposed to be, with more or less dialectic differences, very largely throughout Southern Africa. It is wonderfully perfect in its structure, of great flexibility, and pleasant to the ear."\*

This Mission was commenced in 1842. It now numbers four Stations, namely, Baraka, nearest the sea, about eight miles from its mouth; Konig island, ten miles above Baraka; Olandeben, on the Ikai creek, twenty-five miles above Baraka; Upper Gaboon, at the junction of the Nkâmá and Bákwe rivers, seventy miles above Baraka.

An edition of the gospel of John in Mpongwe has been printed in New York.

The old Calabar river, lying north-west of Fernando Po, the site of the Missions of the United Presbyterian Church, has been so fully described by Mr. Jones that no addition on our part is requisite.

The occupation of Fernando Po by the Church Missionary Society is a proposition requiring much consideration. It is impossible for us to occupy every place where man is found in spiritual need. Would that it were practicable! But with the limited means at the disposal of the Society, it becomes a duty, and an imperative one, by a wise and well-considered application of our resources, to render them as available for good as possible. Now, there are some points of an unfavourable character, in connexion with Fernando Po, which need to be well and prayerfully considered. The fact of the island being under Spanish authority presents at once a difficulty. Our Baptist brethren have already experienced hindrances in this respect; nor can we expect free and unfettered action for Protestant Christianity under the flag of that nation, which has not been able to rise above the narrow exclusiveness of Romanism even so far as to concede to Protestants dying within its limits the privilege of becoming sepulture.

Nor does Fernando Po appear well fitted to serve as a base of operation for Missions on the mainland. Its separation from the continent by a channel, according to Mr. Jones, forty miles—but, as stated in the narrative of

the expedition to the Niger, twenty-five miles—across, does not appear to be counterbalanced by any marked superiority as to climate. "The Smokes" at Fernando Po are an unhealthy season. They come in the form of a dense vapour, which, floating sluggishly over the sea, envelopes portions of the land, and quite obscures the opposite coast. The effect on the European constitution is most debilitating, and the feeling of anxiety and nervousness is unconquerable. The Bay of Amboises, on the mainland, backed by the lofty Cameroons mountain, and having in front the high island Mòndoleh, in the narrative of the Niger expedition is spoken of as superior in salubrity.

On the mainland, the most promising localities, the old Calabar and the Gaboon, are strongly occupied by the United Presbyterians and the American Board; while Fernando Po and the Cameroons are partially so by the English Baptists: and although this Mission be at present comparatively weak, it may be in contemplation to place it on a more efficient footing.

The one point which demands attention is the neglected condition of the Edeeyahs. Every heathen tribe, to whom there is opportunity of access, has a claim on us for consideration, and, if it be possible, an effort should be made to help them. The Baptist Missionaries, in consequence of the restrictions to which they have been subjected by the Fernando Po authorities, are unable to do so. We should gladly see those restrictions removed, and the Mission so strengthened as to embrace the aborigines. We trust, however, that in any case the destitution of the Edeeyahs will not be lost sight of, and that before long a wise and energetic effort will be made, from some quarter, for their evangelization. It must be remembered that a Mission amongst this people will be a terminable Mission, like a Mission whose object is the evangelization of one of the insulated hill tribes in India, which has no connexion with the surrounding population. The affinities of the Edeeyah language with those on the mainland—the Bimbis, the Cameroons, and the languages of the delta of the Niger—are scanty and miscellaneous. The Dualla, or Cameroons, and the Bimbis, are those with which it is most in approximation.

\* "Journal of Missions," March 1852.

## OBITUARY OF THE REV. SAMUEL ROWE.

It is with a deep sense of the loss which the Society has sustained, and in unfeigned sympathy with his bereaved family and friends, that we record the death of the Rev. Samuel Rowe, Vicar of Crediton, and Association Secretary of the Church Missionary Society for the South-Western District. A testimony to his Christian character and sterling worth, evidently drawn up by a friend whose intimate acquaintance with Mr. Rowe peculiarly fitted him for this office, has been forwarded to us, from which we extract as largely as our limited space will permit.

"He was ordained deacon by Bishop Carey, as assistant curate to the Rev. J. Hatchard. At his ordination as priest he was presented to the small incumbency of St. Budeaux, near Plymouth, and subsequently, on the consecration of the new church of St. Paul's, Stonehouse, he was appointed its first minister; but soon after left it on the death of Mr. Cox, incumbent of St. George's, whom he succeeded, and where he continued to minister, with much acceptance and usefulness, until about seventeen years ago, when he was elected by the Governors of the Crediton Trust to the vicarage of that important parish.

"Of the character of his ministry in this his last post it is needless to speak. Its influence extended far beyond the limit of his own parishioners; and many a congregation throughout the diocese has listened with thankfulness, and we trust also with profit, to the unsearchable riches of Christ proclaimed from his lips. Crediton, no doubt, was the centre of his usefulness; but it was a centre from which radiated a holy influence, felt and acknowledged in many a distant parish. His connexion of late years with the Church Missionary Society, of which he was the Official Secretary for three counties, opened to him a new sphere for the exercise of his zeal in the cause of the gospel; and those who have listened to his pleadings on the platform at Exeter and elsewhere have been often struck with the peculiar earnestness of manner with which all his speeches were delivered. He had the eloquence of feeling if not of words, and used at times a remarkable pointedness of expression, when he wished to illustrate or enforce some particular sentiment or duty. His facts were really facts, never

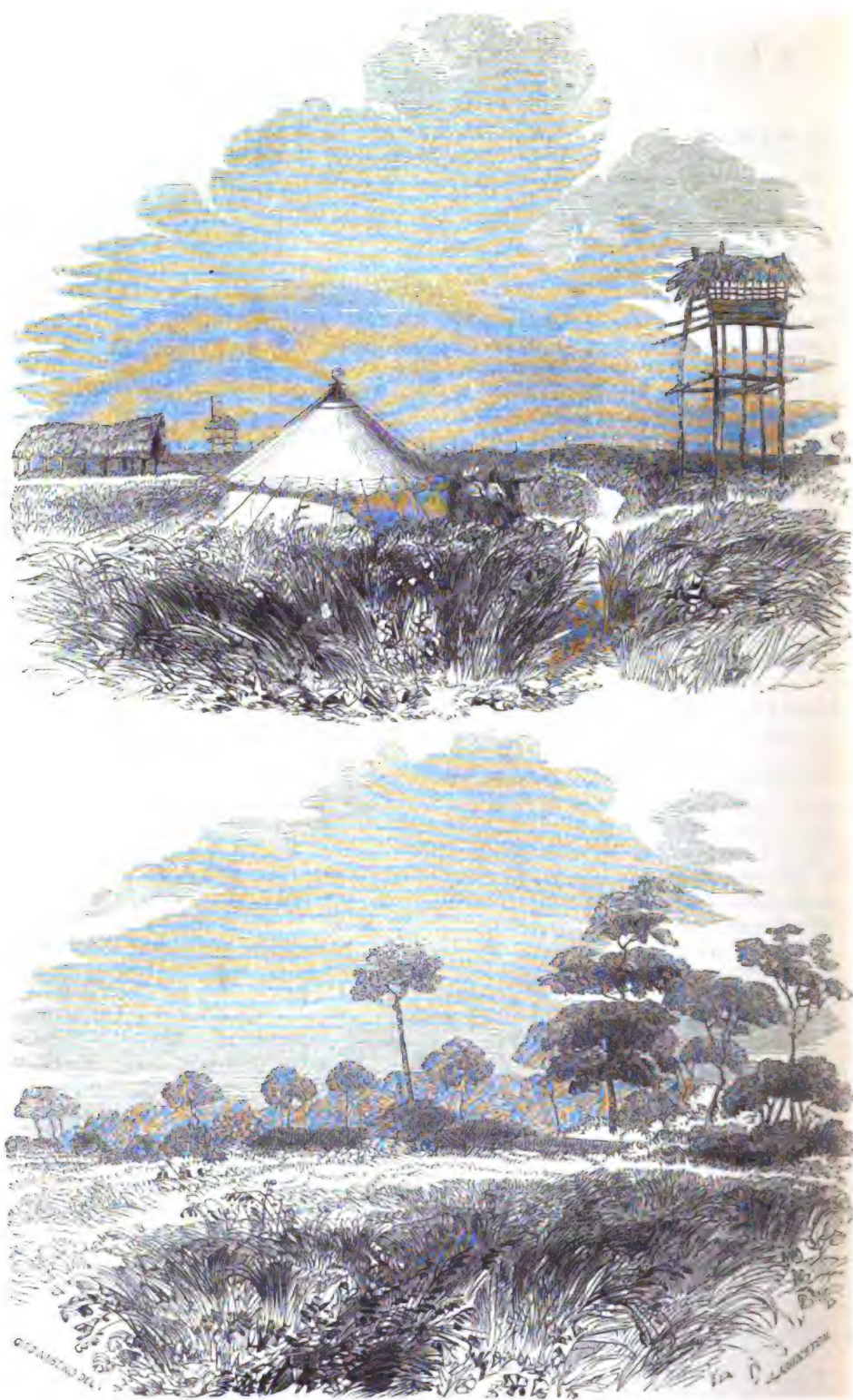
indebted to the speaker's over-sanguine estimate, but based upon the statistics of a well-stored mind, or on authentic documents ready to be produced. Whatever other impression his speeches may have made, one persuasion at least rested on the minds of his hearers, viz., that the speaker was in earnest. He seemed ever to carry with him the evidence of his own truthfulness; and this was doubtless one means by which the Church Missionary Society has prospered in his hands, and pulpits, public rooms, and even barns, have been opened for the advocacy of a cause unknown except through him. During his last illness the Society never lost its hold upon his affections; and letters penned by his bedside at his dictation were issued, as from head-quarters, to direct the movements of those with whom he acted. May we not hope that his influence and example shall still be felt among us, and that the cause of the Church Missionary Society shall long be the medium through which his many friends shall show the affection in which his memory is held?

"His earthly course was now near its end. In the spring of the present year, whilst engaged in one of his Missionary tours, he met with that accident which, if it did not cause, may be considered in some measure to have hastened his death. The immediate injury was in the ankle, which was followed by some weeks of suffering and confinement, but did not at that time excite the alarm of his friends. He recovered sufficiently to be able partially to resume his duties; but it was evident that his constitution had received a serious shock, and, after a painful illness of three months, it pleased God to remove him from the scene of his earthly labours.

"But we must not omit some reference to his mourning family. His son and five daughters, together with their widowed mother, have a claim upon our sympathies. We hear that little provision has been made for them: it is right that the Christian church should be informed of this. The children of such a man must not, and will not, be permitted to want. But of this we may feel assured, that, should Mr. Rowe have left his children but a small inheritance of this world's goods, he has at least left them a rich interest in the prayers and affections of his Christian friends."







**VISIT OF THE ABBEOKUTA MISSIONARIES TO ADO AND THE EGBA CAMP.**  
*Vide pp. 275, 276.*

# Church Missionary Intelligencer.

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[VOL. IV.]

## LAGOS, AND MISSIONARY OPERATIONS IN THE BIGHT OF BENIN.

ANOTHER resolute effort has been made by the slave-trading party at Lagos to crush the rising prospects of African improvement, and restore all things to the same disastrous condition which prevailed when slaves were sold in the Bight of Benin as freely as casks of palm-oil have been latterly. Kosoko's recent attempt at Lagos has been the counterpart of Gezo's on Abbeokuta in 1851. They have alike originated in the same disturbing influence—the slave-trade struggling to recover itself from its present prostration, and overthrowing, in its explosive violence, all the various instrumentalities for good by which it finds itself impeded, once more to lay waste the land. Hence these vibratory strokes, like the concussions of elastic forces, which, pent up, agitate the crust of the earth in effecting a disengagement. Through the good providence of God, the attempt to expel the elements of improvement, as well Missionary as industrial, in both instances proved a failure.

We shall, in the first place, present a digest of the occurrences which have taken place at Lagos; after which it will be necessary to offer some remarks on the singular manner in which they have been viewed and commented upon by a portion of the daily press.

Upon the restoration of Akitoye, the rightful sovereign of Lagos, in December 1851, Ajinia and Possu, among the other chiefs, signed the treaty with the English for the suppression of the slave-trade, and were allowed to live in the town. All the Portuguese slave-traders were expelled; but several returned again after an interval of nine months, and, in league with the two seditious chiefs above mentioned, began secretly to carry on the slave-trade. At length, Domingo, the well-known former slave-trader at Porto Novo, gave information to Akitoye that he had detained a boat with twenty slaves, which had been sent for sale to a Portuguese beyond Porto Novo, to be shipped at Ahguæ. The slaves belonged to parties in Lagos, one being an European and the other a native. These circumstances were stated in an official communication of our Missionary, the Rev. C. A. Gollmer, to the senior officer on the Station, who had requested information on the subject. The fact is most significant, that Do-

mingo “stopped the boat with these twenty slaves at Porto Novo, and sent them to Akitoye, that he might see what was going on at Lagos, and to show to the ships of war that he himself had no hand in it.”

The two individuals, to whom the slaves belonged, were seized and imprisoned by Akitoye, with a view to their expulsion from the country. They were Sr. Amadie, a native of Pesth, and Ojo Martin, a native, both long connected with the slave-trade.

Soon after their apprehension, the insurrection for destroying Akitoye, and bringing back Kosoko and the slave-trade, broke out. The Portuguese supplied the insurgents with arms and ammunition, and the issue would have been most disastrous, but for the intervention of the new vice-consul, Mr. Campbell, and of Commodore Bruce. The events are thus described by Mr. Gollmer, in a letter dated Sept. 8, 1853—

“In my last communication I mentioned that Lagos was in a state of rebellion, and that I apprehended an outbreak ere long. I have now to inform you that my apprehensions were fully realized. The day after the mail left, on the 5th of August, the rebellious party, viz. the two chiefs, Ajinia and Possu (Pellu), supplied themselves largely with guns and powder, and which they openly distributed among their followers. The consul, Mr. Campbell, endeavoured to reconcile the refractory party with the king; but they had gone too far, and could not well retrace their steps: neither did the king and his people wish it, this being the third time they had proved treacherous and rebellious. But as they seemed a large and powerful enemy, Akitoye was advised to keep quiet until the arrival of the admiral. In the mean time, the consul agreed with Captain Gardner, H. M. S. ‘Waterwitch,’ to fire a signal rocket should there be any outbreak.

“Unfortunately, in the night of the 5th, Captain Gardner thought he observed a rocket, and immediately manned and armed his three boats, and arrived at our house about one o'clock in the morning. Akitoye's party understood the boats had come to their assistance, and looked upon it as a signal to expel the rebellious chiefs by force of arms; and

about nine o'clock A.M. hostilities commenced.

"The main force of the king and the enemy were encamped one against the other in the middle of the town, where the fire having done its devastation, consuming the greater part of the town, a hot contest was kept up till night, during which short time many were killed and wounded on both sides. Our east end Mission-house—Mr. White's—I regret to say, shared alike with others: it is entirely burnt down. The walls were loop-holed, and used as a fortification. Mr. White, I am sorry to say, lost almost all his things: a few were recovered.

"As we ascertained for certain that the enemy's aim is to kill me and the consul, and to destroy our house—the consul lived with us—Akitoye sent a strong party for our protection, and these watched our house for several nights previous. The enemy, considering one captain with his company insufficient, ordered three, with their men, to attack us; and these, simultaneously with their companions in rebellion, set fire to our part of the town, and fired upon the king's people. As at the east end, so in our quarter, the fire compelled the king's troops to retire, of which the enemy took advantage, and came so near, that bullets frequently struck our house, and we had to keep away from the windows.

"Captain Gardner, with his men, looked on, prepared to assist in the defence of our house should the enemy come nearer; but he much urged us to embark, as he feared, with his few men, he could not save us or our house. The battle, with the intermission of a few hours during mid-day, lasted till night, and the fire had swept nearly all the houses in our neighbourhood before dark.

"Upwards of two thousand people, mostly women and children, took refuge and found an asylum within our walls: they added much to the confusion. Mr. Gerst attended some of the wounded: I could not assist him, suffering myself from lumbago, and having many other things to attend to. Our anxiety, as you may suppose, was very great; and it was increased by frequent reports that the merchants brought of the success of the rebels, their friends. We knew what to expect should they conquer. The slave-trade question was the cause of the rebellion and war, and of course the *English* must be the first to be moved out of the way."

The following days were spent in the attempts of the vice-consul and officers of Her Majesty's fleet to reconcile the rebellious chiefs to the king, and to detach them from the party of Kosoko, but without success. These peace-

making efforts were counteracted by a treacherous slave-dealing party within Lagos, which kept up a correspondence with the enemy. At length Kosoko landed, and was received by the rebels. During these days the naval officers repeatedly urged the Missionary and his family to retire from Lagos, well knowing that those who were fighting for the renewal of the slave-trade would direct their utmost malice against a minister of religion. Mr. Gollmer writes, August 11—

"Captain Gardner came in with his three boats to protect us, or, rather, carry us away, for he constantly urged the necessity of our so doing. Four times during the last week we packed up a little clothes; and as this evening Captain Gardner declared he could not save us or our house, and we must go away, we, with great reluctance, consented. But what a scene ensued among our people I cannot describe. About fifteen of our people, native agents, who had been driven from their houses by strangers, and had taken refuge in the yard, were up in our sitting-room. When they heard that we must go away, they cried, 'Now we perish—now we perish! Will you go and leave us? Will you not rather perish with us? I don't care for myself: can't you take my wife and child?' &c., which almost broke our hearts."

Mr. Gollmer eventually determined to remain at his post. The Mission-house now became the only place of safety. On the night of the 12th, the consul, Captain Gardner, three officers, and four of the merchants, assembled in it, and remained on the watch the whole night. On the morning of the 13th it became evident that the insurgents were about to recommence hostilities. The narrative of Mr. Gollmer proceeds—

"The consul hoisted a red ensign, and the consular flag half-mast, when the admiral immediately despatched a respectable force of nine boats. But Kosoko quietly landed at Possu's house about noon, without a single gun being fired. Akitoye was advised not to fire, as he and his people were not strong enough to oppose the combined army of Kosoko, Tapa, Ajinia, and Possu. All yesterday, during the whole night, and this morning, the people streamed into our place, and there were upwards of four thousand people huddled together, covering every inch of ground. As rain came on, they built little sheds, so that the whole had the appearance of a large noisy market. What we felt this morning when Kosoko landed can better be imagined than described: no one among the English could expect mercy, and there was Kosoko already in town with some fifteen

hundred armed men. But true it is, when 'need is greatest, God is nearest.' We quietly awaited the result, and prepared to lay our lives down if God permits it. To our great relief, the admiral's boats were observed crossing the bar in the afternoon, and nine boats arrived off our house by four o'clock. Lieutenant Strickland, H. M. S. 'Polyphemus,' landed with thirty-six marines, for the defence of our house, and our quiet class-room below our house became again, as three times before, the guard-room of the soldiers. Lieutenant Strickland, a most active officer, and much interested in Africa, immediately mustered the native forces."

By the energetic efforts of this officer, and by the appearance of the gun-boats before the house of Possu, the chief conspirator, the insurgents became alarmed; and, during the night of the 13th, Kosoko, Tapa, and the two rebellious chiefs, Ajinia and Possu, stole away from Lagos, with all their adherents.

On the night of the 2d of September king Akitoye died suddenly. He had been ill for some time, and he sank under the labours and anxieties to which he had been exposed. His eldest son, Dosumu, was elected in his stead, and acknowledged by all the chiefs. Mr. Gollmer concludes his narrative in these words—

"You can easily understand that we are much harassed and frequently distressed in this day of anxiety and danger, which has now lasted for more than three months—constant rumours of war, and then war; and again rumours of renewed war. Besides, there are many other circumstances one cannot mention, which all tend to tax health, strength, &c., so that we—Mrs. Gollmer and myself—feel quite worn out, and long for a little rest and quietness. It was our intention, with the help of God, if health were granted us, to remain at least six years before returning to England; but our time since March 1850, when we arrived, has been a time of trouble, anxiety, and danger, and we fear we shall not be able to remain much longer, except the Lord refresh and strengthen us. Remember us before a throne of grace."

Thus, for the present at least, Lagos has been preserved, and it is declared by Mr. Vice-Consul Campbell, a gentleman who has resided for many years on the coast, to be "the most important position we have in Africa." He adds, that should Lagos again fall into the hands of slave-dealers, it will prove in its results the most disheartening event to the friends of Africa which has yet occurred.

The Committee have reason to thank God for the patience, presence of mind, and cou-

rage, exhibited by Mr. Gollmer under these most trying circumstances; and they have great satisfaction in adding the following honourable testimony to his character by the commodore, Rear-Admiral Bruce, in a letter to him, dated H. M. S. "Penelope," August 15, 1853—

"I lament much that you should have had such an alarming state of affairs as I found at this unhappy Lagos on my return three days ago, and as, I fear, may have not yet entirely subsided. I am grieved that Mrs. Gollmer has suffered.

"Excuse my saying that you have exhibited perfect devotion to your righteous cause, and no small degree of moral courage in maintaining your post unhesitatingly, as you have done."\*

Such is an authentic narrative of the events which have recently taken place at Lagos. The manner in which they have been dealt with by certain portions of the daily press now demands attention.

Journalists are historians, and reporters are witnesses. Each are under a responsibility, and each have a duty to discharge. A reporter who suffers himself to be so unduly influenced by his own private views, or interests, on any subject under discussion, as to omit the strong points of a speech which makes against those views, thus destroying its force, and rendering it insipid and of no value, is to all intents and purposes a false witness—as much so as the man who, from the witness-box, should venture to give a false version of the facts which had come under his observation. The circumstance that one is a testimony on oath, and the other not, makes no essential difference as to the matter of responsibility. In either case the man is bound to depose truly, and where this is evaded, the public mind is misdirected, and injurious effects are produced. So likewise in the narration of passing events, of which journalists are the historians, they ought to be truthfully presented. The visual organ of the mind, the perceptive faculty, should be solicitously cleansed of prejudice, so that facts may be seen truthfully; and he who, in dealing with passing events, cannot so far disabuse his own mind of party bias as to enable him to present a faithful transfer of them to the minds of others, is not fitted for the honourable office of a journalist. It is because of a defectiveness in this important qualification, that plain facts are sometimes so strangely mis-

\* Mr. Gollmer's letters, and other information, are printed in a separate form, price 2d. Seeleys. Hatchard. Nisbet.



stated that to recognise them is not easy, and we are reminded of the unsuccessful efforts of the daguerreotype, in which you have placed before you a countenance with which you are well acquainted, but with a disagreeable and almost repulsive expression, which is altogether foreign to it. It has been so, we regret to say, with reference to this affair at Lagos. "The slave-trade is extinct"—these are some of the peculiar lights in which this matter has been viewed—"at Lagos, the scene of these disturbances: the traffic is entirely destroyed." The interference of our cruisers is going much further than can be justified by the treaties formed with the petty chiefs for the suppression of the slave-trade. "They are obviously taking part in the barbarous and bloody politics of the place, are actively engaged in its disputes and quarrels, and are, by their meddling, exasperating local passions, augmenting the horrors of war, and doing irreparable injury to trade in one of the likeliest spots for a great commerce on the western coast of Africa." "The slave-trade is extinct"—yes, the export of slaves has ceased in the Bight of Benin. Their shipment is no longer possible, and they who once bought and sold them freely will no longer purchase a commodity which they cannot again dispose of. But are there none in Africa and elsewhere who would wish it otherwise; who, having long enjoyed the lucrative sweets of this traffic, mourn over its present prostration, and would gladly see it flourishing again? Are Kosoko and the Jebus the only parties who would rejoice to find the port of Lagos crowded with slave-ships, as it was once wont to be, and the transshipment of poor suffering humanity from the crowded barracoons cheerily going on? Are there none to be found, on the coast and elsewhere, whose feelings on this subject are in complete sympathy with such men as Gezo and Kosoko; and who, although they would not with their own hands purchase the slave or sell the slave, yet have furnished the materials by which the barter has been carried on?

The question resolves itself into this—Is the slave-trade so extinct that all repressive measures may be safely withdrawn? In matters affecting our own interests at home we should pronounce such a procedure the extreme of folly. A conflagration, which had wrought extensive mischief, is at length stayed by the energetic efforts of the fire brigade, and is hemmed in within a narrow space, in the centre of which lies the very spot where it burned most fiercely. How long do the engines continue to play? And even after they have ceased their aggressive efforts, how long do they remain upon the watch? Until a rekindling is

confessedly impossible. Inexperienced persons might have considered their further operations unnecessary, and have counselled their withdrawal long before; but the answer of those conversant with such duties would have been, "We cannot leave yet, unless you wish the fire to break out again. There are living embers in that smoking mass, which, if left alone, will soon recover themselves, and subject us to a repetition of all the toil we have endured." Just so the slave-trade is not so extinct but that it has energy enough to blaze up again, if only the opportunity be afforded. Which is to be desired, that our present *status* be retained, and further improvement be ensured, or matters be permitted to relapse into all the horrors of former years? Shall the human herd be again arrested, on its way to the landing-place, to receive each the owner's brand, and the heated iron, dipped in palm-oil, to prevent the flesh adhering to it, be affixed to the hip or breast, or wheresoever the slave-dealer chooses? Shall we have the fetid hold, and the agonies of human desperation, and the numerous deaths, and the survivors landed in a state too dreadful to be described? We ask again, Shall we have re-enacted the slave-trade and its horrors? The universal answer is, No! for no one within the hearing of the British nation would dare to say, yes. "But," it will be urged, "we see no necessity for our interference in the affairs of Lagos. It is a matter of indifference to us whether Akitoye reigns, or Kosoko reigns, or whether the former on his death be succeeded by his son Dosumu or his rival Kosoko. There is mighty little to choose between Kosoko and Akitoye, and now between Duodecimo, as we must call him, and the said Kosoko." But there is very much to choose between progress and reaction, between the resuscitation or otherwise of the slave-trade. Akitoye might have been a man of excess in many ways—still, he was pledged against the slave-trade, and he repressed it accordingly. Kosoko, on the other hand, intends its revival. Do we mean to afford him every facility for effecting his purpose? Then by all means let him be permitted quietly to reinstate himself in the possession of Lagos, and render it what it was before, a stronghold of iniquity. Why should we interfere? Not at all, if we desire

\* Minutes of Evidence before Select Committee on the Slave Trade—

"4303. Have you seen many cases of the slaves landed from slavers on their arrival?—Yes.  
4304. In what condition did you find them?—I do not know I could describe it, to be intelligible to you. I do not think that I have power of description enough to describe it," &c.



to abandon Africa to its fate. Kosoko will soon restore much of the former execrable scenes enacted on this coast, disgraceful, not only to the actual perpetrators, but to all Christian nations who, having the power to interfere, refuse to do so. And then, perhaps, the newly-discovered international principle—that Kosoko's unrighteous determination to prosecute the slave-trade at the expense of the just rights of his fellow-man, ought to be respected by us, because it is Kosoko's law—may be adduced to show the impropriety of further interference on our part. And thus, in the grand dukedom of Tuscany and in the Bight of Benin, British Christians must learn the new lesson of acquiescing in the oppressive action of unrighteous laws, which in one locality deprive a man of liberty of person, and in the other of liberty of conscience, both his inalienable right. To bear no indignant protest against such proceedings would be to prepare the way for our own enslavement.

But if the people of England are not prepared to lose the result of past exertions, and suffer the African coast to become once more involved in confusion, why permit Kosoko to locate himself in the very position best calculated to promote his objects? If it cost a struggle to keep him out, it would have cost far more to have got him out. We had to do that once before, and it proved serious enough. Is it thought advisable to give him another chance; and if not, why suffer him to do that which he has no right to do, and which, being done, will render him once more a formidable adversary? Shall Kosoko be permitted to possess himself of Lagos, as the Muscovite Czar has possessed himself of the Danubian principalities? If it be intended that these respective parties should become the permanent occupants of these particular localities, then, of course, it is wise that every possible facility should be afforded them, and that they should be permitted to enter in without obstruction, and entrench themselves at their leisure; but if this cannot be contemplated for a moment, then the course pursued at Lagos has been the wiser one, not to permit the intrusive party to enter in at all. Yet our journalists appear to be so enchanted with all that has been enacted on the Danube, and the peaceful solution of events there, as to be quite indignant that affairs in the Bight of Benin have not been suffered to progress after the same fashion. "Lagos," we are told, "while under British protection, ought to be the very temple of peace," and therefore our cruisers are blamed because Kosoko was not suffered to enter in and drive peace out! We have yet to learn that the best way of maintaining peace is to give injustice and oppres-

sion a *carte blanche* to do whatsoever it listeth them to do.

But we have something more to say on this subject. The Missionary element has also been introduced into the comments which have been made on this affair, and has received no small amount of condemnation. Our Missionaries at Lagos have thus been placed between two fires. The efforts of Kosoko's attacking party were evidently directed against their dwellings, and this we can understand, for Kosoko and his abettors well know that the extension of the gospel carries with it the eventual destruction of the slave-trade, and of every other enormity under which human nature suffers. Christianity does that which the squadron cannot do. The latter cuts down the branches of the poison-bearing tree, but the former kills it in its root. If this latter be not done, it will sprout again. The strength of the slave-trade lies in the latent sympathy of chiefs and people; and Christianity, by indisposing them to it, and by directing their energies into other and wholesome channels, is drying up the secret sources from whence its power has been derived. The greatest benefit which the squadron has conferred on Africa has been to afford opportunity for the introduction of this beneficial influence; and after a time, by the blessing of God, that influence will have so increased, and the African mind, in consequence, have undergone so complete a revolution, that the further presence of the squadron on the coast will become unnecessary. That time has not come yet, but it will do so, perhaps more rapidly than we could venture to anticipate. We can, therefore, easily understand Kosoko's antipathy to Missionaries, and the exultation with which he would have seen them compelled to quit the coast.

But there is an unfriendly feeling on the part of some at home, which is not so intelligible. It betrays itself in a readiness to entertain serious charges against Missionaries on *ex-parte* evidence. Thus we find advanced such statements as the following—"that British civilization, as it is termed, is frequently opposed on the western coast of Africa to British trade." The gospel, in its action on the African coast, and in the civilization of which it is productive, has indeed unceasingly interfered with the slave-trade, but never with trade that deserved to be called British. On the contrary, it prepares the way for it, and obtains for it access to places from whence, until the Missionary came, it was rigidly excluded. Of the coast of Africa we may fearlessly say, that, if there had been no Missionaries there, there would have been

no lawful merchant. In vain would he have visited the coast, if there had been none amongst the natives willing to co-operate with him; and we are fully persuaded, that, but for the peculiar action of the gospel of Christ on the character of the African—awakening new motives, and affording encouragement to the cultivation of peaceable and industrial habits—the lawful trader would not have found it worth his while to continue to frequent the Benin coast; but as Christianity rises to ascendancy, he will find it more and more worth his while to do so, until Africa becomes, what we have no doubt it will yet prove to be, the region which shall yield the richest, the most abundant, and the most accessible commodities to the British merchant. We repeat it, Africa evangelized will be in a position to repay to England one hundred fold all that has been expended on her.

But there is a specific charge against our Lagos Missionaries. "When our merchants got to Lagos they found the Missionaries had appropriated to themselves all the water-side frontage." Our readers have only to look at the map to see what monopolizers of territory they must have been, for Lagos, being an island, possesses of necessity a very considerable water frontage. How much did they really appropriate? Admiral Bruce ordered a naval commission to investigate the subject. It consisted of Commander White and the admiral's flag-lieutenant, Mr. Alexander. Their report has been communicated to the Society, in which they expressly state—"The land about which this disagreement exists extends in all to fifty yards along the river's bank." Is this the whole water frontage of Lagos? It is impossible too strongly to protest against serious charges of this kind, made without a particle of evidence to support them, and inexcusable because the preliminary inquiries, which common justice suggests to be necessary before serious accusations be publicly urged against any man or any body of men, would have pointed to Admiral Bruce's letter to the Secretary of the Admiralty, dated Whydah, March 3, 1853, in which he says—

"I transmit herewith, to be laid before the Lords Commissioners of the Admiralty, the copy of a report from Commander White, of her Majesty's ship 'Cygnet,' with a plan, showing the extent of lands occupied by the Church Missionary Society at Lagos. From these documents their Lordships will see that the mercantile interests are not likely to suffer by the territorial acquisitions of the Missionaries at Lagos, as would appear to be apprehended from the correspondence of Messrs. Forster

and Smith, copies of which accompanied your despatch to me—No. 280."

We fear that in many quarters there is much misapprehension as to the character and tendency of Missionary operations, and that by some they are distrusted as being far otherwise than tranquillizing in their influence. Has the Missionary element a tendency to complicate matters, and render them more difficult of adjustment than they would otherwise be? Is it irritating and war-producing? It has been so insinuated, if not openly asserted. And we can understand from whence such insinuations originate. The gospel, in its action, must be subversive of the plans and objects of numbers, especially in connexion with Africa and the slave-trade. There have been many sleeping partners in that traffic, men who never touched a slave, but who have often clutched the gain; men who have fed the traffic in secret, and furnished the materials for its prosecution. It has been a wide-spread conspiracy for the degradation of the African family. Men in Europe, America, Africa, have been bound together in this unholy compact, each having assigned to him his own particular department, and each full of energy in the prosecution of it. Where were the printed goods fabricated that were used in barter between the foreign and native slave-dealer? Where were forged the bolts, and fetters, and chains, by which the limbs of the captured African were constricted, and he was reduced to an incapability of resistance? Perhaps nearer home than we could have imagined. Where was launched the well-found bark, with such admirable sailing powers, the floating prison of the poor slave? Whence the nautical skill that designed the craft, and the able workmen who wrought it out, until she sailed from the port which gave her birth, in every respect equipped and fitted for the slave-trade, but not to be so used until, on the African coast, transferred to other hands than those which took her there? How various and extensive the interests which were engaged in the prosecution of the slave-trade, all which have been interfered with by the interruption of the traffic on the coast. Many of these, to save themselves from stagnation, have engaged in lawful commerce; but it is with regret they have done so. Of course, in the eyes of such parties, every thing that interferes to prevent a return to the palmy days of slave-trading prosperity, when abundant opportunity was afforded for the gratification of more than one evil passion, becomes an object of antipathy. The squadron on the

coast, and the Missionaries on shore, are alike detestable. If both could be removed something might be done, and what so likely means as misrepresentation? The Missionaries are self interested, and obstruct the development of lawful traffic. The squadron is unnecessary, and its interference on such occasions as that of Lagos is in the highest degree mischievous. Credulous ears are not wanting to become the depositories of whisperings such as these; and soon the whole gloss finds its way into the columns of the daily press, and influential journals become the exponents of charges which would be serious indeed if they could be proved. But these mis-statements require to be promptly met, otherwise their effect might soon appear in a gradual diminution of the repressive force on the coast, until it became materially weakened. Meanwhile, the devastations of the cholera in Cuba have been seriously diminishing the supply of working hands, and many eager eyes are directed towards Africa to see whether the attempt could be made to re-open the traffic with any prospect of success. Already new vessels have been fitted out, and we may soon have painful evidence that the trade is not extinct, and that, if we remove our foot from the neck of our prostrate but not slain foe, he will rise up to resume the contest.

So with respect to Missionaries. Charges of this kind act injuriously on uninformed minds. We are quite prepared to go fully into the subject; to show that pure Christianity is peculiarly soothing and tranquillizing in its action; and that when, in connexion with its progress, wars and disturbances arise, the responsibility of these lies elsewhere. If uninterfered with, the gospel would gradually advance with a gentle, ameliorating influence, by an imperceptible process correcting the evils which afflict man, and, in the regeneration of the individual character, providing for the regeneration of society. But it is met and resisted by the natural enmity of the human heart, which likes not to have its profits and pleasures diminished; and hence arises opposition, sometimes confined to words, sometimes expressing itself in acts of violence. When Paul laboured at Ephesus, "the word of God grew mightily, and prevailed." But there were those whose selfishness was interfered with, and, through the agitation of Demetrius, the whole city was in an uproar. But how unjust to make the gospel chargeable with such results, instead of tracing them to their true source, the wickedness of evil men! The effects which the gospel produces by its own spontaneous action are directly the reverse of this: they are "on earth peace, good-

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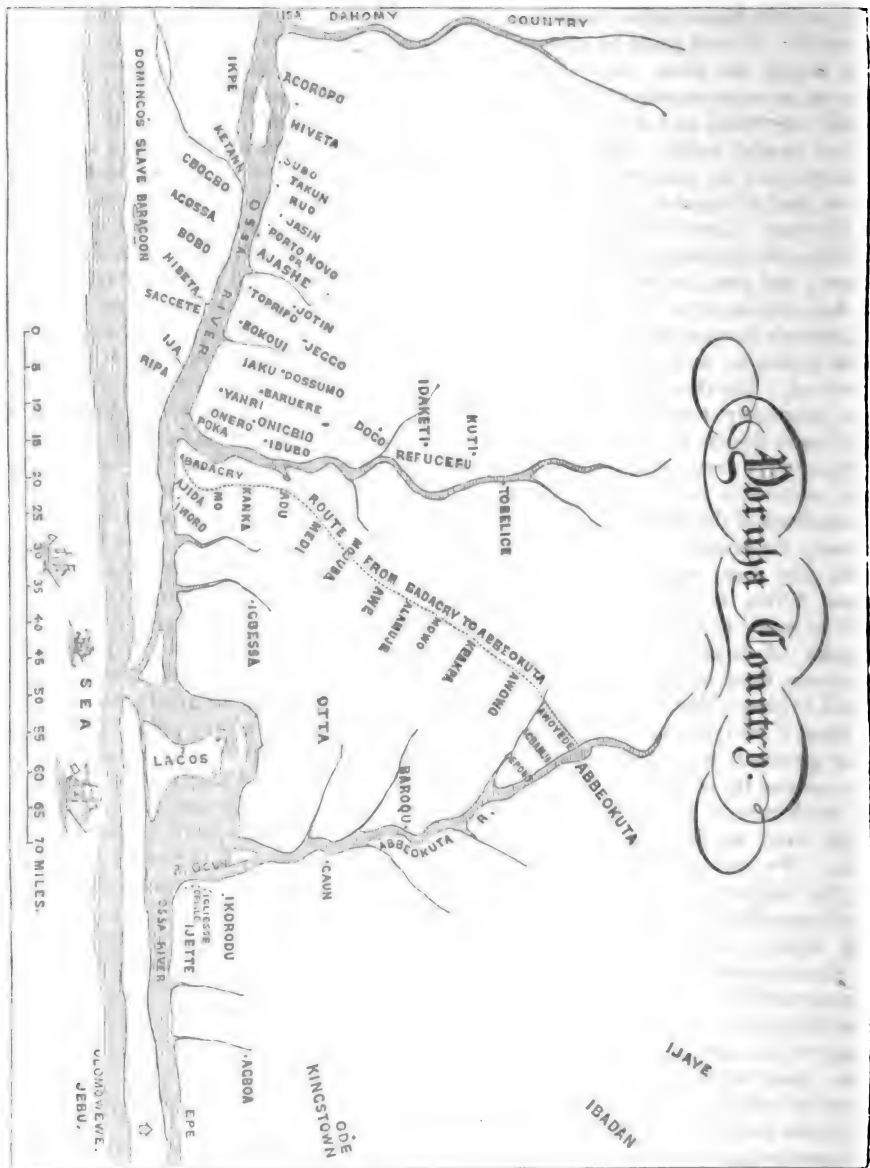
will toward men." We regret to find that many do not thus discriminate. In the estimation of the kings and rulers of those portions of Europe which are darkened by corrupt Christianity, the gospel in its purity is considered to be a revolutionary element, subversive of society. The translated Bible, in their eyes, is the concealed traitor, who, if permitted, will prepare some tremendous explosion, by which their dynasties, and prosperity, and glory, shall be levelled with the dust. It is therefore proscribed and hunted down. What grievous misapprehension! How gentle their course would be, if the waters of life were permitted to flow onward! So far from being revolutionary, the gospel of Christ would address itself to the removal of all that interferes with the stability and beneficent action of legitimate authority. It would render kings more just and benevolent; it would render subjects more loyal and willingly obedient; and bind society together by more enduring and happy influences than oppression on the one hand, and servitude on the other.

So, likewise, in Missionary operations. Let justice be only done, and Missionaries must be confessed to be the great peace-makers, interposing, often at the risk of life, to soften down the asperity of angry passions, to prevent, or terminate as quickly as possible, collisions between tribe and tribe, and, in doing so, to carry out the spirit of the gospel which they have been sent to preach. Let the following narrative\* be introduced in proof of this—

"Ado (or Adu) is a border town between Dahomey and Yoruba. It is on the direct road from Badagry to Abbeokuta.† It is dependent on Porto Novo, a famous slave-trade mart in former years, and was well known to favour the Dahomian invasion of Abbeokuta. It lately received an expelled chief, the head of a slave-trading party, Possu or Pellu by name, who had raised an insurrection in Badagry, and attacked Messrs. Hutton's factory, in which a white British subject and many natives were killed. Commander Forbes, who held a commission from the British government, visited the place, with the view of inducing its people to enter into treaty with Great Britain, but was refused admission into the town. Possu allied himself with the usurper Kosoko, who had been expelled from Lagos, and sought the aid of Dahomey. Hence the war chiefs of Abbeokuta encamped against Ado in November 1852, and demanded secu-

\* From the pamphlet containing Mr. Gollmer's letters, &c.

† Vide Map, next page.



rity against its betraying the country to their inveterate enemies, the Dahomians. Possu was sent out of Ado, and removed to Lagos, to foment an insurrection in that place. In January last, one of the officers of the squadron, and the late vice-consul, visited the contending parties at Ado, and tried in vain, both by threats and by negotiations, to bring about peace. The inhabitants of the town suffered severely, both by famine and by war. At length the Missionaries at Abeokuta were allowed to mediate. The history of their intervention is thus given in letters from the Rev. H. Townsend. On the 21st of July last he writes, from Abeokuta—

“ ‘ You will be glad to hear that what Captain Hesletine desired to accomplish with the Egbas at Ado, some months since, we are now likely to effect, namely, the peaceful settlement of the differences of these parties. Some little time since, I sent a message to the Egba war chiefs, asking whether any thing could be done to settle their long war by a peace creditable to both parties. I received a civil answer in return, stating that the time for peace was not yet come. I told Sagbua afterwards what I had done, and the answer I received. He said, also, things were not yet ripe for peace, but he hoped they would be soon. On the 9th instant Sagbua called upon me, with a

number of chiefs, stating that things were now ripe for peace, and begging me to do something towards bringing it about. I expressed my readiness to do what I could, and that the first step was to send to Ado, asking the same question proposed by myself to the Egba chiefs at the camp, namely, Do they desire peace? and upon their answer will depend what further can be done. Without delay I sent to Mr. Morgan, at Otta, after speaking with Mr. Crowther on the subject, who recommended this course, to beg him to hire some Sierra-Leone person, or others suitable for the purpose, to go to Ado with a message that I gave him. He did so. Two Sierra-Leone men undertook the work, and proceeded to the Egba camp, bearing my credentials—a small book—and asked permission to pass to Ado, stating, of course, their errand. Permission was readily granted, but the Ados refused to permit them to draw near, and presented their muskets at them: however, they told them their object, and advanced boldly, and, after some difficulty, were received within the town. They were well received by the chiefs of Ado, and returned to the camp the next day. Then Basorun, the Egba chief, made a demand upon the Ados for three persons kidnapped on the river between Lagos and Badagry. Mr. White makes mention of this kidnapping on the river. They returned to Ado, therefore, and made this demand, which was, after some discussion, granted. They brought out the three captives, and delivered them to the Egbas as a token of desire for peace. A suspension of hostilities was agreed upon at once. Before my messengers could return, Sagbua obtained intelligence of the result, and came to me, asking me to go to the camp to settle the peace between them on a firm basis, as mediator, and also to go as soon as possible. I promised to do so; but as we expect the mail this week, we preferred leaving on Monday next, which he said would do. They are waiting for me there, I am given to understand. I hope, through the Lord's mercy, to be able to do what is expected of me. I doubt not I shall have some unpleasant work, but I feel quite independent of either party. It will be possible for me to write by the mail after reaching the camp, which, if there be any thing to communicate, I shall do."

And by the next mail, on the 23d of August, Mr. Townsend says—

"I wrote to you by the last mail, stating that Mr. Crowther and myself were about to proceed to Ado and the Egba camp, to endeavour to make peace between them. I purposed writing to you from the camp, but I

found it inconvenient to do so, and therefore did not write. I have now to inform you that our efforts were quite successful, and to the satisfaction of both parties.

"On our way down we met several parties carrying their wounded friends home on litters, and another party going down were the bearers of a coffin, in which they intended to bring home the body of some one killed; painful evidences of what their warfare is productive of. On our arrival at the camp we were well received by Basorun, the chief of the camp, and others. We had resolved on not living in the camp, but, if possible, of pitching our tent between the camp and Ado, that we might be accessible to both parties. Basorun, however, wished us to stop in some house he had provided; but a shrewd observation from A. Wilhelm made him not only consent, but wish us to do as we proposed.\*

"While pitching our tent, our messengers went to Ado, to inform the chiefs there of our arrival. Four messengers accompanied ours back, to welcome us. They came with much fear, seeing our tent surrounded by the Egbas, but there was no danger. The same evening Basorun visited us, and explained his views; but as they did not coincide with what we deemed right, we reasoned with him against them. He said he wanted that the king of Porto Novo, who claims Ado as tributary to him, should purchase Ado from them, the Egbas. I showed him that his policy was very short-sighted, and, to illustrate my views, I took my hat, and asked him, 'Should I sell it to any one, could I complain if the person who bought it should make any use he pleased of it?' He said, 'No.' 'So it is,' I said, 'with Ado: if the king of Porto Novo should do as you wish, and should Ado afterwards do mischief on the road, you could not complain to the Ados, nor demand satisfaction from them: they are sold by you, and their master would have a right to use them as he pleases: and for their actions against yourself you could only obtain redress at Porto Novo, to which town it is impossible for you to carry war.' The next morning he told us that he had consulted with the other chiefs, and they had agreed to drop the idea of selling.

"Our next step was to meet the Egba chiefs together, with the view of hearing their complaints against Ado. This we did. What

\* *Vide* Frontispiece. To the right of the tent is an old watch-tower, which, as it was much decayed, served our friends for fuel. To the left is a low hut, used as a watch-house, and another watch-tower is seen in the distance. The flags are those of the Egba camp.

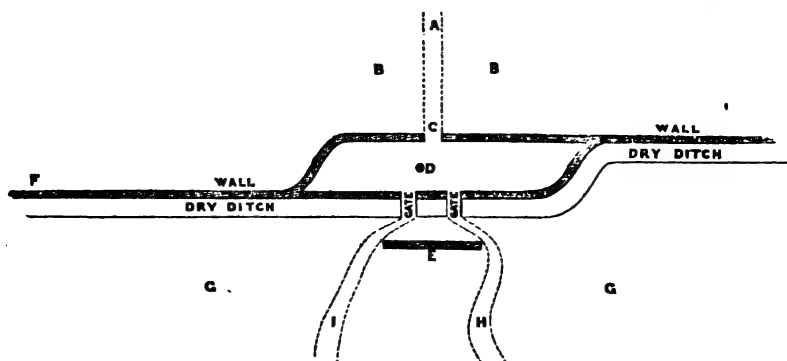
they stated is not worth repeating here. They had much to say. Some part of it we knew to be true, and some we knew to be false; but we made no comment. We then went to Ado, and, in like manner, called upon the Ado chiefs to state their grievances. The wall opposed to the Egbas is at some distance from the town: there are several houses just inside the gate,\* in which their soldiers lodged. We were surrounded by several hundreds of these defenders of the town, each one with his musket in his hand, looking suspiciously upon us. The Ados stated their case. We then administered a sharp rebuke for refusing the overtures of the late Captain Forbes, and even refusing him admission into their town; and showed them, that, had they received him, the war, from which they had suffered so much during the past ten months, would not have taken place. They replied, 'We did not know what we were doing.' They wished to make us a present of a couple of goats, but we refused receiving any thing until the matter was settled. We asked them if there were any power, any country, upon which they leaned in their troubles. They said that they called the king of Porto Novo their lord; so we deemed it necessary to tell them to send to the king of Porto Novo to ascertain his will in the matter, and that he should have a messenger present to listen and agree to our proceedings.†

"The next day, Friday, 29th ult., was one of inactivity as regards the object of our journey. We visited some of the chiefs in the camp, and also walked about in Ado town. In the evening we were crowded with Egba visitors, until, I think, eleven o'clock. Basorun came, telling us what conditions they wished to impose on the Ados. They were very right. We had to call the younger war-captains, and lecture them on their general habit of stealing, even from their own country-people, on their way home; and also to beg them not to start on the morrow, as we were informed was their intention. They supposed we were set on to tell them this by their elders, with whom it appeared they had been having some dispute on the same subject, and were inclined to oppose us. Their suspicions were, however, wrong; and, on our showing them that what we said was of our own mind, they yielded to us. The war-chief of Okeodan then came and gave us a long history, and a list of grievances against Ado. We permitted him to talk as long as he pleased, although we felt no interest in his statements; for, in all their palavers, they are both right in some things and both wrong in others, and for us to listen to their statements is a salve to their wounded spirits.

"The next morning we heard that the Porto Novo messenger had come, and we prepared, therefore, to meet the Ado chiefs, with

\* *Vide* Frontispiece, the second subject being a view of Ado gate from the Missionaries' tent. The wall is hidden by high grass, but the "small elevations, or towers," are visible. The town itself is half a mile to the right, behind the trees, and could be but indistinctly seen from the Egba camp.

† The following plan of the defences at Ado gate will help to explain Mr. Townsend's narrative—



- A. Road to Ado.
- B B. Place of meeting between the Missionaries and the Ado chiefs.
- C. Inner gate.
- D. A tree, from which a look-out was always kept.
- E. Low wall, defending and covering gates.
- F. Small elevations, or towers, at short distances on the wall.
- GG. Very high grass, above a man's head.
- H H. Paths to the town.



the conditions offered by the Egbas. Basorun came again, and begged us to go with him to Mojuba, and stop the Sunday; for he said he knew the matter would be settled that day, and he could not go home without us. We refused, stating that we had no desire to stay a day in such a place as Mojuba, but would rather visit the Ados, and preach the word of God to them. We promised, however, to overtake him at Awoyadi, and enter the town with him. As this was what he aimed at, he was satisfied.

"We met the Ado chiefs, and the Porto Novo messenger. The messenger made a long statement to us, begging us to take Possu back to Badagry, and remove Mewu away; and also that he should feel thankful if we could carry off the Egbas from their camp. In order to clear the way for the one object we had in view, I at once caused A. Wilhelm to state, that Possu having made himself an enemy to the British Government, by attacking Mr. Hutton's factory, no unauthorised persons, as ourselves, could take his case in hand: he must first make his peace with the admiral. Mr. Crowther then spoke to them, and offered the conditions of peace, namely, that the Egbas would cease from making war on them, if they, on their part, would not trouble the Badagry road, but permit it to be safe and free to all passing between Badagry and Abbeokuta, both Europeans and the Egbas and their friends; and also not molest any of the towns around in friendship with the Egbas. There were one or two other matters stated by private persons, which Mr. Crowther stated as such, but of course laid no stress on them, being of no public importance to either party. They immediately agreed to the conditions proposed by the chiefs, and then Mr. Crowther announced to them that the war was at an end. At this interview we had some messengers from the Egba chiefs, merely as witnesses: they were not permitted nor required to speak.

"We returned to our tent, and these witnesses reported to their masters what they had heard. Then Basorun came to us to say good-bye, and also that he was perfectly satisfied. He left. Another chief came, merely to have a gossip, having no intention to leave before the next morning. While we were talking, fire was set to one end of the camp, and, within a short time after, in several other places, and our visitor was obliged to run home to get his things out of danger. In half an hour nothing but smoke and ashes remained of the camp, and all the chiefs were moving off as they best could. Many of them

rode down to salute us on their leaving, and seemed to leave in much good temper. While these things were going on, the Ados were standing on their walls in crowds, without uttering a word, utterly astonished, and scarcely believing what they saw; for these events—our announcing to them that the war was at an end, the burning of the camp, and the Egbas moving off peacefully—took place so quickly in succession, that there was no time for thought between them. We were soon the only persons left outside the walls of Ado. We received a visit from the Ado chiefs in our tent towards evening. They passed over the place where the camp had been, and for the first time became aware of its extent, for it could not be well seen from Ado.

"The Ados seemed to be very grateful for the help we had afforded them, and listened attentively to the word of God spoken to them. They desired also that their town might be occupied by us as a Missionary Station. Before leaving, on the Monday morning, we planted three trees on the spot occupied by our tent and people: the Ados brought them to us, and we planted them as a memorial of our visit, and of what had been done. We were escorted a part of the way by an Ado Balogun and his soldiers, a contrast to the times we passed in dread of being kidnapped by the Ados.

"On Wednesday the Egbas publicly entered into Abbeokuta, making as great a display as possible. Mr. Crowther and myself were made to walk before Basorun in the character of mediators, as having brought them home. They wished it to be everywhere known that they came home, not because driven or defeated, but because the white people brought them home, whom they desired not to resist.

"I wrote to the admiral an account of our proceedings, and the result, to which he sent a very kind answer of commendation, promising to forward my letter to the Government.

"We rejoice in being instruments in God's good providence of thus arresting this war, and doubtless of saving many lives, as well as of obtaining some little influence over the Ados, and others interested. We hope the Society will take courage, and give us needful help to take up more stations in this part; a very useful step, I think, towards extending the gospel, and of keeping under the remaining slave-trade influence and habit. You will know, perhaps, that Ado is as celebrated here for the great god Odudua, as Ephesus was in Asia for the goddess Diana, and therefore important as a Missionary Station. You will remember Mr. Gollmer's visit to Ado and

Okeodan,\* and, subsequently, Mr. Van Cooten's visit to Ado.† I should also observe, that persons proceed by canoe from Badagry to Ado, Okeodan, and some distance beyond, to within a convenient distance of Ketu. It will be well to bear this in mind before giving up Badagry as a station.

"I should also observe, that the Egba soldiers returned with much less violence and robbery than is usual on such occasions. The people on the road, at several places, expressed their surprise at this, and thanked us for it.

"Since then, the Oroj has been out for a public meeting, at which kidnapping was prohibited, and peace with Ijebu and Ado proclaimed.

"The breaking out of war at Lagos again shows the need of strong measures to suppress slave-trading there. From what we can learn, a most extensive plot was organized, but it has been crushed through God's mercy. We cannot here give particulars, as we only hear of what took place. Our chiefs were delighted to hear that the admiral had driven away Kosoko, and sent him down two sheep, with their best thanks. There are some secretly in favour of Kosoko here, but we are happily ignorant who they are. They have no influence, however, in the town. Sagbua has ever been most consistent in his opposition to Kosoko. I wrote a letter for him some time since to Lagos, to warn our friends of their danger."

\* "C. M. Record" for Oct. 1847, pp. 223—225.

† "C. M. Gleaner" for Dec. 1851, pp. 242—245.

‡ "C. M. Intelligencer" for October, pp. 234, 235.

The world is becoming more and more convinced of the injurious influence of war, as interfering with commercial intercourse, arresting progress, and aggravating human suffering to an indefinite extent. This is well: it is a step in advance. But the gospel is that alone by which peace can be permanized amidst the nations of the earth. It is only as they submit themselves to the yoke of Christ that they will be found willing to "beat their swords into ploughshares, and their spears into pruning-hooks;" and until this takes place peace must continue to elude them. The world has yet another lesson to learn—and it may have to be learned amidst much painful discipline—that to attempt to repress the ebullitions of human pride and passion by diplomacy, and the expedients of a worldly policy, is as vain an effort as that of the proud monarch, who, when he would have bridged the Hellespont, and the winds and waves interfered, cast two pair of chains into the sea to shackle and confine it. No! to effect this is beyond human power and human wisdom. The voice of Him who said to the troubled deep, "Peace, be still," can alone prevail to work out such a wondrous change; and they who, whether at home or abroad, are diligently occupied in making Christ known to their fellow-men, are dispensing the only element which can ever make peace or maintain it. We would strongly recommend journalists and others, if they will not help such efforts, at least to *let these men alone*.

## ITINERATING MISSIONARY LABOUR IN BENGAL.

MISSIONARIES going forth to itinerate among the Hindus find themselves in very different circumstances from what they remember to have experienced in former years. Then their discouragements were great, and the general temper of the people decidedly unfavourable. Indifference and contempt were their usual portion, and strong prejudices met them on every side. It was a rare occurrence when a patient hearing was conceded to them, and they had the opportunity of bringing the gospel, in its excellence and beauty, before the native mind. Now, the readiness with which they are received and welcomed, in places where they can recollect to have met with far different treatment, the willingness of the people to hear, and the inquiring spirit which they manifest, combine to render the preaching tours of the Missionaries one of their most delightful duties. We do not mean to say

that this is invariably the case. Indifference and opposition do occasionally occur, but diversified with so much that is of a pleasing nature, that the sadness which they cast on the mind is soon dissipated by new incidents of a pleasing character, so that the Missionary goes on his way rejoicing. He is like one travelling through a checkered country, in which he occasionally finds himself in rugged and unwelcome places; but the scenery soon changes, and the eye rests with pleasure on pleasing prospects which invite him to press onward.

We have, on more than one occasion, adverted to this encouraging feature in connexion with Missionary work in India. But we feel it well when we have the opportunity to verify by facts the general statements which have been made; and with this view we place before our readers large extracts from ac-

counts forwarded to us by the Rev. S. Hasell, of Missionary tours made by him in different directions from the town of Krishnagarh, as a centre, which we think cannot be perused without eliciting similar feelings to those which Paul experienced when, met on his way to Rome by a band of Christian brethren, "he thanked God, and took courage."

"The Rev. G. E. Yate, of the Calcutta Cathedral Mission, continued to reside with me, and kindly assisted both in the English and Bengali services, until the first week in November, when we, in company with the Rev. F. Schurr, of Kabastanga, started upon our cold-season Missionary tour. We arranged to go in the same direction as that in which we went last year, commencing on the south-east side of the Nuddea zillah.

"By thus visiting, year after year, the same places, it is likely that we may arrive at a comparatively accurate estimate of the progressive improvement of the people; and, in addition to this, the objections of the people may be answered, their doubts removed, and a fresh annual impulse be given to the inquirers after truth.

"Gobindapur was our first resting-place. We met here on November the 3d. The people knew us, and we had the privilege of addressing a good and attentive congregation in the evening. The old question—the origin of evil—was the first we had to answer. A pundit, with whom we had a long discussion on the same subject a year before, asked, in a most contemptuous tone, how sin arose. We again explained it, and tried to show him that the question how sin was to be pardoned was a far more important subject for his consideration; but I dare say, if we should visit the place again this year he would meet us with the same question. The minds of this whole class are stereotyped: they have certain questions to ask, and certain verses to repeat, beyond which they know nothing.

*Nov. 4*—This morning we visited Digumberpur, and some other villages in the neighbourhood. We found many people who knew us, and whom we knew. In many instances the gospels we had left had been read, and carefully treasured up; and in some, the possessors made inquiries about what they had read.

"At one place we were greatly amused with a very loquacious idol-maker. As he moulded the clay into the form of the god, he indulged in the coarsest ridicule respecting it, and, with that peculiar simplicity which characterizes the Bengali, asked us, after we had explained the impotence of such a figure, however beautifully it might be made, 'Well, all

you say is true; but my father was an idol-maker, and I am an idol-maker, and if I do not make idols what shall I do?' We remained a long time with these poor people, and at last had a large congregation, and explained the nature of God as it is opposed to idols; but it seemed as an idle tale: all agreed that the idol-maker must make idols, otherwise he could not live!

"After staying in this neighbourhood for a few days, we pitched our tent at Kristogunge, and there, too, we had large and attentive congregations. We were deeply interested in one man with whom we met. Last year, during our stay in this place, we were greatly distressed—it appeared to be, in truth, Satan's throne—and the night before we left we walked beyond the bazaar into the open country, and, apparently by chance, met a man, who entered very freely into an interesting conversation about the place and people, and at last we turned it upon his own state, and brought before him the danger of living in sin, and, above all, of rejoicing in it, as we had for several days seen his neighbours do. This man's conversation and apparent sincerity we considered as an encouragement to us from the Lord—as a compensation for the abuse we had received. He would not, however, tell us either his name or his occupation, or where he lived, and we looked upon him with somewhat of anxiety. This year, to our great surprise, immediately we had taken our stand in the bazaar, under a large shady tree, our old friend came forward, all smiles and congratulations, to welcome us. We then discovered that he was one of the wealthiest men of the place, and we soon saw that our last year's conversation had not been in vain. He supplied us with seats, and begged us to come to the same place again, that he and his assistants might have the opportunity of hearing. We had several interesting conversations with him, and under his influence apparently we were well received: everybody heard us willingly, and even begged of us to return. I hope he is one of those who, although living in Hinduism, are not far from the kingdom of heaven.

"On the 12th we visited a place called Shonghata, a large village near Kristogunge. It was the morning after a night of noisy revelry, and when we arrived the musicians had not yet left the place where they had been performing on the night before. We found a good number of people, and quietly led them under a temporary awning that had been erected in front of an idol of the goddess Kali. The figures of Kali are most horrid in appearance—quite black, with a large red tongue

protruding out of the mouth—and are a striking contrast to the picture of the God of love and mercy which the ambassador of Christ can exhibit to the people. We showed, without at all irritating any one, that the image could not represent the true God, because He is a Spirit; and then we read that verse in St. John which says, 'God is love.' The people listened with great attention, and even the priest who had been officiating in this heathen temple, and was living upon the offerings of the poor crowd around us, did not venture to open his mouth. We all three spoke here, and, lest we should tire the people, walked to another place about half a mile distant; but there Satan conquered us. We commenced speaking to some respectable people, but a snake-charmer came in front of us and exhibited a very fine large cobra, and most completely diverted the people's attention. All our efforts to gain a hearing were ineffectual, and we were compelled to return, while the snake-charmer kept our congregation. So it is, a Missionary's work is a series of struggles with the powers of darkness: at one time he is encouraged, at another he is overcome. The evening of this day we spent again in the Kristogunge bazaar.

"On the 13th we went over to Shibnabas. The temples are in a more dilapidated state than they were last year, and apparently deserted. In the bazaar we had a large body of hearers. One man was very impertinent, but after a time went away ashamed, and his fellows asked pardon for him. It is astonishing how English influence is affecting the people in even these out-of-the-way places. A rich babu is repairing and enlarging his house, and over the principal entrance has put up the English arms, with a large figure of Britannia. It is at least symbolical of the position England occupies, although I believe the natives do it for ornament only. We had a visit at our tent this day from the gomasthu who is living here. He is an intelligent man, and singularly free from prejudice—for one who does not know English—has picked up a good deal of knowledge about Christianity, and is apparently anxious to gain more. The gospels we gave him last year he had carefully read, and this year obtained a New Testament. This class of people are more violent in their abuse of Hinduism than Europeans. He told us that he believed Hinduism to be a cunning worldly scheme, in which temples and pujas are a source of gain only to the priests, but a loss to the offerers. Such men—and there are thousands such—are waiting for that future mysterious outpouring of the Spirit of grace, when nations shall be 'born in a day.' May that blessed time speedily come!

"On the same day we started for Dowlutgunge. This was the place where, last year, we were so grievously abused, and the Lord's name was so awfully blasphemed; but this year, what a marvellous change! All were willing to hear, and no one abused us. How mysteriously, but how surely, the Lord's work is progressing! We rejoiced over Kristogunge, but at this place we could not find terms to express our gratitude for what the Lord had done for us. We were almost afraid to go to the place, and yet, after a whole week's stay, we left it with reluctance.

"On Sunday there was a market, and we had, in two or three places, 500 people, more than could possibly hear us. They asked some singular questions—Who paid us? How much we received? Who was our master? As the inquirers were respectable men, and the questions were asked civilly, we took some pains to explain who we were, and all the other little matters about us. When we told them that we came from Christians in Europe, that our motives were not the same as those of persons who come to the country to make money, and that we had no salary, but only our expenses paid, they seemed to eye us as beings of another world; and we have often found since, that, when we have respectable or partially-educated people to deal with, to explain our motives and object obtains for us a quiet and patient hearing. Hinduism is so thoroughly selfish in all its details, that the lofty bearing of simple benevolence, not to say pure Christian charity, commands respect. That foreigners should be so anxious about the salvation of the souls of others, and that Christians 15,000 miles away should send the message of the gospel to the Hindus, we have often found to be a subject which commanded attention. At this place I was suffering from over exertion, and was obliged to remain in the tent while I sent to Krishnagurh for a palankin. The exercise of riding had brought out varicose veins in my leg; but this was only a link in the chain of causes which led to our doing more work; for immediately I was disabled, Mr. Schurr and Mr. Yate agreed to take the out-villages, while I remained in the tent for the people in the town, so that my lameness was in reality a blessing.

"On Monday afternoon a number of persons came. I had the carpets spread outside the tent—we had brought them for the purpose—and between fifty and sixty persons were soon very orderly seated in pure Eastern fashion. They are so accustomed to sitting upon mats and carpets, that, immediately they are spread, even the richest among the people put off their slipper-like shoes and sit down. The first

thing I had to do was to explain why I had not gone out with my brethren; and then a middle-aged man, a Brahmin, begged to be allowed to ask a question. A really respectable Hindu is always polite. He wished to inquire whether, among Christians, there was any thing like "mercy," and begged that I would explain what we understood by the word. I scarcely saw the drift of his argument, he was so exceedingly precise and quiet in his manner; until at last it came out that our servant had been into the wood to kill some wild pigeons for our dinner! This was the old question, and the man was an uneducated Hindu: to reason was useless. In his estimation, to deprive any animal of life is a sin equal to, if not greater in magnitude than, adultery. I endeavoured to explain, and when the old school found they could not succeed, the young men commenced. By their questions I knew they must have been instructed by a Missionary, which proved to be the fact. They questioned upon entirely different subjects, but yet upon the old point, 'How sin arose.' 'God created all things, therefore God must have created sin.' 'Who is Satan, and who created him?' 'If he tempts everybody, then he must be everywhere, and then he must be omnipresent.' 'Why cannot all men believe? We wish to do so, but cannot.' These, and a hundred such, occupied us for between two and three hours, during which time I endeavoured to explain the gospel, leaving it to work as leaven in the inquiring minds of many of them. The young men were very glad to obtain New Testaments, and I hope they will be gradually enlightened to understand and believe them.

"Thus every evening was spent, and, after the crowd had left, three or four of the best educated of the young men came into the tent, and we talked over more quietly the great truths of the gospel, and the importance of their considering the state of their hearts and the salvation of their souls.

"On Wednesday my palankin arrived, and on Thursday morning we went to two or three villages, to which we had not been before, and were abused or disregarded in each place. We could scarcely obtain a hearing, just as we had been treated in Dowlutgunge itself last year; so that we were not disheartened. Some accepted gospels; and I firmly believe that we shall find them much more kindly disposed towards us if we be spared to visit them again at the close of this year.

"On Friday morning, Nov. 19, we went out into the town of Dowlutgunge again. The people here are chiefly engaged in trade. There is only one Brahmin family among them. The population, however, is

dense, and we soon had a crowd around us. After a lengthened discussion, &c., with the people, some members of the Brahmin family, who had been for several evenings at our tent, invited us to their house, whither, of course, we went. They provided us with seats in the idol house, and we had the pleasure of addressing a large concourse of people. It was a stirring position in which to be placed. Seated on chairs, just where the idol is fixed on puja days, and surrounded by two or three hundred attentive listeners, we seemed to have a power and fluency vouchsafed to us according to our necessity, and we endeavoured to unfold the mystery of the gospel. Mr. Schurr entered fully into the character and attributes of God as exhibited in the gospel, showed how justice and mercy were harmonized, and proved that the example of our blessed Lord was one in every respect worthy of imitation. Mr. Yate argued the importance of their considering the truths thus brought before them, and I, in summing up, sketched the whole scheme of salvation. Mr. Schurr had set before them that which relates to God, and I took up that which concerns man, his fall, and the means provided for his restoration. Some afterwards raised objections, denied the necessity of religion, the fact that God had given a revelation, that a Mediator and an atonement were necessary: indeed, what with the deist on the one hand, and the old Hindu on the other, we were beset on every side. We endeavoured to speak to their consciences—the future alone will reveal with what effect. They were extremely quiet and respectful; and this—when we consider we were alone, in the interior of a large native house, miles from any European, and that we were unflinchingly and without compromise declaring the Lord Jesus to be the only way, the truth, and the life—is clear evidence of the secret influence the great truths of the gospel are exerting upon the people. A few years ago, a Missionary could not have spoken in peace in the bazaar even; now we were, without fear or hindrance, allowed to sit in the idol's place, and preach the gospel for two or three hours together. While, then, we still struggle and pray that the work may prosper, let us not forget to rejoice over, and be grateful for, what has already been accomplished.

"In the middle of the day the young men sent us a truly Oriental present. We were greatly amused to see a string of servants heavily laden, one with a large fish, another with sweetmeats, another with fruit, &c. When we considered the volleys of abuse that had been poured upon us only a few months

before in the same place, and perhaps by some of the same people, we were unable to express our thankfulness. We hoped and we prayed that a day of better things might be dawning.

"In the evening the babus came again, and offered us a house, and one-third of the expense of a school, if we would establish one. I believe it is a place worthy of much attention. Last year there were at this place two young men who professed to be anxious for baptism. Like Nicodemus of old, they came to us by night; but, unlike him, they were not sincere. We ascertained that one was dead, and that the other had left the neighbourhood.

"In the evening of this day we went over to Mathuri, the great place for the Mahomedans in this part of the zillah. It is a large place, and has also a large market weekly. We had more than 300 hearers, chiefly Mussulmans. Two men violently opposed, and would scarcely allow us to say any thing. After patiently listening to their abuse until they were tired, we had the privilege, and the power too, to speak freely, and pointed them to 'the Lamb of God, who taketh away the sin of the world.' As though awe-struck, they listened attentively at last, and, when we had finished, one of the two who had been opposing exclaimed, in a bitter tone, 'Then we go to hell, and it will not be your fault.' I believe those two men were really possessed—their tone of voice, their gestures, their whole appearance, struck one with terror: they were more like evil spirits than men. It is a question that some affect to despise; but the conviction is growing upon my mind, that there are cases of possession to be found in India now, as real as those we read of in the gospels.

"Nov. 20—We rose at day-break, and started for Maheshpur. One of our carts broke down on the road—many things were broken—so that we did not get our tent pitched until after noon. Instead of going on to Maheshpur, we remained at Choliapur, the Mussulman part of the town, near to the market-place. Saturday being market-day we had upwards of 500 hearers, and we all spoke until we were completely tired and hoarse. Markets are not the most favourable places; but, as we intended staying here for some days, we employed the opportunity for sounding the trumpet, and thus preparing the people of the surrounding villages for our intended visit. They received us as kindly as on our former visit.

"The kind and welcome reception we had met with at Dowlutgunge filled our hearts with joy and gladness on coming

to this place. I believe we realized the joy and blessedness of being 'ambassadors for Christ' to a ruined world. The regular duties of home tend to blunt the edge of one's spiritual character, and the little petty grievances of life gradually chill one's affections; but the earnest prosecution of such work as we had been engaged in for the past week nerves one afresh for the contest. It is not excitement, or mere feeling, as some are prone to say, but it is a practical sense of the warfare between light and darkness, and an appreciation of the privilege that feeble man is made the instrumentality for exhibiting the power of the one, and the impotency of the other. Be it as it may, by this time a holy enthusiasm actuated each of us, and we realized, in every address we delivered, that the Lord had heard our prayers and was working by us.

"On Sunday, Nov. 21, we had a good congregation outside the tent: the people came in crowds. We spoke to them, and then pressed on to a part of the town where we had been well received last year. Mr. Schurr spoke to a large number, who soon assembled—upwards of 200—upon the same subject as that on which he had spoken a year before, and we were greatly delighted to find several of them anticipating him, so much so, that he could not get on. They knew what he was going to say, and interrupted him. This was of course very encouraging: they had not forgotten what we had before told them.

"On returning to the tent we had morning service with our people, at which two Hindus were present—one the son of a wealthy zemindar living in the neighbourhood. These two men conducted themselves with propriety: one knelt, and the other remained in a stooping attitude. They remained with us altogether more than three hours. One expressed his desire to embrace the truth, but candidly told us it was a struggle between his wordly interest and his soul's salvation. He said, 'I cannot forsake 10,000 rupees for one pice in a single day.' It is a great struggle, no doubt, and this young man seemed to be in a state of great anxiety about it. I hope he will receive grace to choose the 'better part.'

"In the evening we went over to Maheshpur, having first spoken to the crowd that had gathered around the tent. Just as we reached the high road leading from Maheshpur to the river there was a procession of high and low, rich and poor, following the idol they were about to cast into the stream. It was the Jagatdhatree puja. I was in my palankin, Mr. Schurr and Mr. Yate were on horseback, and we of course waited for the crowd to pass, and with the hope, too, that they would pass quickly, for



the noise of the drums was really deafening. To our great surprise, however, the crowd remained for us, and allowed the bearers who were carrying the idol, and the musicians, to pass on alone. Thus we had an assemblage of between 600 and 800 persons, apparently ready to hear us. They very courteously directed us to an elevated spot, and, forming themselves into a circle around us, very quietly listened to our message. The noise and excitement was over—they had apparently forgotten their duty to the idol, and were absorbed in the tale we had to tell them. We neither of us alluded to their idolatry, but simply spoke of the love of God as manifested in His gift of His Son to be our Saviour; and instead of opposition, as we anticipated, we gained a quiet assent. After a while, the return of the noisy drums, and the unoccupied framework, assured us that the idol had been thrown away, unattended and unhonoured; and, to our great astonishment, some of the most respectable of our hearers sent an order to stop the beating of the drums and the noise of the bearers as they passed where we were standing, that neither we nor they might be inconvenienced. We finished our addresses: no one followed in the idol procession, and thus, at least for once, even in this ancient Hindu town, the name of Christ and His cause were deemed worthy of more honour than the idols! When we arrived, we thought all was against us; but when we saw the crowd halt and gather around us, we 'thanked God, and took courage;' and, I hope, spoke to the hearts and consciences of those who heard us! We remained until it was nearly dark, and when we had nearly reached our tent we found a crowd of about seventy or eighty people, and stopped and spoke to them. They heard willingly, and confessed that their religion gave them no comfort, although they gave their priests much money.

"On Monday morning we visited the babus at their houses. All were very anxious for a school, and offered a piece of land, rent-free, on which a school-house might be built, but were not disposed to build it themselves.

"We remained at this place until the end of the week, visiting all the villages in the neighbourhood in the morning, and in the evening meeting a large party outside the tent. We had a regular number of young men who came every evening, the numbers averaging from 80 to 250, or more. Most of them sat down, and remained until it was quite dark. Our work here was singularly interesting: it was more like school-teaching than preaching; or, rather, the proper term for it is, I believe, 'a conference.' Thus we endeavoured to adapt ourselves to every variety of cir-

cumstances. At one place we had discussion, at another preaching, at another conference, at another a kind of conversation, just as the people were able or willing to bear. We had, on one occasion, a good deal of interruption here. Three Brahmins, passing through the place from Calcutta, supposing they could amuse themselves at our expense, denied the existence of sin, and said it was not positive, but negative: and, even granting that any man was a sinner, the repetition of the name of God was immediate purification. Mr. Schurr answered them upon the principle that Solomon gives us, 'according to their folly,' and created a general feeling of shame for the disturbance they had occasioned; and, as soon as they could conveniently, they stole away.

"At eight o'clock on Friday night I left Mr. Schurr and Mr. Yate here, and proceeded to Calcutta, to see my dear child safely off in the "Nile" for England. I then returned to Krishnagurh, awaiting Mr. Blumhardt's arrival, that I might transfer the responsibility of the Mission to him before I returned to the tent.

"Mr. Blumhardt arrived early in January 1853, and immediately I had made over to him the accounts and other documents connected with the Mission, excepting those of the English school, which continues under my care, I returned to the tent, and, on Tuesday the 11th, Mr. Schurr and I were again in the field, Mr. Yate having returned to Calcutta in December, to enter upon his duties in connexion with the cathedral.

"The first place we visited together was Kristopur. Here we found but few people, and in the evening crossed over to Ramnagur. It was a market-day, and there were crowds of people, but they were so buried in indigo and worldliness that we could not gain a hearing. The gomasthu was a regular incarnation of sin: a more bitter, quiet opponent of the gospel I have never met. We were compelled to leave the place. No one was willing to hear, and we therefore did all we could, and left them. As we re-crossed the river we had a good congregation, and gained the attention of most by asking how they intended to cross the sea of death; whether they had a boat ready, and also a boatman to guide them. By this figure we managed to illustrate the work of Christ, and then exhorted them to take refuge in Him.

"On January the 12th we started early for Taldhoi, making several pauses on the road as we passed through the villages in which we could find people. A pedlar with ornaments afforded us a good subject. He was sitting under a tree, exposing his rings and ornaments, perhaps in a variety great enough to

have explained Isaiah iii. No sooner had we dismounted than a crowd gathered around, and we gradually turned their attention to the importance of procuring more lasting ornaments than those they had been purchasing, and showed them the vanity of such things as perish, or that death renders useless; and thus, at every place taking up some subject which was familiar, we delivered our message.

"At last we reached our destination, and had to wait again until after noon for our tent and people: indeed, this was the case every time we removed. We found, however, a very friendly reception in the shop of a rice merchant. He entered very freely into our subject, and ultimately we discovered that he had relations living near Kabastanga; and presently, to our great surprise, he took from his box a copy of the four Gospels and Acts, in good preservation, although it had been manifestly well used. We afterwards ascertained that a lad of the place had become a Christian in one of the Calcutta English schools. We saw his father, and the old man seemed glad that we took so much interest in his son. Thus, secretly, but surely, is the blessed gospel working its way, like leaven in the meal: little may be seen by a casual observer on the surface, but only condescend to enter into the feelings and affections of the people, and you will find that there is a mighty principle at work, the results of which must be the emancipation of this part of heathendom. The people here sent for cocoa-nuts for us, which allayed our thirst until our tent came, and at a little after two we got some breakfast.

"At four we went out to explore the village. It is a large, straggling place; but, by walking through it, and inviting the people to assemble at their 'gossiping-place,' we had at last, between some fine shady trees, upwards of a hundred hearers. They listened long and attentively, many having taken their place upon the verandah of a large native house, which had been used for a school: they were thus raised six feet above the ground, and could more conveniently both hear and see. One of the readers read part of the third chapter of St. Luke, and we all spoke on the same subject, using and applying various illustrations. Just as I was finishing my address, one of the bambu which supported the roof of the house, and against which a tall, aristocratic-looking Brahmin had been leaning, broke with a loud crash, and the poor fellow, losing his support, tumbled off the verandah into the road. There was great confusion, but he was not hurt, and I immediately seized the figure and the opportunity to impress upon them the vanity of Hinduism—showing that as the

bambu broke and was worthless as a support, so was all false religion: at death it would break, and, instead of allowing the body to fall into the road, it would leave the soul to be cast into hell. This gave us a good opening for exhibiting the Saviour as the friend of sinners. The simplest practical illustrations tell more upon a crowd than the most elaborate argument.

"There were not enough people here to warrant our staying long: we therefore started on the 13th, at daybreak, for Nonagunge. Here we had a good congregation in the afternoon, but composed chiefly of factory officials, writers, &c., so that we had more discussion than was profitable.

"On the 14th we had the pleasure to address about thirty Mussulmans, who heard us very attentively. We are sometimes disposed to think that the Mahomedans are less accessible than the Hindus; but I begin to imagine that much of their apparent obstinacy arises from our not properly considering how they should be addressed. They are more like a sect of heretics than any thing else; and if you approach them through what they know of the Old Testament history, we have almost always found them patient and willing to hear.

"On the 15th we rode over to Bhojonghat, a large and respectable village. There were great stacks of bricks ready for burning, and we asked whether they had made as much preparation for building a house for the next world, and dwelt upon the necessity that exists for every one to make the most of the present time for that purpose. The Brahmins argued that the repeating the name of their gods was sufficient; and we then taxed them to explain what they believed, and on what they grounded their hopes for eternity. Their answers were miserably confused, and we reasoned, that as God was one, sin one (i.e. in all countries lying is sin, adultery is sin, &c.), man one (i.e. all men are alike in their natures), it was reasonable that there should be but one religion and one Mediator. To this they agreed, and exclaimed, 'Hinduism is that religion.' 'But then Hinduism,' we continued, 'does not admit of converts: it imposes ceremonies that are unadapted to any country but India, as bathing in the Ganges, &c.; and it makes statements directly opposed to your own experience; whereas Christianity is adapted to all men and to every climate; because Christ is the "one Mediator between God and man"'—and thus we brought before them at great length the broad doctrines of the gospel. They afterwards invited us to the house of the richest man amongst them, and we sat there for two hours, disputing and answering questions. One old

pundit greatly interested us. He said he had been employed at Serampur by the Missionaries Carey, Ward, and Marshman, and produced, nicely wrapt up but much discoloured by age, two copies of the New Testament, one in Bengali and one in Hindi, which he said they had given to him. He had manifestly read them, and was proud that he knew more of the gospel than any of those around him. We made an exchange, and gave him a new copy of the New Testament for the old Bengali copy, as these old editions are now becoming rather scarce.

"We were not greatly encouraged here, it is true; but still they heard us very politely and attentively, and we know not the extent of influence which the truth may exercise over the minds of such people. If it only lead them to inquire and investigate, it may result in the final salvation of their souls. We, however, can do no more than exhort them, and pray that the word of the harvest may send the dews of heavenly grace to prepare them and deliver them from the wrath to come.

"All round this neighbourhood we had good and attentive congregations, with the exception of one place, and there are villages in every direction. At one place, called Sharrappur, we met a very loquacious pundit, and as proud as he was talkative. He would not be drawn off mere speculation; as, for example, 'Is God without form, or has He a form?' 'If He be without form, what is He? and if He have a form, what is it?' One might talk for hours with such a fellow, and at last achieve nothing. He has a certain number of words and verses to repeat, and as to your argument he never even listens to it. We tried to bring him to practical subjects, but he rose and wished us good evening. At this place several persons recognised us, and begged us to go to their houses: we had met them at Maheshpur.

"At another place we had a large audience, but strangely composed of old and young; the former loudly declaring that sin is nothing, and that there is no difference between joy and sorrow; while the latter, having received an English education, as firmly railed against all religion, and openly declared themselves to be rationalistic deists. The young ones, however, assisted us in dealing with the old Hindus, and really they demolish the whole system very summarily, much to the annoyance of the old people. We were, however, treated kindly. They did not pelt us, but listened attentively; and although we stood right in front of the idol-house, and now and then alluded to the obscenity of the figures there exhibited, and contrasted the practice of

Hinduism and Christianity, no one attempted even to disturb us.

"We left this place with very thankful hearts that the Lord had given us so favourable a reception among a people manifestly devoted to the service of the prince of this world, and went on to Shamkunda, a large place on the Ishamatti. On our way we visited several villages, and although we found the people very ignorant, yet they were very attentive. At Shamkunda we had a large audience in the evening, as it was market-day.

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"On the 21st, early in the morning, we walked over to a Mussulman village, where we found a most cheering congregation. They brought us seats, and blankets for the people, and although the seats they gave us were only thin pieces of wood, about a foot square, and were practically no seats at all, we managed to sit upon them, and thus, all seated together—about sixty or seventy—on the road side, we remained until past ten o'clock in the day, and were really very loath to leave them. In no place, perhaps, during our whole tour, were we more encouraged than among these simple people; and, being Mussulmans too, we rejoiced over them more than though they had been Hindus, for they have at least the character of being more stiffnecked and unapproachable. It was very remarkable how they received us. We had not to commence: they begged for instruction, and patiently received it. They asked questions with much apparent sincerity, and entreated us to give them copies of our Scriptures, and then to come again, and teach and examine them. The former, of course, we gave, and the latter we promised; and I hope we shall find them still further advanced when we go again, should our lives be spared. It was really a most exciting scene, and our hearts burned within us as we explained to them their difficulties. We were two Europeans and two Christian readers, surrounded by a crowd of people, all seated, as we were, upon the ground, and there seemed to be a blessing resting upon us: the future alone will reveal the result of our entreaties. When we rose to leave them a dozen or more followed us; and when they returned they begged us to 'pray to God that He might teach them what was truth, and make them to understand it.'

"Such a reception fills one's heart with joy, and amply compensates for the volleys of abuse which sometimes are heaped upon the Missionary. It is, however, singular, that whenever we have been thus encouraged, and allowed to catch a glimpse of the glorious future, there has always followed something

of a saddening nature to moderate our joy, and so it was in this case; for in the evening we walked over to Kanchanpur, and could scarcely get anybody to listen to us.

"Jan. 22—We crossed the river to Dotto-polea. Here we had a large congregation, and a patient hearing.

"On the 24th, we went on to Bholani-pur, and again found an unoccupied factory, but not many people. In this neighbourhood there are many small villages, but not many respectable people. At a place called Ausmali we had upwards of two hundred hearers, but could scarcely make any impression upon them. They appeared to be thoroughly buried in their sins. As at the Baghdadanga factory, in the afternoon the officials came for a discussion, but the managing man was far inferior. We found that he was a resident of Krishnagurh, and knew the Mission and the Christian teachers. The argument he brought against Christianity was a very different one from that usually brought by wealthy natives. He has a large house at Krishnagurh, and therefore, I dare say, spoke to shelter himself. He said, 'Your Christians have to suffer so much that we could never think of enduring. If a respectable man join your party he will lose his property, and you will give him only just enough to buy him rice.' We explained to him that this was testimony in our favour, and confessed that his statements were true. Converts that are bought, or come for what they can get, are not worth much. 'Then,' he continued, 'a man who becomes a Christian loses his character, and no European will trust him.' He afterwards commenced upon the Europeans. He said, 'You Missionaries and Mr. Furlong'—his own employer, who is a really good friend to the natives—'and all others, indeed, who pretend to assist the natives, do it for honour or for righteousness, and not for our benefit.' He thought in this he had a most overpowering argument; but Mr. Schurr, who was speaking to him, very quietly said, 'Good; let us see. In the rains your river here will be very broad and deep, and the current will be very rapid. Now, suppose your brother, in crossing, were to be upset, and you were to see him in the middle of the stream, would you not assist in trying to save his life?' He little saw the net that was to catch him, and exclaimed, 'Of course I would: why should I not?' 'And would you do it for honour?' was the next inquiry. The result was far more telling than we expected: the man was greatly ashamed, and patiently listened to the application of the figure. I

believe he will never forget that illustration of application.

"On the 26th we went over to a place called Baraberia, and found about fifty people. We were upon an elephant, which had been kindly lent to me by Mr. Furlong, of Mulnath, and, finding the people curiously observing the ladder by which Europeans mount and dismount, we opened our conversation by asking them whether they had a ladder by which they could ascend to heaven. The answers of Bengalis are often strikingly simple. They said, 'We are poor people: how should we get one?' The simile, however, attracted their attention, and we had a patient hearing. After visiting all the villages within a short distance, we went on to Debogram, a place apparently of some claims to antiquity, but we could not obtain any very satisfactory account of it; and although I have inquired of many pundits and old men since our return, yet I am still unsuccessful. It seems to have been a town surrounded by a high wall, with an immense tower at each corner, and there were, it is said, 108 tanks—some of them are still of an immense size—within the walls. There were not many people to be found in the neighbourhood. Many small villages, but none of them seemed disposed to listen to the Missionary. It was, however, our first visit: this year, probably, they may receive us more kindly.

"On the 29th we went over to Aurunghat. In the evening some Brahmins and Mussulmans also came, and sat down together outside the tent, and entered very freely into conversation, which again cheered us after the cold indifference we had met with for the past few days.

"On Sunday, the 30th, we went out into the bazaar, and found there also a very patient body of hearers, at which we were greatly surprised, for the place is remarkable for a large religious house, in its character apparently something like a monastery. All castes live together, and we found most of them studying Sanskrit, or rather committing the Bhagavat Geet to memory. We spoke to some of them, but found them very unwilling to listen.

"In the afternoon, according to an arrangement we made with them, we again went to the house, and they were more infuriated than they were in the morning. We took with us some copies of the Gospel of St. Luke in Sanskrit, and I gave one of them the 18th verse of the 4th chapter to read. He read it off freely, and admired the expressions; but when I offered to give them copies of the book there was a cry raised by several of them, 'Do not receive the books of atheists,' and they would not allow one man, who was willing, to receive one. Mr. Schurr persevered in

speaking, and at last gained a hearing for a few sentences; but they were so infuriated and so noisy, that we returned far from encouraged. This religious house appeared to be the centre of irreligious influence, for in the whole neighbourhood we could not obtain an attentive hearing. At the very mention of the name of Christ the people appeared to become angry, and summoning, as it were, all the powers of darkness to their assistance, they blasphemed most awfully.

"On the 31st we walked over to Narainpur, and had a mixed assembly, but unwilling to hear. In the evening we went in another direction, and were received in the same way: they would not even accept any copies of the gospels.

"On the 1st of February we went on to Nanaghat, but here, too, we were not received. Great preparations were being made for a wedding, and there was not apparently the least inclination to listen to the tale of the Missionary. We found, however, among the Mussulmans, a very attentive, although a small congregation. On Wednesday some of the youths came to the tent for books, but I apprehend they came rather to try and irritate the Missionary. They gave us a most decided answer respecting a school I had thought of establishing here, to the effect that they would neither provide a house, nor subscribe towards building one, nor in any other way co-operate in the work.

"Altogether, we were greatly depressed in spirits in this neighbourhood, and were very glad to leave it; and, crossing the river, we pitched our tent at Ulla. It is a large place, is said to be four miles long, and contains many rich families. We soon had a large congregation at this place, and numbered among the people all the government officials, from the moonsif to the burkundaz. We went direct to the thannah, and at once made ourselves known. At no place was our patience more tried. Two of our hearers were very shrewd, and their shrewdness was only equalled by their impertinence. We heard, however, afterwards, that they did it only to try our temper. The moonsif argued that as all Christians are divided—Protestants among themselves, and Roman Catholics also among themselves, although they all acknowledge the Bible—it is impossible for the Hindus to know what to do or to believe. We explained, but they tried to cry us down: still, at last, when they found that we were not to be frightened or excited, they heard us out, and we endeavoured to set the gospel before them.

"On Friday morning, the 4th of February, a large number of persons assembled outside the tent. One babu especially interested us.

He did not know English, as our leading opponent, the moonsif, did, but was extremely well acquainted with the Christian Scriptures and the Korán, and, indeed, appeared to know something of all the religious systems of the world. He openly declared that he was a Christian, and I believe he is intellectually; but, while that is sufficient to increase his condemnation, it is not sufficient to secure his soul's salvation. This was the first place at which we spread the carpets in the morning. A large number sat down, and listened. All confessed that the glory and power of Hinduism were rapidly going, and that now it was supported only by those whose honour depended upon their public conduct.

"We were visited here by a dák traveller, *en route* from Calcutta to his regiment. He was a new arrival in India, and was glad to find a tent, with an European face to welcome him.

"During our conversation in the crowd on the day of our arrival at this place, we stated that if any persons wished to enter into a detailed discussion we should be glad to see them in our tent; and accordingly, just as we were preparing for breakfast, and again rejoicing over the pleasing discussions of the early morning, the ukeel and another person, who had opposed us, made their appearance, and, on being invited, came in and sat down. A good number soon gathered outside, and the ukeel, accustomed to sophistical pleading and discussion, was soon in his own element, and, with much warmth and eloquence, maintained his positions. Like almost all others, however, he commenced with the inquiry how sin originated, if God did not create it. Then he followed it up with a statement that he was precisely as God had made him. During our conversation, we spoke of ourselves as sinners, which he at once took up. 'If you, too, be sinners,' said he, 'why should we believe your religion? We are sinners without it, and if we are to be sinners with it, why trouble ourselves about a change?' We endeavoured to explain; but, while stoutly denying that he believed any thing of Hinduism, he seemed anxious also to show that he had made up his mind not to believe any thing else. We sat together for three or four hours, during which time he touched upon almost every subject that can perplex a Hindu. He confessed that he worshipped God, but repudiated the notion that an atonement was necessary. Mr. Schurr supposed a case of a prisoner in a court. He will employ a pleader—a man to do the ukeel's work—to stand between him and the judge. He answered, 'Well; that does for the poor and ignorant: but if a man should resolve to plead his own

cause, what then? I,' he continued, 'I will plead my own cause, and will have nothing to do with a Mediator.' We tried to explain: the Lord's Spirit alone can make our explanations profitable to the hearers.

"In the evening we went into the town, and were very favourably received. We were very greatly surprised at the exquisite beauty of the carvings and other decorations of an idol-house. I have never seen any thing to be compared with it since I have been in India. The babus were extremely proud of the work, and took much pains to explain that it belonged to a period prior to the government of the Europeans. We greatly admired it, and made it the subject of an address, directing the attention of the rich and poor to those more glorious mansions prepared for the Lord's believing people. They heard us patiently, and afterwards we visited the richest babus in the place, and in one case had the opportunity of stating our message in the quiet reception-hall of perhaps one of the richest families in Bengal. They were very polite, and gave us a patient hearing. Thus the Missionary is placed in every variety of circumstances; but, both to rich and poor, through good or evil report, his message is unvaryingly the same—'Repentance toward God, and faith toward our Lord Jesus Christ.'

"We remained here until February the 7th, and, day by day, met crowds of people. There is a report respecting this place, that in it one person becomes a fool every year. We appear to have met that one this year, for one evening, while we were engaged quietly teaching about forty or fifty of the young men, the son of one of the rich men came up and most grossly abused us, in a way that no one in his right senses would ever have done. I at last told him that, unless he desisted, I should commit him to the safe custody of the police for disturbing us. He thus discovered, that although Missionaries we were still Europeans; and the crowd, too, learned that wealth did not alarm us, and many offered apologies for the foolish fellow's impertinence.

"On Sunday morning we went by invitation to the house of a rich man, and met a large number of people, and sat with them, in one of their quiet upper rooms, for two or three hours, explaining and declaring the great truths of the gospel. It was another proof of the great change that is taking place in the country. A few years ago it would not have been safe, humanly speaking, to have

so exposed ourselves: now, without the least fear, we were closeted in the upper story of a house, and seated amongst rich Brahmins and pundits, and boldly declaring the blessed Jesus to be the only way, the truth, and the life. The people here begged very hard for a school, but refused to assist in supporting it unless we promised not to teach Christianity.

"In the afternoon two of the young men came and brought us a present of fruit, and sat with us during the whole time of our service with our people. They acknowledged the superiority of the gospel to any religion they had heard of, but here, like thousands of others, they pause. The whole of this day, from daylight in the morning until seven o'clock at night, we were not alone for more than one half hour: at one time we had a few young men in the tent, at another, a crowd had assembled outside. We were talking and reasoning without intermission the whole day, until we were completely exhausted. May our labour prove not to have been in vain!

"In closing this report, I would beg to urge upon the Committee the importance of increasing the number of labourers in this part of Bengal. The crowded towns can never be reached efficiently by one or two travelling Missionaries. Itinerating is a very good plan for exploring the country, and for ascertaining the best localities for Missionary labour; but nothing short of constant visiting can be expected to produce any permanent results. The great want is native ministers, who should live and labour among their countrymen. European labourers are in many respects ill adapted for direct Missionary labour: still, the Lord can so overrule and bless the feeblest labours of His praying people, that at last, even with the present inadequate force, thousands may find grace to realize the joy and peace of believing, and rejoice in Christ as their Saviour. There are discouragements in our work, but I believe they are far less than we might reasonably expect. In almost every place there is a willingness to hear, and a certain degree of preparedness of mind to appreciate the gospel's blessed truths. In but few places is the ambassador of Christ reviled, and in none is he in danger; and these are encouraging features, when we consider the bitterness of persecution which assailed the early preachers of the truth. May we rejoice in our privileges; and may the Lord in His mercy graciously vouchsafe to us His blessing!